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THE
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF MISSIONS

OF THE

PRESBYTERIAN CHURCH:

AND A

General View of other Benevolent Operations.

VOL. XI....1843.

NEW-YORK:
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TO THE READERS OF THE MISSIONARY CHRONICLE.

THE close of another volume of this Magazine, occurring nearly at the end of another year of our time, may fitly awaken serious thoughts in our minds. Our days and our duties are alike passing away. Much of our life is gone, much of our work is done. Whether our time has been well spent, and our work well done, the great day will show. We apprehend that the best of our readers will be the foremost in acknowledging many omissions, many negligences, and many transgressions, and will feel most deeply their need of applying to that blood which was shed for the remission of sins.

Sprinkled with that blood, we shall have peace with God; and feeling then our infinite obligations to Him that died for us, we shall be ready to enter on the duties of another year in the spirit of affectionate and unreserved consecration to the glory of our Redeemer. The past cannot be recalled, and its duties cannot now be performed with better faith, love, or humility; but may we not address ourselves to the work that is still before us with a holier zeal? If not, we fear that in many cases we shall be permitted to accomplish but little for our Lord. But it is our privilege to grow in grace, and to abound in every good word and work, so that our path may shine more and more unto the perfect day.

The Lord's work is increasing on our hands. This is true both at home and abroad. We mean, that the opportunities of usefulness set open before us in God's providence, are more abundant, more easily improved, more solemn in their vast interests; and are therefore calling with louder and deeper tones on our benevolence, than in former years. The pages of this Magazine bear witness to this truth. They have testified to the increasing claims of the Home Missionary cause, and to the enlarged work to which the Church is called abroad. China alone is a world—a fallen world, and one long deemed almost hopeless; but now the doors of China are open, and the cry sounds in our ears from more than three hundred millions of dying men, "Come over and help us."

The work is great. The time is short. What remains, but that we do with our might what our hands find to do? Let the Saviour's

love be our motive, his grace our preparation, his life our example, and his reward shall be our blessed portion forever.

We would add a few words concerning the support of the Chronicle. It is with regret we have noticed a slight falling off in its circulation during the two last years, of from 5100 copies to 4800. This falling off has not occurred, to an extent worth noticing, in those parts of the Church in which "The Foreign Missionary" has its main circulation; and we are disposed to attribute it chiefly to the "pressure of the times;" but although "the times are now better," we cannot hope to regain the ground we have lost, much less to make an advance, without the co-operation of our present readers, and especially of our brethren in the ministry. This remark we make after due thought on the subject. The circulation of this Magazine will not increase, nor will that of any Magazine, without one of two things: the labours of paid canvassers for subscribers, or the zealous patronage of its friends. The low price at which this work is published, forbids our employing the former; and at any rate we would prefer to rely on the latter. If our readers will glance over the pages of the twelve numbers which form this volume, or even read with care the Lists of Contents which follow, and will consider the place which such a work as this ought to occupy in the families of our communion, we shall then feel sure of their kind help in promoting its circulation.

NEW-YORK, December, 1843.

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THE FOREIGN MISSIONARY CHRONICLE.

JANUARY, 1843.

A GENERAL VIEW OF PROTESTANT MISSIONS.

COMPILED FOR THE FOREIGN MISSIONARY CHRONICLE.

THE following tabular statements have been prepared with considerable care, and yet they are by no means complete. The returns of stations and missionaries, and particularly of communicants and scholars, are in many cases defective; and the missions of the Netherlands' Missionary Society, and of the Free Will Baptist body, and perhaps of some others, have been omitted for want of information; but as far as these statements extend, they may be regarded as worthy of confidence. Most of these statistics have been obtained from the Annual Reports of the various Boards and Societies of 1842; but some of them, particularly of the smaller European Societies, are dated in 1841. They may serve to give our readers a general view of Protestant Missions.

	Stations.	Missionaries.*	Assistant Missionaries.*	Native Assistants.	Communicants.	Scholars.	
AMERICAN INDIANS.							
Board of For. Missions, American . .	25	24	13	6	834	603	{ Cherokees—Choctaws—Oregon— Sioux, &c.
“ “ “ Baptist . .	18	12	2	10	1324	192	{ Cherokees—Shawnees—Ojibs, &c. Oneidas.
“ “ “ Episcopal . .	2	1	1	—	—	—	{ Iowas—Ottawas.
“ “ “ Presbyterian . .	2	2	3	—	—	—	{ Choctaws—Cherokees—Delawares —Oregon, &c.
Methodist Missionary Society . . .	—	—	—	—	2417	—	{ Red River Settlement—Canada. Upper Canada.
Church Missionary Society, Eng. . .	5	3	1	7	378	730	{ Canada—Cherokees.
Wesleyan “ “ “ . . .	—	—	—	—	1000	—	
United Brethren	3	6	—	—	73	—	
LABRADOR & GREENLAND.							
United Brethren	8	31	—	—	1181	—	
WEST INDIES.							
Baptist Missionary Society, Eng. . .	61	38	—	—	30,859	—	Jamaica—Bahamas.
Church “ “ “ . . .	23	10	21	17	645	5638	Gaiana—Jamaica.
London “ “ “ . . .	30	24	14	18	2175	3560	Jamaica—Demarara—Barbice.
Scottish “ “ “ . . .	5	5	—	9	1702	1453	Jamaica.
Wesleyan “ “ “ . . .	100	83	—	1913	52,868	19,942	Demarara—Honduras—Islands.
United Brethren	33	114	—	—	13,887	—	{ Danish and British Islands. Jamaica—Trinidad, &c.
Educational Societies, Eng. . . .	—	—	—	—	—	41,596	
WEST AFRICA.							
Board of For. Missions, American . .	2	2	1	—	—	194	Grebo.
“ “ “ Baptist . . .	2	3	—	1	25	85	Bassas.
“ “ “ Episcopal . .	3	3	3	—	20	102	Cape Palmas and vicinity.
“ “ “ Presbyterian . .	1	1	—	2	—	—	Kroo people.
Methodist Missionary Society . . .	—	17	—	—	1000	600	Liberia—Colonists and Natives
Church Missionary Society, Eng. . .	14	7	8	31	1373	6053	Sierra Leone.
Wesleyan “ “ “ . . .	7	17	—	10	3613	2040	Sierra Leone—Cape Coast—Gambia.
Baptist “ “ “ . . .	1	1	1	—	—	—	Fernando Po.

* Under the titles of Missionaries, and Assistant Missionaries, no females are included. Ministers, or preachers, are classed as Missionaries; physicians, teachers, catechists, printers, &c., as Assistant Missionaries.

	Stations.	Missionaries.	Assistant Missionaries.	Native Assistants.	Communicants.	Scholars.
SOUTH AFRICA.						
Board of For. Missions, American . . .	2	1	1	—	—	100 Zulus.
French Protestant Missions . . .	8	12	2	—	163	451 Hottentots—Bechuanas—Lighoyas.
Glasgow Miss. Soc. (Ch. of Scotland)	4	6	—	7	—	140 Caffres.
" Afr. Miss. Soc. (Sec. & Relief)	3	3	2	4	24	185 Caffres.
London Missionary Society, Eng. . .	28	38	28	2	3137	5116 Hottentots—Caffres—Bechuanas, &c.
Wesleyan " " " " . . .	30	33	1	39	2236	6201 Caffres—Bechuanas—Namaquas, &c.
United Brethren	7	22	—	—	1286	— Hottentots—Tambookies—Fingoes.
AFRICAN ISLANDS.						
London Missionary Society . . .	1	2	1	4	—	— Mauritius.
COUNTRIES NEAR THE MEDITERRANEAN.						
Board of For. Missions, American . .	10	35	5	32	—	1000 Greece—Syria—Turkey—Nestorians.
" " " Baptist . . .	3	2	—	2	—	— Greece. [ma.
" " " Episcopal . . .	3	4	—	14	—	870 Greece—Constantinople—Mesopota-
Church Missionary Society, Eng. . .	4	10	7	16	—	868 Malta—Greece—Egypt—Abyssinia.
London " " " " . . .	1	1	—	—	—	— Corfu.
Wesleyan " " " " . . .	1	1	—	—	75	65 Malta.
FARTHER INDIA.						
Board of For. Missions, American . .	6	19	2	—	—	32 Singapore—Siam—Borneo—China.
" " " Baptist . . .	20	23	2	92	1774	375 { Burmah—Siam—China—Arrakan- Assam.
" " " Episcopal . . .	1	1	—	—	—	— China.
" " " Presbyterian . . .	3	3	1	2	3	10 Singapore—Siam—China.
Baptist Missionary Society, Eng. . .	4	4	—	2	—	— Akyab—Chittagong—Java—Sumatra.
London " " " " . . .	5	8	6	—	50	261 { Singapore—Penang—Malacca— Batavia—China.
INDIA AND CEYLON.						
Board of For. Missions, American . .	20	27	4	81	381	7863 West and South India—Ceylon.
" " " Baptist . . .	1	2	—	1	—	— South India.
" " " Presbyterian . . .	5	17	2	6	35	476 North India.
Baptist General Miss. Soc. Eng. . .	4	5	—	13	124	110 Orissa.
" Missionary Society. " . . .	7	30	—	54	462	1500 North India—Ceylon.
Church " " " " . . .	20	67	9	720	1635	14,951 North, West & South India—Ceylon.
Church of Scotland Missions . . .	38	13	—	—	2974	Calcutta—Bombay—Madras.
German Missions	7	16	—	9	101	800 Western part of South India.
Gospel Propagation Society, Eng. . .	19	23	11	91	4000	— North and South India—Ceylon.
Irish Presbyterian Mission . . .	1	5	—	—	—	40 West India.
London Miss. Soc. " " " . . .	21	51	4	197	352	7718 North, West and South India.
Wesleyan " " " " . . .	20	32	—	141	1268	6961 South India—Ceylon.
Welsh Calvinistic Meth. Soc. Eng. .	1	1	—	—	—	— North India.
AUSTRALASIA & POLYNESIA.						
Church Missionary Society, Eng. . .	19	11	23	127	584	7326 New Zealand—Australia.
London " " " " . . .	35	32	7	57	3417	4634 { Georgian—Society—Hervey—Sa- mons—Marquesas—New He- brides.
Wesleyan " " " " . . .	—	28	—	352	10,405	10,038 New Zealand—Friendly—Feejee.

* Catechumens.

SUMMARY.

These tables give the following general returns: Stations, 708; Missionaries, 974; Assistant Missionaries, 131; Native Assistants, 4089; Communicants, 146,886; Scholars, 163,658. If we omit the returns from the West Indies, the statistics of the other missionary fields will be: Stations, 456; Missionaries, 700; Assistant Missionaries, 131; Native Assistants, 2132; Communicants, 44,750; Scholars, 91,169.

A GENERAL VIEW OF NATIONS AND TRIBES AMONG WHOM PROTESTANT MISSIONS HAVE BEEN ESTABLISHED;

ALSO OF THOSE WHICH ARE DESTITUTE OF THE MEANS OF GRACE.

The following statements, though imperfect and general, will show that the Church has a vast work still to accomplish, before the gospel shall have been preached to every creature. In the view of such statistics as these, Christians cannot but feel deeply their own weakness; and they ought therefore the more earnestly to call upon God, that his power may be exerted to remove obstacles, and his grace vouchsafed both to enable the Church rightly to use the means which are divinely appointed, and to make those means effectual to the salvation of men. "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

With the exception of the Indian tribes, we have taken the estimate of the number of inhabitants chiefly from the tables of M. Adrien Balbi, as given in the Companion to the British Almanac of 1829.

NORTH AMERICAN INDIANS.

Missionary efforts have been undertaken, to a greater or less extent, amongst the following tribes:

Cherokees	22,000	Creeks	21,000
Choctaws	15,000	Sacs	4,800
Sioux	22,000	Iowas	1,200
Ottawas, Chippewas, and Potawato-		Shawnees	1,272
mics	13,238	Oregon Indians	unknown
Pawnees	12,500	And in a few other small tribes.	

Amongst the following tribes, all east of the Rocky Mountains, no missionary efforts appear to have been commenced:

Camanches	19,200	Gros Ventres	16,800
Pagans	30,000	Crows	7,200
Assinaboins	15,000	Mandans	3,200
Apaches	20,280	Crees	3,000
Eutaws	19,200	Arrepahas	3,000
Black feet	30,000	Cheyennes	3,200

Besides many smaller tribes.

A F R I C A .

Missionary efforts are in successful progress in the British colony and the bordering country of South Africa, and in the British and American colonies of the Western coast. Of these the entire population is probably under 1,000,000. On the north, there is one station in Egypt, which contains 3,000,000 Mohammedans, and corrupt Christians, (Copts,) and one station in Abyssinia, amongst 2,500,000 Copts and pagans.

The following kingdoms and states are entirely destitute of the gospel, and no means are employed for extending its blessings to their perishing inhabitants:

M O H A M M E D A N S .

Morocco	4,500,000	Tunis	1,800,000
Algiers	1,500,000	Trnoli	660,000

M O H A M M E D A N S — F E T I C H I S T S .

Bornou	2,000,000	Fouta Toro	700,000
The Felatahs	3,000,000	*Madagascar	2,000,000
Upper Bambarra	1,500,000		

F E T I C H I S T S .

†Ashantee	3,000,000	Benin	1,500,000
Dahomey	900,000	Changamera	840,000

* A mission was established in this island, and its labours were not in vain; but a violent persecution has caused its suspension.

† An attempt has lately been made by the English Wesleyans to form a mission in this kingdom.

FETICHERISTS—ROMANISTS.

Portuguese African possessions, on the East coast 1,440,000

ASIA--ASIATIC ISLANDS.

Missionary establishments have been formed at various places in what Balbi denominates Ottoman Asia, having 8,000,000 of chiefly Mohammedan inhabitants. The Ottoman empire includes the countries near the Mediterranean sea, or west of Persia. Some Christians of the corrupt churches, and a few Jews, are found in these countries.

In the East India Company's territory, India, and in the island of Ceylon, there are numerous missionary stations among 81,800,000 people; though even in British India there are extensive desolations, for the supply of which hardly anything has been attempted—amongst the Telooquoos, for example, whose number is estimated at 5,000,000, but three missionaries are settled, two of whom entered on their work within the last year.

On the borders of Burmah, containing 2,500,000 Buddhists, there are a few missionary stations; a number of missionaries are settled in Bangkok, the capital of Siam, a country having a population of 3,000,000 Buddhists; and there are a few missionaries on the borders of China; also in Java, and on the island of Borneo—the latter containing 260,000, chiefly Mohammedans. But for the 9,360,000, chiefly Mohammedans, under Dutch rule in Java and Sumatra, there is no adequate supply; while for the 300,000,000 of Chinese, what can a mere handful of missionaries accomplish, whose stations are not in the heart of the country, but at one or two points on the frontier of China proper and two or three other places in the China seas?

We turn now to Asiatic countries and islands, which are altogether destitute of ministers of the gospel:

MOHAMMEDANS.	
Persia, excepting a station among the Nestorians	9,000,000
Bokhara	2,500,000
Herat, or Khorassan	1,500,000
Cabul, or Afghanistan	6,500,000
Belochistan	2,000,000
Khiva	800,000
Yemen and Muscat—Arabia	4,100,000
GREEKS—MOHAMMEDANS—FETICHERISTS.	
Russian Asia	3,445,000
SIKHS—MOHAMMEDANS—BUDDHISTS—PAGANS.	
Panjab	4,000,000
Scinde	1,000,000
Nepaul	2,500,000
Rajpoot States, Oude, and other dependencies of the British India empire	32,000,000
BUDDHISTS—PAGANS.	
Japan	25,000,000
Annam, (Cochin China, Tonquin, Cambodia)	14,000,000
CHIEFLY MOHAMMEDANS.	
Siak and Acheen, Sumatra	1,100,000
Mindanao	360,000
Solou	300,000
Phillipine Islands, (Spanish)	2,640,000

PACIFIC ISLANDS.

We have not the means of ascertaining the names and population of all the islands in the Pacific ocean. Every Christian has rejoiced at the progress of the gospel in New-Zealand, the Feejees, the Friendly islands, Society, Sandwich, &c.

There is reason, however, to believe that many are still destitute of the light of the gospel, and that some of them are densely inhabited.

ROMAN AND GREEK CATHOLIC COUNTRIES.

It will add to the completeness of this paper, while it will show more impressively the little progress which true religion has made amongst men, if we annex the Roman Catholic and Greek countries to the preceding list.

ROMAN CATHOLICS.	
Ireland, chiefly, say	7,000,000
France " "	30,000,000
Spain	14,000,000
Portugal	3,500,000
Italy	18,400,000
Austria, out of 34,000,000	25,450,000
In other Germanic States, say	10,000,000
Mexico	7,500,000
Brasil	5,000,000
In other South American States	10,750,000
Canada, United States, Hayti, French and Spanish W. Indies	3,000,000

HOME DEPARTMENT.

GREEK CATHOLICS.

Russia chiefly, say	43,000,000	Greece, chiefly	1,000,000
Austria	3,000,000	Ottoman Asia	unknown

J E W S .

See Missionary Chronicle, May, 1839.

North Africa	500,000	Europe	1,918,053
Asia	738,000	America	5,700

GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.—Mark, xvi. 15.
 THY KINGDOM COME.—Matt. vi. 10.

BOARD OF FOREIGN MISSIONS.

We present here some brief notices of the Board of Foreign Missions and the proceedings under its direction, which may be convenient for general reference. For a more particular account of the Missions, see the Abstract of the Annual Report, which is inserted in the July number of the Chronicle each year.

HOME DEPARTMENT.

Members of the Board—Time of Meeting.

The Board consists of 120 clerical and lay members, elected by the General Assembly; one-fourth being elected annually. The Rev. Samuel Miller, D.D., is the President of the Board.

The Board meets annually at Philadelphia, on Tuesday preceding the third Thursday in May, and makes an annual report of its proceedings to the General Assembly.

The Executive Committee.

During the recess of the Board the supervision of its operations and the general conduct of foreign missionary affairs are entrusted to the Executive Committee, which consists of eleven clerical and lay gentlemen, residing in New-York and its vicinity. The Rev. Dr. Phillips is Chairman of this Committee; the other members are the Rev. Drs. McElroy, Janeway, Spring, Potts, and Krebs; Rev. D. Wells, Treasurer, and Messrs. Hugh Auchincloss, William Steel, James Lenox, and Walter Lowrie.

The Committee meets once a week at the Mission House, New-York, for the transaction of business, and reports annually to the Board of Foreign Missions.

Business Officers.

The Correspondence, Pecuniary Affairs and Publications of the Board are conducted by Walter Lowrie, Esq., Corresponding Secretary, the Rev. Daniel

Wells, Treasurer, and the Rev. John C. Lowrie, Assistant Secretary. These officers make frequent visits also to churches and the meetings of ecclesiastical bodies, to promote the work of Christian Missions.

Agents.

The Rev. Isaac N. Candee is the agent of the Board in the Western Synods, and in the Synod of Kentucky. His Post-office address is,—Springfield, Ohio.

The Rev. William M. Hall is the Agent of the Board for the Synods of Philadelphia, Pittsburg and Wheeling. His Post-office address is,—Washington, Pa.

The Rev. Alex. H. Van Court is the Agent of the Board for the South-western Synods. His Post-office address is,—Nashville, Tenn.

The Rev. William H. Foote is the Corresponding Secretary and General Agent of the Central Board of Foreign Missions. His Post-office address is,—Richmond, Va.

Publications.

During the last year 5300 copies monthly of the Missionary Chronicle have been circulated. The Foreign Missionary, a monthly newspaper, is published by the Board at the rate of eight copies for one dollar, twenty copies for two dollars, thirty-five copies for three dollars, and sixty copies for five dollars. Its present circulation is about 9000. A number of Missionary Papers have been printed for gratuitous distribution.

Receipts.

The receipts of the Board for the year ending May 1, 1842, were \$60,324 23; sides \$2000 from the American Bible Society, and \$2000 from the American Tract Society. From May 1, to Nov. 1, the receipts of the Board were \$22,459 08.

MISSIONS.**Iowas and Sacs.**

The 'reservation' of these tribes is situated on the Great Newahaw river, bounded north and east by the Missouri: number of the Iowas, about 1500; of the Sacs, 4800 in all, of whom a few hundred are settled near the mission station.

Mission commenced, 1835; Missionaries, Rev. W. Hamilton, Mr. S. M. Irvin, teacher, Mr. F. Irvin, farmer, and their wives.

Ottawas and Chippewas.

These Indians are part of a large family, many of whom are found in Canada, and some west of the Mississippi.

The Mission station is on Grand Traverse Bay, Michigan; Mission commenced, 1833; Missionaries, Rev. P. Dougherty, Mr. H. Bradley, and their wives.

Texas.

This Mission has a special reference to the Spanish American population; commenced, 1840; station at *Victoria*; Missionaries, Rev. W. C. Blair and wife.

West Africa.

Settra Kroo, 1841; Rev. R. W. Sawyer and wife, Cecilia Vantyne, coloured teacher, P. Harris, A. Miller, native teachers. The Kroos occupy a tract of country on the coast, between Cape Palmas and Monrovia, and are estimated at from 30,000 to 40,000.

China.

Singapore, 1838; J. C. Hepburn, M.D., and wife, Tan Kwang, Etam Apping, native assistants. *Macao*, for the present; 1842; Rev. T. L. McBryde and wife, Rev. W. M. Lowrie.

This mission was formed for the benefit of the Chinese, and Singapore, a British island, near the extremity of the Malayan Peninsula, was first occupied as an eligible point for labours among the Emigrant Chinese. As Mr. McBryde's health

required a colder climate, he proceeded to *Macao*, where he was joined by Mr. Lowrie in May. It is probable that the force of this mission will be concentrated at some point immediately on the border of China proper, if a position in the interior cannot be gained.

Siam.

Bangkok; 1840; Rev. W. P. Bruell and wife. Bangkok is the capital of Siam, a country containing 3,000,000 of inhabitants.

North India.

LODIANA MISSION.—*Lodiana*; near the Sutlej river, 1170 miles north-west from Calcutta; inhabitants, about 40,000; Mission commenced, 1833; Missionaries, Rev. Messrs. J. Newton, W. S. Rogers, L. Janvier, and their wives, Rev. J. Porter, Mr. R. Morris, printer, and wife, two native assistants.—*Saharunpur*; near the Jumna river, 130 miles south-east from Lodiana; inhabitants, about 40,000; station formed, 1836; Missionaries, Rev. Messrs. J. R. Campbell, J. Caldwell, Mr. J. Craig and their wives, two native assistants.—*Sabathu*; in the Protected Hill States, on the lower ranges of the Himalaya mountains, 110 miles northeast from Lodiana; station formed, 1836; Missionaries Rev. J. M. Jamieson and wife.

FURRUKHABAD MISSION.—*Futtehgurh*; on the Ganges, 750 miles north-west from Calcutta, three miles from Furrukhabad, a city of 100,000 inhabitants; Mission formed, 1838; Missionaries, Rev. Messrs. H. R. Wilson, J. L. Scott, J. C. Rankin, W. H. McAuley, and their wives, Miss Vanderveer, teacher, Gopinath Nundi, and one other native assistant.

ALLAHABAD MISSION.—*Allahabad*; at the junction of the Ganges and Jumna, 475 miles north-west from Calcutta; Mission formed, 1836; Missionaries, Rev. Messrs. J. Wilson, J. H. Morrison, J. Warren, J. E. Freeman, J. Wray, and their wives, Rev. J. Owen, two native assistants.

These missions are established in the midst of a dense population, and may exert a direct influence on many millions of people, and an indirect influence on a still larger number in countries which the missionaries cannot visit personally.

COMMUNICATIONS FROM THE MISSIONS.

LODIANA MISSION.

SAHARUNPUR.—EXTRACTS FROM A
LETTER OF THE REV. J. R. CAMP-
BELL: JUNE 2, 1842.

Difficulties and Encouragements.

As I have written so much lately respecting our particular operations at this station, and as but little has occurred since of an important or special character, I propose in this letter to give you a brief sketch of the *difficulties* to be encountered by missionaries in India, and the *encouragements* which they have, to expect complete success. The first ought to be known by the church in order to keep her from being too sanguine of immediate victory and to call forth her energies and her prayers; while an acquaintance with the latter is calculated to inspire her with hope and courage, and with a zeal worthy of so great a cause. Many of the difficulties against which the gospel of Christ has to work its way in India, are not common to other pagan lands, and they are of such a nature as not to be *fully* understood by persons who have never resided among the Hindus. I remark,

1. That *the state of society* here is such, as to form frightful obstacles to the amelioration of its condition and the spread of Christianity. Every one has heard of the castes of India, but few are at all aware of the evils which this horrid system entails on society, or the barriers which it so effectually raises against the spread of truth, and the exercise of all the finest and best feelings of humanity. It is true, the overt departures from the *strict* rules of caste are so common and notorious, that most men of common sense and reflection, are fully convinced that no true caste exists in the present age; yet, strange to say, so strong and universal is the attachment to it, by all classes, that this fact which has been mentioned, does not in the least degree lessen this evil, or obviate its baneful tendency on the interests of society. Caste throws

a wall of partition around every division and subdivision of the Hindu family, so as to shut up all the avenues of social intercourse; and hence the interchange of all the kind offices of humanity and benevolence. But what is worse than all, it prevents the missionary from carrying out his benevolent plans as he would wish; it keeps him at such a distance from the people for whose good he labours, that his influence is much less felt than otherwise it would be; it throws innumerable and most serious difficulties in the way of all those who might wish to get rid of the grievous bondage it entails, and join themselves to the Christian church; it rivets the chains and shackles of prejudice and superstition, under which past generations have sighed and groaned; and it peremptorily enjoins that no change—no improvement—no inquiry after truth, shall ever be made by the followers of Brahma.

But caste is not the only thing in society which opposes us. There are *customs*, which, having prevailed from time immemorial, have now become so inveterate, and so fully invested with all the authority of law, that they form scarcely less serious difficulties to the spread of the gospel than caste itself. The poor are kept in perpetual poverty and distress by the absurd practice which obtains at marriages. A poor servant, whose entire earnings do not amount to much more than twenty dollars a year, and from which he has to support himself and family, will spend more than one hundred dollars on the marriage of each of his children! This sum has to be borrowed at an interest of about twenty-five per cent. per annum, and thus the poor man and his poorer family, are kept under perpetual obligations to his creditor, who knows well how to avail himself of all the advantages of his situation. And although many are wearied of this foolish and expensive custom, and would be glad if it were abolished, yet as all seem to live by public opinion, none are found to possess sufficient

independence to act according to their judgment, and thus incur the odium of singularity.

But this custom, serious an evil as it is in society, and much as it enslaves the poorer classes, falls far short in its injurious tendency of the last which I shall now mention—and that is, the seclusion of the female sex, in all respectable society, within the walls of a zenana or interior apartment, or behind a purdah or screen, when the former is not practicable. The professed reason of this is, the jealousy which men have of their wives, and the fear, that should others see their faces, they might fall in love with them and by some means seduce them. During the long reign of despotism in this land, and especially, since the invasion and reign of the lecherous Mohammedans, there were doubtless some grounds for these fears, but, at present not the shadow of a plea can be raised on such grounds. The reason *now* offered affords the strongest proofs of the evils of the system, that is, that the female sex being so ignorant and inexperienced would not know how to behave themselves in society with any degree of prudence or discretion, and that by their awkwardness, they would disgrace their husbands. The fact is, the women of this country are looked down upon as an inferior grade of human beings—as the slaves of their husbands, or lords, as they are called, and totally unfit for any thing except the merest drudgery. No man here would on any account mention the name of his wife. That, he would consider the greatest disgrace imaginable! When he has occasion to refer to her in conversation, he calls her the daughter of such a man, or the mother of such a child! Her business is to wait upon her husband at table: and to eat after him,—to walk at a respectful distance behind him,—and to minister in every way to his wants. Intellectual endowments they do not possess, and therefore the pleasures of society arising from rational conversation they do not enjoy. Now you will at once perceive, that society thus constructed, contains in itself the most powerful obstacles to its own improvement. Every one

knows the incalculable influence for good or ill, which the female mind exerts over every successive generation as it rises into manhood, and until all the principles of action, and all the controlling habits of life are formed. What then must this influence be, when it originates in minds as dark as midnight, and flows from hearts so carnal and corrupt as must be the Hindu females! It is against this influence, and for the counteraction or removal of which we are at a loss to know how to apply the remedy, so as to be successful, that the gospel has to work its way here. This, you see, is an evil of the most enormous magnitude, and which, until it is removed, must continue to be the source of many others; but the laws of society are such, that at present we cannot reach it, however anxious we may be to lay violent hands upon it, and commence to purify the streams at the very fountain head. Hence this large class, almost the half of the population, are effectually removed beyond the sphere of our influence. They could not read our books, and they are not permitted to hear our voice, and doubtless the report which they must hear of us through others, is neither accurate nor favourable. Poor things, we pity them exceedingly: we sigh over all the forlorn hopes which can be entertained in their behalf for the present; and pray that in some way they may be released from their bondage, and be permitted to come to the light, or the light be allowed to reach them. Surely their cruel taskmasters, who exclude them from all the privileges that belong to their sex or to humanity, have the greater sin.

2. *The most lamentable ignorance, backed by the most stubborn prejudices of the human mind, which prevail in India among the great masses of society, presents a serious difficulty to the spread of the true religion.* The Hindus are, to a considerable degree, a civilized people, although many of their religious rites are the most barbarous and inhuman that could well be imagined. Thanks, under Providence, to Lord William Bentinck, that the suttee, the sacrifice of the lives of the young and the aged, and all the

acts of *wilful* murder, under the plea of religion, have been prohibited, and are now classed among the catalogue of capital offences. Their minds are acute, ingenious, and active, and generally not uninformed on all the leading ideas of the Shasters; but, alas! these are such a medley of fiction and folly, of extravagance and absurdity, and of every thing on a large scale that is marvellous, and calculated to outrage human credence, that no true knowledge is gained from this source. Such ideas only bewilder the mind, and unfit it for sober thought. The study of the Shasters is entirely committed to one class—the Brahmins—and the severest penalties are threatened upon all others who might dare to commit the sacrilegious act of touching or reading them in the sacred language of the Sanscrit. The lowest castes are not even permitted to *hear* them read! Until the English conquered the country, the art of printing was unknown, and even to this day, except a few newspapers and other trifling matters that are printed by natives at Calcutta, the few books in use by them are all written by the hand. The whole catalogue of books in use, however, would be easily given. With the exception of the Shasters, (which are exceedingly voluminous but very scarce,) the whole consists in a few works of fiction, quaint sayings, fables, &c., which form the whole course of reading in schools. And I may remark here, that except in schools, but few ever think of reading at all—a thing that might be expected, as the books contain so little that is interesting; but besides this, every pupil in school depends almost entirely on his munshi, or teacher, to read before him, and explain the meaning, and seldom thinks that he can read alone. Probably not more than one out of every twenty can read at all, and a very small proportion of this number, can read with any tolerable degree of fluency or understanding. Multitudes whom we meet in villages appear to be in a most lamentable state of ignorance about all religion, nor can they understand the nature of our message, however plainly it may be com-

municated. They do not seem to know that they have a soul, or that there is a God, a heaven, or a hell! As ignorance is the mother of superstition and prejudice, so, much of the latter has to be encountered by missionaries. There is the greatest fear, lest, after the manner of the Mussulmans, we should force our religion upon them at the point of the sword, or in a more cunning way, insinuate it into society by the leaven of our doctrines. Hence all our movements are carefully watched, and on the slightest suspicion, decidedly resisted. The Brahmins being the men most interested in keeping the people in ignorance, are always the most forward in such matters, and their dictum cannot be resisted by the poor deluded people, who suppose much of their fate is in their hands, and who view their power with terror.

3. *The moral degradation of this people, and the entire absence of all correct principles among them, form most serious difficulties in the way of the gospel.* But how shall I begin to speak upon such a subject as this, in the short space afforded in a single letter, where volumes might be written without doing it justice. I can only briefly state, that the more I become acquainted with the heathen in India—and I may include the Mohammedans in the description—the more I see of their desperate depravity, and the nearer do they seem to approach to the picture drawn in Rom. i., 19—32; iii., 11—18. During the past six years I have resided among them, I have never found a man on whom I could depend that he would tell the truth, when falsehood was more to his advantage. Of course native Christians are excepted from this charge, yet even some of them, under strong temptation, and from the power of habit, have occasionally been found to swerve from the truth. Lying, prevarication, chicanery, and false swearing, appear natural to these people, because they are formed into habits from childhood, and therefore conscience seems to have nothing to do with such things. This being a universal trait of character, no man seems to be the least ashamed of having been detected in

any false scheme; nor does the knowledge of the fact lessen any man in the estimation of others, but on the contrary, whoever can carry through such a scheme in the most plausible manner, so as to avoid detection, is considered the most honourable! Again, the most vile and obscene language, in the form of abuse which they call *gali*, is as frequently in their mouths almost, as the air they breathe. This is profusely lavished on human beings and animals, as the case may be, and often, doubtless, without knowing what they have uttered. This filthy habit of course defiles and blunts the whole moral sense of the community, and results, as would naturally be expected, in the most vile and lascivious conduct; but for all of these evils, they find examples in the practice of their deities. These however are only a few of the black crimes which go to form the character of the heathen. Truly "they are all gone out of the way. They are together become unprofitable. There is none that doeth good, *no not one.*" Surely then *they need the gospel*, however difficult it may be to bring them under its influence.

4. *The stupendous system of idolatry, with all its carnal and imposing rites, which the adversary of the human family has permanently established here from time immemorial, stands much in the way of the establishment of the spiritual kingdom of Jesus Christ.* The whole history of the Jews, and their repeated relapses into idolatry, shows clearly its fascinating influence over the carnal heart. A *spiritual religion* is repugnant to men in a natural state. They prefer the worship of the creatures their own hands have formed to that of the unseen God. "The natural man perceiveth not the things of the Spirit of God, they are foolishness to him, neither can he know them, because they are spiritually discerned." The *simplicity* of the worship of the true God also, is not agreeable to men of corrupt minds. It does not gratify their love of vanity and extravagance, nor give room for that "bodily exercise which profiteth little." Satan having much acquaintance with the *desires* of men in a state of enmity and

rebellion against God, has always adapted for a people that kind of false religion which is most suitable to their habits and temperament. The cunning of the serpent is admirably displayed in the construction of the Hindu religion, so as to captivate the minds of this people, and to suit their taste. It makes high pretensions to antiquity, and undoubtedly its origin is of long standing. It claims to be supernatural, and tries to support itself by a species of metaphysical argument, which could only seem conclusive to Hindus. Its ceremonies and worship, consisting of bathing, painting the forehead and shoulders, offering water and leaves and fruit to idols, and an infinity of the most trifling and superstitious performances, are all exactly adapted to this people, as well as the climate in which they dwell, but could never obtain in a northern climate, or among its vigorous inhabitants. When, however, we consider this adaptation of the Hindu religion to the people for whom it was designed,—its antiquity,—the numerous and astounding miracles by which it is supported in their estimation,—its imposing round of ceremonies,—the easy terms on which it offers salvation,—the chains of caste by which it is bound together,—the absurd customs which prevail in society, and to which all are slaves,—the ignorance of the people, their superstition,—their prejudices and moral degradation, as well as their entire want of all correct principles; we are forced to the conclusion, that Christianity must work its way in Hindustan, against numerous and serious difficulties. But let us briefly contemplate our encouragements, and see wherein our strength lies.

1. *The command of God our Saviour, to evangelize all nations, is ample encouragement to attempt the work, however difficult it may be, and however foolish it may seem in the eyes of the world.* The walls of Jericho doubtless seemed impregnable, and the blowing of rams' horns a poor expedient for levelling them to the ground. But as it was the *contrivance* of God, who would magnify his own great name in the sight of the heathen, and set at naught the wisdom of the world, that

no flesh might glory in his presence, and performed according to his command, it was perfectly successful. In the same way we look upon the Hindu system as perfectly impregnable as far as human power is concerned; but then we act under the command of *Him* who has power over mind and matter in his own hand, and we wield weapons, which, though foolishness in the sight of men, are omnipotent and divine, and mighty through *God*, to the pulling down of strong-holds. Under the banner of the God of heaven, which is destined to wave victorious over every land, and to grace the ranks of a willing people out of every nation, we fight, and though the struggle may be long and difficult, to prove our faith and patience, the victory is sure.

2. *The providence of God, in widely opening the door for missionaries in India, gives encouragement to believe that the set time for evangelizing the Hindus has fully come.* It was a strange concatenation of events which placed this immense empire under the rule of Britain. Though from the first opposed to her own wishes, one circumstance after another led her on by a kind of involuntary impulse to add conquest to conquest, until the whole has either fallen into her hands, or has been brought under the wings of her protection. The policy of the English rulers at first—who were generally men of infidel principles, was not to admit missionaries, lest that blessed religion to which they owed so much should find a footing, and become the cause of insubordination among their subjects! The policy, however, of their successors has been more liberal and enlightened, giving protection and countenance to the Christian missionary in any part of their dominions. Surely the church of God cannot look upon all this with indifference, but must conclude that she has an important duty to perform, where the field is so inviting and so widely opened before her. When the call is so loud and plain, she cannot stand back and be guiltless. Indeed the very fact that she has been in some measure aroused to her duty, is an additional ground of en-

couragement and of hope on this subject.

2. *The promises of God furnish an undoubted guaranty that the gospel in its progress through the nations shall surmount every obstacle, and that the faithful exertions of the church of Christ, shall be crowned with complete success.* As every Christian who reads his Bible must be acquainted with the promises, it is unnecessary to refer to them here. They furnish ample and explicit authority to believe that Satan's kingdom will be destroyed—that all his establishments against the gospel in all lands must give way before the power and universal sway of Messiah the Prince, and that all the nations shall hear and fear and turn to the true God, and cast away their idols, as a lie and a thing of naught. These promises are to us the greatest source of consolation in every time of discouragement. Trusting in them we feel strong in the Lord, and in the power of his might, and that as he is a God of faithfulness, not one of these promises can fall to the ground, but all must be fulfilled. O, let the church at home plead these promises continually, and then let them see if the Lord will not open the windows of heaven, and pour out a large blessing in their fulfilment among the heathen!

I might go on to show the abundant ground of encouragement, which we have from what the Lord has already done in the midst of the heathen, and that considering the opposition we have to meet and our own paucity and weakness, he has done wonders, but I find that neither my time nor paper will admit of this. I am happy to say that at present, the Spirit of the Lord appears to be in the midst of us, and to be performing a work in the hearts of some of our orphan boys. Six of them have been in a serious state of mind for a month past, and seem to feel more seriously daily. They express ardent desires to become true Christians, and are daily seeking religious conversation. They continue to give us great satisfaction by their ardent desire for knowledge, and the rapid progress they make in all their studies. For them, as well as for ourselves,

—for we feel the deepest interest in them—we ask the continued prayers of the churches. In our labours we go on as usual. Our health is as good as we could expect at this trying part of the hot season. Our children generally suffer severely from the debilitating nature of the climate. But these are trials which in our situation we are called to endure. In view of the foregoing facts, I only put two questions: Are there not some young men in the churches who will find it to be their duty to come and labour among the heathen? And will not Christians remaining at home, cheerfully send and support all who may wish to come?—*Missionary Advocate.*

ALLAHABAD MISSION.

COMMUNICATION FROM THE REV. JAS.

WILSON: JANUARY 17, 1842.

Notices of a Two Months' Tour to Preach the Gospel.

(Concluded from Vol. 10, p. 368.)

Nov. 17. Through a little stupidity on the part of the man in charge of our tent, it was carried off, and set up in a village on an old road where we could not go with our wagon. It happened very opportunely for us that there was a Dak Bungalow, or stage house, eight or ten miles farther on our way. When we discovered the mistake it was about sunset. We set forward to reach the Bungalow, at which we arrived late at night. If we had not reached the Bungalow, we must have spent the night without food or clothes, other than what we were wearing, under a tree in the open air. This for Mrs. W. and four young children, and one of them quite ill of fever, and under the influence of strong medicine, would have been a severe trial. As it was, we had a dreary night. We laid the four children on the single bedstead which was in the Bungalow, without any bedclothes. Mr. O. and Mrs. W. and I had to select our places on the floor, wherever it seemed the softest, without bedding, pillows, bedclothes or any thing. It was a long and dreary night—yet compared with what it would have been out of doors it was pleasant. We felt happy

and grateful that a house even was prepared for us. Our poor sick boy was thrown into a more severe fever, which lasted several days.

This morning we took some books and tracts to a small village near, where some twenty or twenty-five persons heard us for a length of time on the fall and recovery of man and collateral topics of the Bible: no one attempted to "gainsay." In the evening Mr. O. and Simeon went to one village and Daniel and I to another. We were able to gather some thirty persons under the shade of a large banyan tree, near the village well. They attended with apparent interest to the exhibition of the same subject which we had attempted in the morning. They heard with still greater attention than those in the morning, though without making any remarks by which I could gather satisfactorily whether they really understood all my statements or not. And it is hazardous in such cases to parley or make much exertion to learn whether they really understand the remarks or not, as it is so apt to encourage some impertinent person to put questions which will greatly mar if not entirely interrupt the current of the discourse. After I closed and began to distribute tracts a Kaith, or Hindu of the writer caste, pressed me much for a book of such a kind as would induce Government to relax part of their rent, as several crops had quite failed, for want of rain, and the villagers were very apprehensive of a famine. I could only give him a part of the book which directs to Him who is over the government and famines too, and ask him to read it carefully and seek redress there. We found only one person capable of reading: to him we gave a Hindi gospel and a little advice as to the manner of using it.

18. — At Khárá, a village twelve miles further on, we arrived too late to go out in the morning. In the afternoon went into what they called "the bazar," where Mr. O. first read from a tract, after which Simeon read and spoke at some length; afterwards I read and explained the 53d chapter of Isaiah, making the great subject there developed as plain and

practical as I could. We had a considerable assemblage of villagers and no opposition. The exercise continued till some time after night, when the dampness and cold admonished us to seek our tent. On the way to the tent a native police officer, with characteristic eagerness, followed us and pressed me very hard for a letter or certificate recommending him as worthy of some higher and better employment. The fact that I never had seen him nor heard of him before that hour, and had then only seen him stand in the crowd, did not in his mind constitute the least objection to my giving him a certificate of character and qualification for some better office. On this account our intercourse with the petty government officers becomes exceedingly unpleasant,—the least profession of service on their part, or the smallest expression of approbation on our part, is at once laid hold of as a plea for a certificate or a recommendation to a higher office.

20. — Futtchpore. We spent three days here in consequence of its being a large native city, having no resident missionary nor any to make known the "way of life." We went into the bazars twice a day and dividing ourselves into two parties took different stations. Our aim in every address was to exhibit the great radical doctrines of the Bible, viz : the holiness of God, his hatred of sin, the sinfulness of man, every man, the way of reconciliation by the sacrifice of Christ, the necessity of faith, repentance, and a holy life. Mohammedans occasionally opposed us, though not violently. No Hindu attempted any opposition. One or two Mohammedans, who appear to be converts from Hinduism, endeavoured to show that the Qurán cherishes the most liberal toleration towards Hinduism, asserting that Hindus and Mohammans are equally dear to God. I suppose some Maulavi, who was more solicitous about increasing the number of adherents to the Qurán than about the truth of his statements or the character of their lives, had made these assertions for the purpose of gaining them. We found a number of young men here, who had studied English

in an English school which Dr. Maddan had carried on some years ago. Several respectable natives, also, from the neighbourhood of Calcutta are employed as writers here. They speak and read English very well, and were all anxious to obtain English books. An old and rather venerable Bengali writer, came to our tent in the morning with a copy of the Common Prayer Book in Urdu, expressing a desire to learn a few particulars about the feasts and fasts, &c., professing a great regard for them, and a desire to read the Bible and live according to them. He had read a good deal in it, and also in the Bible, still he retains his connexion with Hinduism, without seeming to be aware of the incongruity of the two systems, or the impossibility of uniting Christ with Belial. He, with five or six other Hindus, stopped to attend our family worship. They all expressed themselves highly delighted with the manner in which it was conducted. He expressed a desire to be present in the evening again at our worship, but in the evening it rained so that he was prevented, and we set out before day the next morning. Thus we missed seeing him again.

27th. Went with Rev. Mr. P. to a Mela at Bithúr, about 14 miles above Cawnpore on the bank of the Ganges. We took our two native assistants and a large box of books and tracts. We found an immense assemblage of people on both sides of the river; there could not have been less than a hundred thousand people. We went out with books and tracts three times during the day. At each time we divided ourselves into two parties and took separate stations. I stood upon a large stone which raised me above the people, so as to be seen at a distance. I stood upon the stone for a period of two hours and a half, during the whole of which time I was kept reading and addressing the people who were passing and crowding around. They heard, some with curiosity, some with interest,—none attempted to gainsay or oppose. The relative number who seemed able to read was small,—still they took from our hands

a large number of single gospels, bound volumes of tracts &c.

One very grave and respectful hearer, who had taken a copy of the gospel, asked me in a serious manner to tell him, "in what way the reading of that book would do him good?"—evidently meaning the particular forms and ceremonies which he was to connect with the reading of it, that according to Hindu notions the mere reading was to act with a talismanic power on him, or the power that has the shaping of his affairs. I told him he should remember that it is God's own Word, given him to teach him how to live,—that he should read it every day, and meditate carefully on what it teaches, and pray to God that he would enable him to understand what it teaches,—that he should bring his family together every morning and evening, and read a chapter or two for them, then kneel down and pray to the Searcher of hearts that he would enable them to practice according to what he has commanded,—that if he would daily, in the morning before going to his daily work, or mingling with men in the affairs of the world, read this book and pray to God for strength to walk according to it, and to preserve him from every evil thought and word and way, and then remember his prayers during the day, God would direct and strengthen and keep him. Then, when any evil suggestion should come into his mind, he would remember that in the morning he had prayed to be preserved from such a thing;—he would also remember that the Word of God which he had been reading in the morning forbids and condemns such an action or thought;—he would therefore refrain from it. He would also remember that that good book taught that such and such actions are right in the sight of God, and to be performed, &c. Thus, if he were honest in his prayers and desires, this book would show him every day what was right and what wrong, and the Holy Spirit of God would enable him to choose the one and reject the other. He, and several others expressed their assent to this as a rational way of deriving profit from a book, and their resolution to make

the trial. I hope the Lord will enable them to realize all that I have stated. We remained part of three days at this Mela, during which time we distributed nearly all of the large box of books and tracts. We should have staid longer but for other previous arrangements which we could not control.

The sickness of our children on the way, and at Cawnpore, prevented us from going to Futtehgurh, as was our original plan. It also prevented my noting the substance of conversations with the natives and other things as fully as I could have wished to do. During the remainder, (which was the chief part) of our journey I made no notes at the time. I could not do it without neglecting other duties which I thought more important. But the loss is not great, as there is so much sameness in all conversations with natives. We visited Calpé—Hamirpūr, Bandah, and other large places, besides a great multitude of smaller villages on the way. At each of the larger places we stopped several days, in the smaller places generally only one day. At Calpé and at Bandah we had interesting discussions with a Pandit, or learned Hindu, and a Maulavi, or learned Mussalman. These were such as to give us pleasing evidence that Christianity is making steady and distinct advances in this country; though they were not such as to enable us to make the detail of these conversations interesting to persons at a distance, who could not catch the bearing of the several subjects mooted without a great deal of explanation. We distributed all the books and tracts which we took with us, and two porters' loads besides, which the Rev. Mr. P. sent from Cawnpore at our request to meet us at Hamirpūr.

While in the villages we many a time wished to say how grateful we felt to you, and to others who with you are labouring hard to furnish us the means of blessing these poor villagers, and shedding a little light into their darkened hovels. If you could have gone with us in this journey a little while in person, I know you could labour with more alacrity in the hard work

of raising for us these means. Though missionaries do not say much about it, they do often feel grateful both to you and to Him who strengthens you for labours which must bear hard upon your faith and strength.

We returned on the 6th of January, that we might be here at the Mela which is now in progress. Our journey occupied a little less than two months. It was upon the whole an interesting tour; in which both our health and spirits were refreshed. We saw such evidence of the Lord's hand in the work as to lead us to labour with more diligence, and hope, and I trust faith, than we should have done had we not made the tour.

For the Foreign Missionary Chronicle.

THE BRITISH-AFGHAN WAR.

The ways of God are often far different from the ways of man. The human mind is so limited in its capacity, so feeble in its range of vision, that it can examine only the immediate and obvious relations of things—God sees the end from the beginning, and marshals the great movements of his providence with infinite wisdom for the fulfilment of his own purposes. The plans which he pursues are thus often such as astonish and bewilder our minds. And this is true especially of the wonderful manner by which he brings good out of evil—by which he makes the wrath of man to praise him, and restrains the remainder thereof. The brethren of Joseph were instigated by a miserable jealousy to violate the sacred bonds of natural affection, and to commit an outrageous crime, in selling their poor brother into hopeless bondage in a foreign land; but God meant it for good, and made their base act the means of preserving alive their own lives and that of their families, and of perpetuating his church in an unbroken line.

We apply this principle to the means by which the gospel is often spread abroad amongst men, and what a clear and beautiful light does it throw over scenes otherwise dreadful to behold. We should think that the gospel of peace was to

be spread always by peaceful means; but it is not so—oftentimes war and commotion precede its benign sway. The walls of Jerusalem were built in troublous times. The persecution of the first disciples of Christ led to their being scattered abroad, but it was that they might go "every where preaching the word." The reformation of the sixteenth century was established in the face of a reckless opposition. The blood of the martyrs has always been the seed of the church.

It becomes us to study the ways of God's providence. They always throw light on the written Word, when interpreted by the principles of the Word itself. The truths of the sacred volume are constantly receiving illustration and strength from the course of providence. And often our duty greatly depends on a right understanding of God's dispensations towards ourselves and our fellow-men.

There are at the present time two great movements in the eastern world, of so remarkable a character as to deserve our consideration, if we would understand the causes which tend either to hinder or to promote the extension of the gospel amongst men: these are the wars between the British and the Chinese, and between the British and the Afghans. It is to the latter that we would now give our attention.

Let us first look at the relative position of these two nations. The seat of the British power in the east is in India proper—the greater part of that extensive and populous country being under the entire control of Great Britain, though the local administration of the government is carried on mainly through the East India Company. India itself is a land of broad plains, an extremely fertile soil, a tropical climate; and the Hindus are for the most part a mild and even timid people, fond of ease and sensual indulgence, and prone to compass their ends in their intercourse with their fellow-men by crafty policy rather than by violence. But the Hindus under British government are a vast machine, impelled by a mighty power, which it neither understands nor resists. The British-India army consists chiefly of

Seapoys, or native soldiers, under the command of British officers, and their admirable discipline makes them a very efficient force.

The Afghans, on the other hand, dwell in a rugged and for the most part mountainous country. The summits of the mountains on the north are covered with perpetual snows, while the valleys are of great fertility, producing the grains and fruits of both the tropical and temperate climes. The apple and the peach are natives of Afghanistan, whence it is thought by many they have been transplanted to other parts of the world. On the higher tracts of country, the hardier kinds of vegetation flourish but for a few months, and the winters are intensely severe. The people are like their country and their climate—rugged in their bodily frame, and not less rugged and bold in character, and yet possessing virtues which are rarely found among the corrupt Hindus—hospitality, frankness, and a capability of warm and generous friendships. The rude and turbulent traits, however, greatly predominate in their character and conduct. Divided into many tribes, they often become involved in petty but most relentless wars with each other; and as they are all animated by the fierce spirit of Mohammed, and occupy an almost impenetrable country, alike remote from the powerful kingdoms of eastern and of western Asia, it is not strange that they should be a proud, fierce, unconquerable race.

The Indus divides the Afghans from the Hindus—a deep and rapid and mighty river, which, it is said, can be crossed by armies at but two places. But if there were no natural boundary of such an almost impassable nature between these two countries, their inhabitants have so little in common that but little intercourse would be likely to exist, and but few occasions arise of collision between them. The Hindu cannot live but with great suffering in the wintry climate of Afghanistan, and the hardy mountaineers of the latter country despise the effeminacy of Hindu life, as much as they fear the burning Hindu sun. It is true that am-

bition and the prospect of plunder, in former ages, precipitated the irresistible hordes of Afghans, or Patans, as they are called in history, on the plains of India—but their triumphs never led to the commingling of the two nations. Theirs was a purely military rule. The interests, commercial and political, of India proper, and of Afghanistan, are in a great degree separate and distinct, and less exposed therefore, to the dangers which spring from national rivalry and ambition.

Why, then, should these nations have become involved in the horrors of war, and this, too, when one of them and greatly the more powerful, is governed by intelligent and Christian rulers?

Some will ascribe it to *ambition*—the love of conquest—the desire of extending her empire, on the part of Great Britain, and thereby opening a wider sphere for the industry of her impoverished artisans.

But whatever motives may have governed some of the agents in these transactions, there can be no question that the general policy of the East India Company of late years has been controlled very much by pecuniary considerations—the division of dividends on East India stock has greater weight, than the fame of conquering new kingdoms. Those dividends could hardly be increased by the subjugation of a poor people like the Afghans, while they might be, as they doubtless have been, greatly diminished by the heavy expenses of the war. Some other motive than either ambition or pecuniary gain must be sought for, to explain the cause of the British-Afghan difficulties.

That motive was undoubtedly a jealousy of Russian influence—a fear of a Russian invasion of India, after that great northern power should have subsidized the Afghans—and hence the determination to counteract the designs of Russia by taking military possession of Afghanistan.

We shall not stop to examine the foundation of those fears, nor to discuss the morality of subjecting an innocent people to the awful evils of war, in a question to which they were not parties;—on the heads of those who could resolve on such

a measure be the responsibility and the guilt!

But having decided on military operations, the British then committed two serious mistakes. The first was that of connecting Shah Shoojah with their expedition, and making his restoration to the throne of Cabul, from which he had long been exiled, living for the most part at Lodiana under the protection of the English,—their ostensible object in these proceedings. This exiled king was a poor, cowardly man—for whom his own countrymen, the Afghans, felt no enthusiasm, and the British themselves no respect. He was alike incapable of contributing to the success of the British arms, and of maintaining himself on the throne of his country, should those arms prove successful.

The other and far more serious mistake of the British, viewing their movement as chiefly intended to frustrate the supposed hostile designs of Russia, was their crossing the Indus, and placing the basis of their military operations in the cold and hilly country of Afghanistan, rather than on the left or eastern bank of the Indus. By this false move, they had to encounter the greatest difficulties from the country, the climate and the exasperated people; far from their source of supplies, and with troops by no means fitted for warfare in such a climate. By planting their forces on the Indus, they could have easily obtained military supplies, their troops would have been virtually on their native soil, the Afghans would have been neutral; and even if hostile, and if backed by Russian forces, the passage of the Indus would have been impossible in the face of the large and strong armies of India posted on its banks.

A different course of proceedings was adopted, and has been followed for about four years. It is not our object to pursue its history any further—nor to dwell on the defeats, unexampled in Asia, of the British armies, nor on the waste of treasure, nor on the great and melancholy destruction of human life. We shall only add here that by the late advices from the

seat of this war, it seems probable that the British, after retrieving their disasters and demonstrating the superiority of their power, will then withdraw their troops from Afghanistan, and possibly contract a treaty of alliance with the Afghan chiefs—a treaty which they will respect only as they may be influenced by their hopes and their fears—so that, in reality, little if anything whatever will have been accomplished towards the great object for which the war was at first commenced, the counteraction of Russian ambition. Indeed vanity and vexation have been written on this entire movement, in characters as prominent as they will be enduring.

This narrative suggests one or two reflections.

1. We remark, first, that while the wisdom and the power of man are seen evidently to be turned into folly and weakness, God has been steadily carrying forward his own great and unchangeable plans. He rebukes the pride of nations,—and has the pride of any kingdom ever been more wonderfully abased than that of Great Britain in this war with the Afghans—a war of her own seeking, and for her own ends? Her incalculable resources, her powerful armies, her skilful generals, have all been set at defiance by a race of half-civilized, half-disciplined men—and not only set at defiance, but defeated with great loss and shame. The Lord's hand is in this thing, and we are glad to see that the religious press of England is faithfully and earnestly urging the wise improvement of these sad lessons. These sad events shall be over-ruled, we trust, for the good of the people and the government of Great Britain. throughout all her domains, and especially throughout her vast Eastern dependencies.

God also visits upon nations his heavy judgments for their sins—and in this respect this unhappy war has been a terrible dispensation to the people of Afghanistan. Addicted to the grossest vices, reckless of human life, and followers of the false prophet, the measure of their iniquity if not overflowing was nearly full.

—God commissioned the hosts of war to desolate their cities, to cut down the transgressors, to purify the land of the blood that had so often been shed like water in the midst of it. We may mourn for the sufferings of the people, but we cannot fail to see another illustration of the divine declaration, that “the curse causeless shall not come.”

2. What shall be the influence of this war on missionary operations? We are at a loss to answer this question—perhaps we should confess that we are unable to answer it.

We do not apprehend, however, that the prospect of undertaking missionary labours in Afghanistan has been much retarded by these events. The war does not appear to have been regarded by the Afghans as a *religious* war—indeed, with Shah Shoojah and other Afghans apparently at the head of the armies, and certainly connected closely with all that was done, the military operations of the British could not have been regarded as designed to overturn the Moslem faith, and plant Christianity on its ruins. The natives of the East do not readily take account of religious motives, unless they are visibly and tangibly displayed, and it is to be feared that many of the invaders of Afghanistan were little solicitous to exemplify the Christian religion in their conduct, or to speak of it in terms of recommendation to their fellow-men. However this may have been, and we rejoice to know that some of the British officers were truly anxious for the spiritual welfare of the poor people amongst whom their lots for a time were so strangely cast,—still, we are inclined to believe that the Afghans will not have been rendered more averse than before to the Christian faith. This indeed could hardly be possible, for they were always amongst the most bigotted and intolerant of the Mohammedan nations.

We are, moreover, disposed to take brighter views of the subject, and to hope that the changes, which to a greater or less extent must follow these events, will be found more favourable to freedom of thought, and perhaps of discussion. The

Afghans must now be better acquainted with the superiority of the people with whom they have been brought so fearfully in contact—with their superior knowledge, resources, and civilization; and some of them may yet learn the superiority of their blessed religion. We cannot assign their due proportion and relative place to all the motives which lead a bigotted people to become liberal, an ignorant people to become enlightened, a people sitting in the shadow of death to rejoice in the blessed light of the sun of righteousness. In some way, we may feel assured, God will bring good out of these great evils.

We shall conclude this paper, therefore, by expressing the hope, that this unhappy war shall yet be found to have opened a wider door for the usefulness of the Lodian mission. Some of the Afghan children have been in the High School at Lodian since its commencement, and of these some have been remarkably promising and interesting.—Thus our missionary brethren have been sowing seed, which shall yet spring up and bear fruit. These late events will very probably lead to a greater desire for European knowledge, and thus a larger number may come under the instruction of the Mission schools. Acquaintances may be formed, local knowledge gained, the language learned, common usages and religious faith and practice investigated, and thus a general preparation be made, which before long shall prove invaluable in the direct preaching of the gospel in the valleys and on the mountain sides of Afghanistan. The Lord hasten the day!

Selected for the For. Miss. Chronicle.

MAN NOT EVERY WHERE “A RELIGIOUS CREATURE.”

We take the following extract from a volume lately published in England, entitled “Missionary Labours and Scenes in Southern Africa,” by the Rev. R. Moffat, for more than twenty years a missionary in those parts of the world. As this volume is not likely to be republished in this coun-

try, we may insert additional extracts from it hereafter.

I am aware that the popular opinion is, 'that man is a religious creature;' that 'wherever he is to be found, there also are to be traced the impressions and even convictions of the existence of a God.' It is also commonly believed, that wherever man is found scattered over the wide spread surface of earth's domain, the knowledge of a 'vicarious offering,' or sacrifice, by way of atonement, has retained its seat in the human mind. Such were my own views when I left my native land; and entertaining such views, I persuaded myself, or rather tried to persuade myself, that I could discover rays of natural light, innate ideas of a Divine Being, in the most untutored savage;—that I could never be at any loss to make appeals to something analagous to our own faith in the religious notions even of those among whom not a vestige of temple, altar, image, idol, or shrine, was to be found. When I was unsuccessful, I attributed it to my ignorance of the language, or the paucity of competent interpreters.

So great was the force of early prejudices, that it was a long time before I could be induced to embrace what I once considered an erroneous view of the subject. Living among a people who were not in the habit of metaphysical disquisitions, which so often bewilder the understanding, I had only to draw conclusions from facts, which, according to the proverb, are 'stubborn things,' though even these sometimes fail to convince. Having asked the opinion of Mr. Campbell, as we were walking together, upon the views of a native Christian from Namaqua-land, with whom we had been conversing on this subject, and who had been giving us an ample and descriptive account of his former ideas, Mr. C. remarked, in his usual pithy style, 'Oh, sir, the people of England would not believe that men could become like pigs, eating acorns under the tree, without being capable of looking up to see from whence they came. People who have

had the Christian lullaby sung over their cradles, and sipped the knowledge of divine things with their mother's milk, think all men must see as they do.'

One of the most convincing proofs that the minds of the people are covered by the profoundest darkness, is, that after the missionary has endeavoured for hours to impart to them a knowledge of the Divine Being, they not unfrequently address to him the question, 'What is it you wish to tell me?' And if any thing were wanting to confirm this conviction, surely this fact will be sufficient, that even where he has succeeded in conveying to the vacant mind of the savage, ideas which he considers as paramount to all others, he is told, that, certainly these fables are very wonderful, but not more so than their own.

Inquiring one day of a group of natives whom I had been addressing, if any of them had previously known that Great Being which had been described to them; among the whole party I found only one old woman, who said that she remembered hearing the name Morimo when she was a child, but was not told what the thing was. Indeed, even in towns, the general reply on that subject is, that these are things about which the old people can speak; but as they are not in the habit of instructing the rising generation on such topics, it is easy to see how even these vague notions become extinct altogether, as they have done in many parts of the country. Nor is it surprising that a chief, after listening attentively to me while he stood leaning on his spear, should utter an exclamation of amazement, that a man whom he accounted wise, should vend such fables for truths. Calling about thirty of his men, who stood near him, to approach, he addressed them, pointing to me, 'There is Ra-Mary, (Father of Mary) who tells me, that the heavens were made, the earth also, by a beginner, whom he calls Morimo. Have you ever heard anything to be compared with this? He says that the sun rises and sets by the power of Morimo; as also that Morimo causes winter to follow summer, the winds to blow, the rain to fall, the grass to grow,

and trees to bud ;' and casting his arm above and around him, added, ' God works in every thing you see or hear ! Did you ever hear such words ?' Seeing them ready to burst into laughter, he said ' Wait, I shall tell you more ; Ra-Mary tells me that we have spirits in us, which will never die ; and that our bodies, though dead and buried, will rise and live again. Open your ears to-day ; did you ever hear litlamane (fables) like these ?' This was followed by a burst of deafening laughter, and on its partially subsiding, the chief man begged me to say no more on such trifles, lest the people should think me mad !

But it is to the testimony of such as have been brought out of darkness into the marvellous light of the Gospel, that we must look for decisive evidence on this point. The following is one example out of many which could be given. The question being put to one whose memory was tenacious as his judgment was enlightened, ' How did you feel in your natural state, before hearing the Gospel ? How did you feel upon retiring from private as well as public crimes, and laying your head on the silent pillow ? Were there no fears in your breast, no spectres before your eyes, no conscience accusing you of having done wrong ? No palpitations, no dread of futurity ?' ' No,' said he. ' How could we feel or how could we fear ? We had no idea that an unseen eye saw us, or that an unseen ear heard us. What could we know beyond ourselves, or of another world, before life and immortality were brought to us by the word of God ?' This declaration was followed by a flood of tears, while he added, ' You found us beasts and not men.'

SELECTIONS FOR CHILDREN.

"PRECIOUS BLOOD OF CHRIST."—1 Pet. i. 19.

A certain Hindu inquired of the priests, how he could atone for his sins ! He was told to drive iron spikes, sufficiently blunted, through his sandals, and to place his naked feet on these spikes, and walk four hundred and eighty miles. If he fainted through loss of blood, he might stop a little to rest. The poor man set out on his journey, but God in his love led him in a

way that he knew not ; for whilst he was stopping under a large shady tree, a Missionary came and preached from these words, " The blood of Jesus Christ cleanseth from all sin." Whilst he was preaching, the man rose up, threw off his torturing sandals, and cried out, " *This* is what I want," and he became a lively witness, that the blood of Christ does cleanse from all sins indeed.

IDOLS "HAVE FEET, BUT CANNOT RUN."

A missionary, named Mr. Thomas, was one day travelling alone through India, and seeing a great number of idolaters waiting round a temple of one of their gods, he went forward into the midst of them. They discovered by his dress that he was a European, and wondered what he was going to do. He entered the temple with them as soon as the doors were open, and walking directly up to the idol, which was raised above the people, he beckoned to them to be silent. Then he said, pressing his fingers on its eyes, " It has eyes, but it cannot see ! it has ears, but it cannot hear ! it has a nose, but it cannot smell ! it has hands, but it cannot handle ! it has a mouth, but it cannot speak ! neither is there any breath in it !"

Upon this an old Brahman in the company was so convinced by the truth of what he heard, that he exclaimed, " It has feet, but it cannot run away !" At this a universal shout was heard, and the people were so full of shame and confusion that they dispersed, without saying a word to Mr. Thomas.

JOY OF A MISSIONARY.

In passing one evening from one station to another, the attention of the Rev. J. Williams was taken, by seeing a person get off one of the seats and walk upon his knees into the middle of the pathway, when he shouted, " Welcome, servant of God, who brought light into this dark island ; to you are we indebted for the word of salvation." This poor man had lost his hands and feet by a disease which the natives call Kookoi, and was obliged to walk on his knees. When the missionary asked him what he knew of the word

of salvation, he answered, "I know about Jesus Christ, who came into the world to save sinners; I know that he is the Son of God, and that he died painfully upon the cross to pay for the sins of men, in order that their souls might be saved, and go to happiness in the skies."

STAIRCASE OF PROPHECY;

Showing how the prophecies of the sufferings and death of our blessed Saviour were exactly fulfilled.

It has been the privilege and pleasure of the writer to instruct a number of children one evening in the week, in the truths of God's holy Word. He began a few months ago to show these children the connection between the prophecies in the Old Testament, and their fulfilment in the New. But when he came to the prophecies of our Saviour's sufferings, a difficulty presented itself. "If I take them one by one," he thought, "the children will be wearied, but yet, all are so beautiful, I do not like to leave one out." The thought struck him, "let me take the children step by step through these

prophecies." And thus the staircase opposite of 18 steps was began, the interest of the children kept up, and a connected view of these important prophecies afforded.

18. P. Is. xxvi. 19. F. Mat. xxvii. 52.
17. P. Is. liii. 12. F. Luke xxiii. 34.
16. P. Ps. cxviii. 1. F. Matt. xxvii. 46.
15. P. Amos viii. 9. F. Matt. xxvii. 45.
14. P. Ps. cix. 25. F. Matt. xxvii. 36.
13. P. Is. liii. 9. F. Matt. xxvii. 35.
12. P. Ps. xxii. 16. F. John xx. 25. 27.
11. P. Ps. xxii. 18. F. John xix. 24.
10. P. Ps. lxxix. 21. F. Matt. xxvii. 34.
9. P. Is. liii. 7. F. Matt. xxvii. 31.
8. P. Ps. i. 6. F. Matt. xxvii. 26.
7. P. Is. liii. 7. F. Matt. xxvi. 63.
6. P. Ps. xxxv. 11. F. Mark xiv. 55.
5. P. Zech. xiii. 7. F. Matt. xxvi. 58.
4. P. Zech. xi. 12. F. Matt. xxvi. 18.
3. P. Ps. xli. 9. F. Matt. xxvi. 14.
2. P. Ps. ii. 2. F. Acts iv. 25. 27.
1. P. Dan. ix. 24. 25. F. Gal. iv. 4.
P. Prophecy. F. Fulfilment. Children's Miss. Mag.

MISSION HOUSE, NEW-YORK.

NEWS FROM THE MISSIONS.

INDIA.—The letters from India contain generally favourable accounts. We regret, however, to learn the removal by death of Mr. and Mrs. Warren's only daughter, of the same disease that proved fatal to Mr. Freeman's children. These bereaved parents were all supported by strength from above. Mr. and Mrs. Freeman and Mr. Owen were making a missionary tour, which they expected would extend to Futtehgurh.—Mr. Morrison's health has not become materially improved by his residence in the Hill country, and he was about leaving for Calcutta, from which port he would take his passage either to this country or to Australia. The Executive Committee, sympathizing tenderly with Mr. M. in his protracted ill health, had previously given their cordial consent to Mr. M.'s return, or to his visiting Australia, with a view to his labouring amongst an English congregation, and

performing missionary duty, if his strength should become so much restored by the voyage as to permit him to undertake those services.—Mr. and Mrs. Rogers expected to reach Calcutta on their return early in December; Mrs. R.'s health was still very feeble.—The affairs of the different missions appear to be making steady progress.

CHINA.—The letters of Mr. Lowrie mention his arrival at Macao, in good health, after a pleasant voyage. He had the satisfaction of finding Mr. and Mrs. McBryde at Macao, where they had arrived some months previous, having left Singapore on account of their health. They were both stronger, but not entirely recovered; and they proceeded to Amoy, reaching that city on the 9th of June, partly for health, and chiefly to make inquiries about that place as a missionary station, for which it is supposed to have many advantages. Mr. McB. and Mr. L. had previously visited Hong

Kong, and made similar inquiries there; and Mr. L. was to leave on the 19th of June for Singapore, agreeably to the instructions of the Committee. From the full accounts sent home by these brethren, the Executive Committee have become satisfied that it will be expedient to have the chief seat of the mission at some of the places immediately on the borders of China—perhaps at Hong Kong, or Amoy, if not at Chusan. The missionaries had been previously authorized to transfer the mission to such place as they might select.—Letters from Dr. and Mrs. Hepburn, and from Mr. and Mrs. Buell, both dated on the 23d of May, had been received at Macao.

AFRICA.—Mr. Sawyer's communications came to hand too late for insertion in this number of the Chronicle. They contain the gratifying information that the health of the mission family, although occasional chills and short fevers had been suffered, had been graciously preserved, and the affairs of the mission were conducted with as good encouragement as could be expected. Mr. S. writes in good spirits, and earnestly desires an interest in the prayers of the church, and also the company of additional missionaries.

Creek Mission.

By a singular oversight this mission was omitted on page 6 of this number, and also in the tables on page 1.—The Rev. R. M. Loughridge was in Alabama at the date of his last letter, and would shortly proceed to the Creek country. We shall hope to receive good accounts of his work amongst this important tribe of Indians.

Letters from Missionaries.

Nov. 15th to Dec. 15th.

LODIANA MISSION.—Rev. J. Newton, Sept. 14.

FURUKHABAD MISSION.—Rev. W. H. McAuley, Sept. 17.

ALLAHABAD MISSION.—Rev. J. H. Morrison, Aug. 30—Sept. 15. Rev. J. Wray, Sept. 15.

CHINESE MISSION.—Rev. W. M. Lowrie, June 11, June 17.

AFRICAN MISSION.—Rev. R. W. Sawyer, July 27—Oct. 3—Oct. 19.

Receiving Agent at Pittsburgh.

Mr. Samuel Thompson, who has long and faithfully given his gratuitous services as the receiving agent of the Board of Foreign Missions in Pittsburgh, owing to his having retired from business, and removed from the city, has resigned his agency. Mr. Harvey Childs has been appointed in his place. Donations in aid of the cause, and payments for the *Missionary Chronicle*, and for the *Foreign Missionary*, may be made, or sent to him.

THE FIRST MONDAY IN JANUARY.

The statements inserted on the first few pages of this number will be considered useful in reference to the day of prayer, appointed by the last General Assembly for the conversion of the world;—they will give a general view of what is doing, and of what is still to be done, towards the accomplishment of this great object.

It is, however, but little that mere arithmetical figures effect towards showing the condition of the world in a moral point of view. The conceptions which we form of very large numbers are vague and general; we can more readily form definite and heart-affecting views of the wants of two or three scores of our fellow-men, than of two or three hundred millions. Our imperfect apprehensions, however, should not be allowed to take off our minds from the affecting case of the heathen. Those numerous tribes and nations, (see pp. 3-5,) which are still destitute of the means of grace, are composed of separate families; the myriads of their inhabitants are made up of individuals; each heathen man, and woman, and child, is of the same parentage with ourselves, of like never-ending existence, of not less urgent wants, of not less exalted capacities; concerning each one of all those multitudes, the great question must be asked, "What is a man profited, if he shall gain the whole world and lose his own soul?" The heathen are individuals, personally responsible to God for their character and their conduct.

They are fallen, depraved, guilty. Dense clouds of ignorance have settled down on their minds. The strongest prejudices and the direst superstition fill and desolate their hearts. Hosts of bigotted priests and the unbroken despotism of heathen rulers chain

them down in the worst bondage—that of the soul. Their domestic relations, their social intercourse, their business transactions, all bear the impress of heathenism. Their times of sorrow, and their hour of dissolution are full of darkness. The future world is either unknown by them, or greatly feared. They are not prepared for heaven; they cannot look forward with peace and hope to the enjoyment of God's favour throughout unceasing ages. Should we not feel deeply concerned for their lamentable condition? Should we not charge upon our souls the duty of earnestly caring for these wretched people, of showing towards them the same compassion which we trust our Saviour has shown towards ourselves,—of using for them the same means by which our minds have become enlightened in the knowledge of the true God and eternal life?

The numbers of the heathen are so great, their moral blindness and degradation so extreme, the difficulties which hinder their conversion so apparently insuperable, that some may be in danger of doubting the success of all missionary efforts; indeed there are those who consider the missionary work a hopeless undertaking—who ask, what can the feeble efforts of Christians avail in such a cause?

We have a short answer to these doubts. The work is God's. Therefore, it is not hopeless. He works by *means*—by our efforts, by our prayers. Therefore we have much to do; our agency is indispensable, because God has appointed it.

Far from being hopeless, this great work is now in the course of successful accomplishment. The statistics on the first and second pages of this number show that many lights have been kindled in the dark places of the earth. Much leaven of the gospel has been spread among the nations. Many trees of righteousness have been planted in desert lands; much fruit has already been gathered. Redeemed souls are now with Christ, through God's blessing on missionary labours, and others are on their way to that better world, whom we shall hope to meet before long, and to unite with them in the songs of praise to him that hath washed us in his own blood, and made us kings and priests unto God. Enough has already been done to repay and far more than re-

pay, the church for all the labours and sacrifices that have been bestowed on the work of Christian missions.

Now, the success of the past is one of our encouragements as to the future. Past success is an earnest or pledge of what "the Captain of Salvation" will hereafter perform. And we may hope for the much more widely extended and the far more rapid spread of the gospel in times to come. Many heathen languages have been acquired; the Sacred Scriptures have been translated into many tongues; hundreds of churches have been formed; thousands of youth are under religious instruction; and native ministers of the gospel are now preaching the unsearchable riches of Christ to their countrymen. All this is most animating, even if it must be regarded as only the day of small things. All this is most encouraging, not because it proves the work nearly done, but because it shows the work begun, and shows also, what is chiefly to be regarded, that the blessing of God has been granted to these missionary efforts. That blessing, without which all our labours would be in vain, shall not be withheld in future. The light of the gospel shall rise higher up in the regions of heathenism, and spread far abroad over the land, and pervade every pagan temple, and shine into every dark mind of man, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Such is our faith and our hope. For this we labour—for this we pray.

We may not live to see that happy time. Our years are fast passing away. We stand now on the threshold of a new year, and we know not that we shall see its end. Many who began the last year with us now rest from their labours, and doubtless many of our readers will be called to their rest before this year has run its course. The heathen, too, are dying—passing from the reach of our benevolence. "But the word of our God shall stand forever." While we feel deeply our own frailty, let us rejoice that Christ ever liveth, and his compassions fail not. And let us do with our might what our hands find to do, before the night overtake us. Then we shall have an assured confidence in the final and glorious success of our labours, and being faithful until death we shall receive a crown of life.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN NOVEMBER.

SYNOD OF ALBANY. Pby. of Troy.			
Lansingburg ch. mo. con.	26	23	
Pby. of Albany.			
Schenectady ch. 100; Albany, 1st ch., in part, to sup. Rev. J. Warren, 400; Sab. sch. to purchase New Testaments, 6; Anthony Gould, for his son John, 7 years old, 1,50	507	50	
SYNOD OF NEW-YORK. Pby. of Bedford.			
Somers ch., ladies for Iowa Miss., in part, to con. Rev. JOSEPH NIMMO, 1. m.	16	00	
Pby. of New-York.			
Brooklyn 1st ch. mo. con. 71,43; sab. sch. to educ. children as before named, 10; Scotch ch. N. Y. mo. con. for Nov. 58,00; Duane-st., ch. mo. con. Nov., 32,25; Jamaica ch. add'l, 5; 1st. ch. N. Y., in part of ann. coll., 1400	1576	68	
SYNOD OF N. JERSEY. Pby. of Elizabethtown.			
Woodbridge 2d ch., 19,94; Liberty corner ch. 31,00	50	94	
Pby. of New-Brunswick.			
Freehold 1st ch., 41,50; Cranberry 1st ch. 24,00; do. 2d ch. 47,20; New-Brunswick ch. mo. con. 24,00	136	70	
SYNOD OF PHILA. Pby. of Philadelphia.			
Arlington ch. 120,00; Phila. 10th ch., five mo. con. colls. 211,30; Chestnut Level ch. Fem. For. Miss. Soc. 15,25, do. Male For. Miss. Soc. 14,00; Phila. 7th ch., 'a member,' 50,00	410	55	
2d Pby. of Phila.			
Tinicum ch. 3,14; Doylestown ch. mo. con. 23,04	25	18	
Pby. of New-Castle.			
Ce tre ch. 25,00; Slate Ridge ch. 20,00; Coatesville and Doe Run chs. 32,00; do. for sch. house at Futtetghurh, 30,00; Upper Octorora ch. 20,00	127	00	
Pby. of Baltimore.			
Taneytown ch. to sup. children under care of Rev. H. R. Wilson, Jr.	50	00	
Pby. of Carlisle.			
Graceham, Md., Jno. Stewart, 10,00; Mc Connellsburg ch. 38,00; Greenhill ch. 11,00; Wells Valley ch. 6,00	65	00	
Pby. of Northumberland.			
Washingtonville ch. 11,56; Jersey Shore ch., 10,00	21	56	
SYNOD OF PITTSBURG. Pby. of Blairsville.			
Elder's Ridge ch. 7,52; Murray's cr. ch. 32,35; Ligonier, Thos. Pollock, 1,75; Ethel ch. 5,50; New Alexandria ch., in part, 37,70, add prem. rec'd for specie, 35 cts.	75	07	
Pby. of Redstone.			
Long Run ch. 21,00; Greensburg ch. add'l, 7; Mt. Pleasant ch. in part, 15,10; Rev N. H. Gillet, 1,00	44	10	
Pby. of Ohio.			
E. Liberty, 'Adonijah,' ann. don. 10,00, in full to con. Thos. Erkins, 1. m.; do. 10,00 in part, to con. J. BARR, 1. m.; Canonsburg, Rev. Matthew Brown, D. D., 50,00; Allegheny city 1st ch. Hon. W. C. Grier, 30,00; Pittsburg, 1st ch. 'a lady,' by F. G. Bailey, 100,00; do. 'a lady,' by Miss Legan, 5,00; do. Mrs. Addy Beers, 25,00; do. 2d ch. M. B. Lowrie, 10,00; W. W. Wilson, 5,00	245	00	
Pby. of Beaver.			
Beaver ch.	20	50	
SYNOD OF WHEELING. Pby. of Washington.			
Mill cr. ch., in part, 13,00; Washington, Rev. David McCanoughy, D. D., 10,00; Wheeling, Rev. Henry R. Weed, D. D., 50,00	73	00	
Pby. of Steubenville.			
Cross cr. ch. 11,00; Amsterdam ch. 2,00; Ridge ch. 1,00; Steubenville, Rev. J. H. Chambers, 3,00	17	09	
SYNOD OF OHIO. Pby. of Wooster.			
Rev. Mr. Cobb, 5,00; Rev. Mr. Graham, 3,00	8	00	
SYNOD OF ILLINOIS.			
Coll. at meeting of Synod	12	35	
Pby. of Palestine.			
Mt. Carmel ch. 3,00; Paris ch. 4,00	7	00	
SYNOD OF KENTUCKY. Pby. of Louisville.			
Louisville 1st ch. mo. con. August, 9,12; do. Sept. 6,90; Oct. 13,50; Nov. 6,19; Rev. S. Scoville's don. 20,04; Upper and Lower Benson chs. 6,62; Shelbyville ch. 20,00; Mulberry ch. 13,81; Cloverport ch. 2,00	100	14	
Pby. of Transylvania.			
Rev. JOSEPH PLATT, to con him 1. m.	30	00	
Pby. of W. Lexington.			
Mt. Horeb ch. D. Castleman, 14,00; Frankfort ch. Juv. Miss. Soc. 50,00	64	00	
SYNOD OF W. TENNESSEE. Pby. of W. Tenn.			
Giles Co. Tenn. Josiah P. Alexander	2	16	
Pby. of N. Alabama.			
Tuscumbia ch.	41	60	
SYNOD OF S. C. AND GA. Pby. of Harmony			
Camden, Rev. J. A. Smylie	5	00	
SYNOD OF ALABAMA. Pby. of S. Alabama.			
Presbytery, at its meeting at Selma, 63,00; Miss Mary Crawford for Rev. W. H. McAuly, 1,00	64	00	
SYNOD OF MI. Pby. of Mississippi.			
Natchez ch. mo. con.	50	85	
SOUTHERN BOARD OF FOR. MISSIONS.			
Cash per Rev. T. Smyth	203	02	
CENTRAL BOARD OF FOR. MISSIONS.			
Cash per Samuel Winfree, Treas.	1500	00	
SEMINARIES AND COLLEGES.			
Steubenville, O., Soc. Inquiry Fem. Sem.	26	25	
LEGACIES.			
Leesburg, Washington Co. Tenn., bequest of Matthew Stevenson, dec'd, per David Stephenson, Ex.	500	00	
MISCELLANEOUS.			
Rochester, N. Y., I. A. Ward, 5,00; Bennington, Vt. George Lyman to con. Mrs. Mary M. Beach, 1. m. 50,00; N. Brunswick, N. J., 'a lady,' 3d ann. payment, 10,00; Mr. Mervin, 1,00; Rev. David Coon, for printing press for Iowa mission, 10,00; Pittsburg, Robt Martin, 1,00; X. Y. Z., 1000,00; 'a friend,' 60,00	1137	00	
Total		\$7339	47
Donations in Clothing.			
Little girls' sew. soc. of Presb. ch. Wilkes barre, Pa., 1 box clothing.			

THE

DOMESTIC MISSIONARY CHRONICLE.

JANUARY, 1843.

BOARD OF MISSIONS.

THE NEW YEAR.

On the threshold of a new year, we are oppressed with some considerations which are awful, in regard to the evangelizing of mankind. Before explaining ourselves more fully, let it be premised that our church is theoretically undivided, acknowledging its proper work to be the conversion of the world; that the Boards of Missions are merely portions of the church, charged, for convenience sake, with the administration of means to this end; and that the Foreign and Domestic Board are inseparably connected, and must flourish or fall together. The work, which our readers and ourselves are to do, must be done in our lifetime.

In such a span, a year is a great period. To multitudes it will be their last year: Reader, it may be the last to you. It is fair to compute, that during this period there will die thirty millions of human beings, of whom more than five hundred thousand will die in our own country.

On surveying such a prospect, the Christian soul cannot but break forth thus—Souls are perishing—time is flying—I have done nothing—I must awake and hasten! True, brethren, the divine sentence applies distinctly and pointedly to your case: Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

What can you do, this year, towards giving the gospel to your countrymen? There is not an instant to be lost, in deciding. The King's business requireth haste. We say familiarly that time and tide wait for no man: but there is a tide in the affairs of men; and there may never be such an opportunity as the church

now has. Consider for a moment what a volume is contained in the statement that we are, as a nation, *united and in peace*. Our population is increasing in an unexampled manner. A single state numbers almost as many inhabitants as did all the old thirteen, half a century ago. And a half a century hence, at a low calculation, our territory will contain seventy-five millions. All these immortal creatures are to spend an eternity in heaven or hell! From this, gather some hint of what ought to be the year's work.

It makes the heart faint to contemplate the apathy of Christians in regard to our peculiar national position. The common way is to compare our land with others of equal population, in the old world; and to set off a million of souls here, against a million there. But this is to overlook the truth, that no country on earth is situated just as ours. Those which most resemble it are the British colonies in the other hemisphere. For the grand consideration is, that we have not merely millions, but *millions in a forming state*. The mass is ductile, like molten brass ready for the casting. The shape now given is given for coming generations. The church which we found in a western hamlet is founded for children's children. The same efforts in Spain, or even in Great Britain, would be quite another thing. Consider what Presbyterian Pennsylvania or Carolina would have been, if settled by Pizarro: and bless God that our land was peopled after the reformation. Apply the principle to the rising states of the West, and then inquire, What can be done to give the gospel to our country, and thus to send it down to posterity? Can-

not much be done by means of the Assembly's Board?

Perhaps it may be new to some, often as it has been repeated, that in *fourteen*, years, there have been formed by missionaries of the Board more than *five hundred* churches, of which a good proportion are now large and flourishing; that since the organization of the Board, not less than *two-fifths* of all the churches formed, have been formed by their missionaries; that during the period above-mentioned, there have been sent out more than *twelve hundred ministers*; and that during the last five years more than half the churches formed in connexion with the General Assembly have been formed by their missionaries. But it is nevertheless equally true, that more than 600 feeble churches are struggling without pastors, and more than 600 settlements are ready to have churches, each of which, if thus supplied by us, might be a centre of saving light, for generations to come.

Our great western country—for the theme is too vast to become hackneyed—is greater every day. The new states already have a third of our population. They will soon have the majority, and will send back an influence on the Atlantic regions. But that population and that influence will depend, for quality, on the degree in which they shall be Christian. These things make us believe, that there never was any equal portion of the globe in a condition so imperatively asking for domestic Christian effort.

Meditate on the momentous truth, that we have among us, and almost exclusively in that territory over which our church extends, more than *twenty-four hundred thousand slaves*, who have souls; who are dying; who must have the gospel; and who must have it from us, as we would stand clear of the blood of their souls at the judgment-seat of Christ.

Now what can any man do that shall more please Christ than to make known his blessed gospel to these souls? You are entering another year. O Christian, dismiss the fear that has haunted you, that you would impoverish yourself by giving a little to Christ. Make a bold supposi-

tion, and imagine that you gave, not merely your two mites, not your time, not your income, but your all—life included—and you will have given no more than thousands gave of old. And is there any cause in which it were so reasonable? Shall the heathen give wealth and life to "their gods, which are yet no gods?" Shall mammon-worshippers compass sea and land and hazard body and soul, for money? Shall slavers jeopard their lives in the direst climes for victims, and soldiers sacrifice every thing for a breath of glory? And shall Christians, scarcely saved, and saved by the death of the Son of God, scruple, and linger, and count over their pittance, when the honour of that Saviour makes the demand? Oh tell it not among the Gentiles, publish it not in the companies of the ungodly! Brethren, we have but one life to live, and its sands are rapidly passing. This year has begun to run as swiftly as the rest.

Reflect on the corps of missionaries now in the field. The church, as a body, is unspeakably interested in supporting them. Yet *the church does not support them*. The liabilities of the Board, at this time, are not less than \$25,000. The church has not come forward to remove this burden. True it is, that the deficit is caused by increased effort, and new appointments; and it is easy to say that these appointments ought not to have been made. But we ask a patient consideration of this truth: for years we have been praying for an open door, and for men to enter, and now that God hath given us both, we are about to turn our backs on them. Let it not escape notice, that these increased expenses are neither more nor less than a *precise index of the degree in which we may, without an hour's delay, go about the great work of our lives*. Shall we stop? Shall we palsy the arm of the Board—our own arm—by forbidding it to evangelize the souls represented by these increased expenses? Shall we say that we cannot give, each, three-eighths of a dollar, which if bestowed by every communicant, would disembarass our domestic mis-

sions! We almost blush to ask the question.

Another year is beginning. Earnestly and affectionately do we beseech the reader, to lay down these lines, and review the year just ended. Ah! you have done less for Christ than you resolved to do; less than you expected to do; less than you would have wished, if called to meet your Judge. You must soon meet Him. In the expectation of so meeting him who

died for you—do not spend this year, as you have spent others, *in preparing to work*. For the danger is, that life will end, without your having begun to labour and to contribute, as a steward of God. Take, therefore as the motto for 1843, the words of the apostle Paul, “He that giveth, let him do it with simplicity; he that ruleth, with diligence; **HE THAT SHEWETH MERCY, WITH CHEERFULNESS.**”

COMMUNICATIONS FROM MISSIONARIES.

MISSOURI.

FROM A MISSIONARY IN HINDS CO.

A Church Organized in the Wilderness.

About the last of May, in fulfilment of a Presbyterial appointment, I made an excursion some seventy miles south-west of this, for the purpose of visiting a neighbourhood in Wayne county, known as the “Virginia Settlement.” The population consists chiefly of emigrants from Virginia, most of whom have settled there within four or five years past. I was met here, according to appointment, by a brother in the ministry, for the purpose of holding a protracted meeting. We found some half dozen families of Presbyterians who had been for some years almost entirely destitute of the public ministrations of the word and ordinances. We commenced a meeting on Friday before the last Sabbath of May, which closed on Sabbath evening. During the meeting a church was organized, consisting of thirteen members, two others were afterwards added, making in all fifteen. It has two elders, and is styled the church of Clark’s Creek.

Several of the parents came forward and embraced the opportunity of dedicating their infant offspring to God in baptism,—a precious privilege which for some time past they had not been permitted to enjoy.

On the Sabbath, the table of the Lord was spread, and this little church united for the first time in commemorating the

dying love and living care of the blessed Redeemer. These people seemed very much to enjoy the privileges of the occasion, and expressed their earnest desire to secure in some way, the regular preaching of the word and administration of the ordinances among them. And their expectations of supplies are directed chiefly to your Board. The few ministers of this Presbytery are so remote that the nearest of us must ride sixty or seventy miles, in order to visit them. It is by their urgent request that I present their situation to the Board, and ask that if possible a missionary may be sent to labour among them, and in the surrounding country. They are feeble and could do but little towards his support, but I am authorized to say that the sum of \$100 could be raised for one half of the labours of a missionary to be divided between this neighbourhood and the town of Greenville, about ten miles farther south. And should they get a man who would preach to the acceptance of the people *generally*, they might calculate on aid from men of the world sufficient to raise the amount to \$150 per annum.

The neighbourhood and the surrounding country present an interesting field for missionary labour; it is rapidly filling up, and in many instances with emigrants of respectability and intelligence. But in a moral and religious point of view, it may still be regarded as a wilderness, unsupplied, except by here and there a *farmer* Baptist brother, or a Methodist

circuit preacher, whose field of labour is a whole county, from thirty to fifty miles square, containing a population of three, five, eight, or ten thousand souls. There are several points in this southern and south-western part of the state, where we ought to have ministers if they could be supported. The town of Cape Girardeau on the Mississippi—the port of Southern Missouri—which must be a place of considerable importance, presents a favourable opening, which ought, if possible, to be occupied. There are several men of the world who would give liberally to the support of a Presbyterian minister, who will do nothing for any other. The papists, aware of the importance of this place, are endeavouring to concentrate their forces here to pre-occupy the ground. In the counties of Scott, New Madrid, Stoddard, Wayne, Madison, Ripley, Crawford, Pulaski, Polk, Green, Taney, and Barry, we have not, so far as I know, a single minister. I have heard of one Presbyterian minister in Barry county, but he has never been reported to any of our Presbyteries. Yet there are in this region—embracing as it does nearly all the southern portion of the State—many populous settlements, partially, if not wholly, destitute of the means of grace. And I have reason to believe (from the little knowledge of the country which I have acquired) that there are many points where Presbyterian congregations could be collected if we but had the men to perform the labour.

But most of this country is unexplored, by us at least, and we do not know fully and accurately what are the character and wants of its population. It is due to ourselves and to the cause in which we are engaged, to have it explored, and to supply as far as possible, its moral destitutions. I am daily more impressed with the opinion that our Board of Domestic Missions is the institution which is to be chiefly instrumental, under God, in building up the Presbyterian church in this destitute region of our country and that the "itinerant plan," is the *only one* by which we can reach and evangelize many portions of this moral wilderness. Cannot

the Board send us one or two itinerant missionaries to supply the destitute points above-named, and to do the work of exploring and ascertaining the real condition of the country? When I say *two*, I do not graduate my request even by the *known wants* of the country, but by the supposed *scarcity* of men and means on the part of the Board. I have been solicited by brother Potts, the Chairman of the Committee on Missions, for the Synod of Missouri, to undertake the work of exploring some part of this territory as a missionary. But, besides having my hands full, and even more than I can do oftentimes nearer home, I feel that it would be better done by some one of greater age and experience in the ministry. It would be, I apprehend, a work of greater difficulty and requiring more skill and experience than ministering to any ordinary Christian congregation.

FROM AN ITINERANT MISSIONARY AND AGENT.

Extensive Revival of Religion—Happy effects of Itinerant labours—Active Ministers wanted.

I came to this place, Fulton, with my family last December, intending, as soon as the spring opened, to enter on my agency. The first two months of the winter I laboured alternately with the little church in this place, and one twelve miles north of this. The first communion season we held in the Concord church the good Shepherd of Israel graciously poured out his Spirit, and multitudes were "pricked in their hearts and made to cry out men and brethren, what shall we do?" The meeting continued two weeks. In a few days after this, we commenced a protracted meeting in a neighbouring church. The same manifestation of the divine presence was granted us there. Thence we came immediately to this place. Our labours were continued here for more than two weeks; at the close *one hundred and thirty* had united with our branch of Zion, and quite a number united with other denominations. By this time spring had arrived, and I spent about five weeks, labouring as an agent;

the remainder of the time has been spent evangelizing. Every place where, in connexion with others, I have held continued meetings for one or more weeks has been blessed with the outpouring of God's spirit. The result of these meetings, up to the present time, is, *two hundred and twenty-seven* have been united with our church, besides a number united with other denominations. Older Christians have dedicated themselves anew to their master; a missionary spirit has been cultivated, our religious publications have been pretty extensively circulated, churches have been established in the faith, and some four or five houses for worship will probably be erected the next year. I have laboured nearly six months as an evangelist, and about six weeks as an agent; the remainder of the time I have laboured for the church in this place, and the one north of this.

And now, dear sir, what can you do for this part of God's heritage? I mean especially in the way of *active, self-denying working men*? These are the men we *must have*, or the cause will suffer beyond calculation. We do not want men who are unwilling to undergo hardships, reproaches, privations, and hard labour for Christ's sake. We have had too many of these already in this State, and the cause has been greatly retarded by them. Can you not find four or five such labourers as are needed, who will be willing to come to this inviting field? There are important points which should be occupied immediately. You will lose nothing by cultivating this field with the right kind of men, and in less than five years, there will be more given back to the Board, than they will expend in the support of their missionaries here.

Missouri has vast resources, and her population is in general well informed, in good circumstances, and given to hospitality; in other words, they are enlightened and liberal—and with proper culture, so soon as the present embarrassment is removed, you will find an agent will not have to plead in vain for our Boards. Let the Board pursue a liberal policy, which I know they will rejoice to do, and Mis-

souri will, in a few years pay back four fold.

INDIANA.

FROM A MISSIONARY IN JEFFERSON CO.

Protracted Meetings—Revivals of Religion.

I have been much encouraged in my labours at S****. Although I spent but one Sabbath in the month with them during the year, yet I uniformly met with them on the Saturday preceding, catechized the young people, and closed the exercise with a sermon, so that they have had two days' preaching every month. There was a growing seriousness, and frequent additions were made to the church up to the month of August, when we commenced a protracted meeting, which was continued for eight days, and resulted in the addition of *thirty-eight* persons on examination, to the communion of the church. I was aided by two neighbouring brethren, and as it may be interesting to know something of our mode of conducting the meeting, I will briefly state it. We had a uniform course of services throughout the meeting;—prayer-meeting at 9 o'clock in the morning; preaching at 11 o'clock, and, after an intermission of half an hour, a second sermon. The congregation was then dismissed to return to their homes for refreshment; and after taking a meal, which served for both dinner and supper, they met again between five and six o'clock for prayer; and at candle lighting we had another sermon. The evening exercises were usually closed by 9 o'clock and the people returned to their houses for rest.

From the commencement of the meeting the assembly was characterized by great solemnity, this grew into deep feeling, manifesting itself usually by silent tears. There was no outcry, no disorder but the Spirit of the Lord was manifestly carrying on his gracious work in the hearts of the people; and I have seldom found more satisfactory evidence of a gracious change, than was presented in most of the cases. A deep conviction of their lost and helpless condition, an im-

ners, and an entire and cheerful surrender of their hearts to the Saviour, together with an unreserved trust in him as their prophet, priest and king, was characteristic of almost every case. Eight of the number were heads of families; the others were principally those who had been members of the catechetical class, and children of the church.

The state of feeling in this little church seems still to be good, and they are very anxious to secure one half of my ministerial services, but they are poor and burdened with a debt contracted for building a house for worship; when they get clear of this they hope to be able to sustain themselves. May the Lord reward the Board a thousand-fold for their labours of love.

FROM A MISSIONARY IN DAVIESS CO.

***** Since my last report my labours have been as usual, except that they have been more extended. I have visited the counties of Martin and Dubois, both utterly destitute of Presbyterian preaching. At Portersville, in the latter county, I administered the Lord's Supper to a small Presbyterian church, into which I received six members from one family. They had been scattered among different denominations, and seemed happy when thus returned from their various wanderings to their own quiet homes.

In this place we are enjoying a season of refreshing. On last Sabbath we received five to the communion of the

church; two of them were male heads of families. Eight persons have recently expressed hope in Christ, and a considerable number attend our meeting of inquiry. The church is now better in prospect than it has been for a number of years.

My daily meetings are well attended. We are encouraged. Some of our members, discouraged for years, were ready to abandon the hope of sustaining the ministry, even with the aid of the Board. Without the stated ministry all would soon be scattered. The Lord prosper his own work.

NEW-YORK.

FROM A MISSIONARY IN WESTCHESTER COUNTY.

When I last wrote, I gave some account of the gracious outpourings of the Spirit on this little church, which visitation has refreshed and encouraged us very much. Since my last report *twelve* have made a public profession of their faith, making in all *twenty-seven*, who have been admitted to the church on examination since the 1st of May, and there are still a few who feel a deep anxiety about their soul's salvation. Truly we may say, "The Lord has not dealt with us after our sins," but "has had mercy according to his loving kindness, according to the multitude of his tender mercies." Our prospects are truly encouraging, and I hope that the labours of your missionary will continue to be blessed among this people.

MISSION ROOMS, PHILADELPHIA.

In the November number of the Missionary Chronicle we ventured to submit a proposition to the Churches, that they would make an effort to raise for *Domestic Missions*, the present year, the sum of *fifty thousand dollars*. It was then stated, that this sum was absolutely necessary to enable the Board to meet their very large engagements, and carry forward efficiently their important operations. We also endeavoured to show that this amount

could be raised, without the slightest sacrifice, or self-denial, if the members of our churches generally felt their obligation to Jesus Christ, and an interest in the salvation of their own countrymen. *A contribution, amounting to one cent a week, from only two-thirds of all the members of our churches, would raise the whole sum.* We do not suppose there are many, among the members of our churches, who could not spare that small sum, to help forward an

object of such unspeakable moment; and we are unwilling to believe, that any individual who has been redeemed by the blood of Jesus Christ, and has tasted the sweetness of gospel grace, and gospel privileges, would be unwilling to make so small a sacrifice to have this same gospel, with its rich privileges and blessings, carried to the destitute of their own countrymen. We rejoice in being able to state, that we have some evidence this proposition has been favourably received; and we cannot but indulge the hope, there is sufficient piety and zeal in the Presbyterian church, to secure its complete and cheerful accomplishment.

We take the liberty here of inserting a note, enclosing the amount specified, from a friend to the cause in Virginia.

BOTETOURT Co., Va.

Enclosed I send you \$5, for Domestic Missions. It is a small part of \$50,000, which you propose in the last Chronicle to raise; but, as is there shown, a much smaller contribution from each member of the Presbyterian church, will suffice to accomplish the object. May God grant success to the effort.

Yours, &c.

We thank this good brother for thus beginning the work, and trust his example will be followed by many, very many more. Let Presbyterians in Virginia—in the south, in the west, and in the north, as they are able, follow this example, and we shall have no more to complain that ministers are kept out of the field, and souls are left to perish, from want of zeal and liberality in the churches. Let each member of our churches copy this example, and do their duty in this matter, and we may hope soon to hear of revivals in our churches, and of the wilderness becoming vocal with the praises of God; and in this connection, we venture to suggest, what an appropriate new-year's gift, as a thank-offering to the Lord, would be a donation to this noble, this important object! Can you better express your joy and thankfulness to God, for

the preservation and blessings of another year, than by aiding to send to your friends and fellow-citizens in the wilderness, *a gift—the precious gospel*—next to his own Son, God's best gift to men? Beloved brethren, the missionary work is prospering, gloriously prospering. God is in a peculiar manner smiling on our efforts to send the gospel to our destitute countrymen. There are many precious revivals at this time among our missionaries. You have a few specimens in the present number of the Chronicle, and had we room, we could give you many more. In the midst of many trials, the Lord is showing signal favour, and urging, and encouraging us to the work. May he find a willing people. May his rich blessing descend on all our churches; and may his people be found faithful to their solemn trust.

TO THE PRESBYTERIES.

The last General Assembly directed the Presbyteries to report to their Board of Missions, "the names and localities of their vacant churches, and unemployed ministers and licentiates," with such information of vacant ground within their limits as they may be able to give. It is to be presumed that the Presbyteries, at their late meetings, have taken the necessary order on this subject, and have directed reports to be sent. From a few Presbyteries such reports have been received at the missionary office. As yet, however, we have heard from only a few Presbyteries. We would therefore respectfully ask from the Presbyteries generally, or their stated clerks, the information contemplated in the act of the Assembly. Such information is of importance to the Board in their operations, and it is our design, so soon as we are furnished with the requisite materials, to spread before the churches a condensed view of the wants of this great field, in which we are called to labour.

RECEIPTS IN THE TREASURY AT PHILADELPHIA, IN NOVEMBER.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
Second ch. of Troy, N. Y., to const. Rev. Chas. Wadsworth a life mem.	50 00
<i>Pby. of Albany.</i>	
New Scotland ch. mo. con., per Rev. Reuben Sears, 22.37; Second ch. Albany, per L. Jenkins, Esq., 172.95	196 52
SYNOD OF NEW-YORK. <i>Pby. of New-York.</i>	
Rutgers'-st. ch. per Rev. Dr. Krebs-James Chambers, 25.00; Youth's Miss. Assoc. 25; Peekskill ch. N. Y., by Rev. Wm. Marshall, for year ending March 31, 1843, 30.70; ditto for year commencing April, 1843, 6.00; Duane-st. ch. sab. sch. Association, 60.00	146 70
<i>Pby. of New-York, 2d.</i>	
West Farms ch. N. Y. per Mr. Ramsay	10 00
SYNOD OF NEW-JERSEY. <i>Pby. of New-Brunswick.</i>	
Allentown ch. N. J., per Rev. H. Perkins, 30.00; Middletown-Point ch. per Rev. C. Webster, coll. at mo. con. 40.00; Boundbrook ch. N. J., per Rev. Ravaud K. Rogers, 60.00	130 00
<i>Pby. of Newton.</i>	
Trea. of Newton Pby. paid to a missionary	75 00
SYNOD OF PHILA. <i>Pby. of Philadelphia.</i>	
A member of 7th Presb. ch. per Rev. W. Lord	50 00
<i>Pby. of Carlisle.</i>	
Greencastle ch. Pa. thro' Rev. J. T. M. Davis	24 00

<i>Pby. of Huntingdon.</i>	
Upper Tuscarora ch. per Capt. T. Stewart	20 00
<i>Pby. of Northumberland.</i>	
Warrior Run ch. Pa. through Rev. S. S. Sheddan	35 00
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Big Spring cong. Ohio, per Rev. S. Moody	10 00
SYNOD OF OHIO. <i>Pby. of Columbus.</i>	
Hamilton ch. O., per Rev. Jos. D. Smith, 12.61; donation for a-1f, 5.81; Columbus ch. O., per Rev. Dr. Hoge, 43.00; Circleville ch., per Rev. Geo. Wells, 8.00	68 42
<i>Pby. of Marion.</i>	
Bucyrus ch. Ohio, per Rev. Wm. Hutchison	8 00
<i>Pby. of Wooster.</i>	
Jackson ch. Ohio, per Rev. John Matthews	5 00
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Salem ch. O., per Rev. John C. Mitchell	5 00
SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i>	
Amount paid by John R. Bell, Trea. of Pby. to a missionary	50 00
SYNOD OF N. CAROLINA. <i>Pby. of Fayetteville.</i>	
Amount paid by the Trea. of the Pby. to a missionary	18 40
MISCELLANEOUS.	
Mr. L. A. Ward, Rochester, N. Y. 3.00; Ed. Johnston, Esq. Botetourt Co., V., 5.00	10 00
Total	\$912 04
THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURGH, IN NOVEMBER.

SYNOD OF PITTSBURGH. <i>Pby. of Blairsville.</i>	
Ebenezer cong. in part, 17.62; Plum creek cong. 13.55; Elders Ridge cong., per A. Donaldson, 5.23; Washington and Harmony congs. 9.00; Plumb creek cong., per Pastor, 10.00	55 00
<i>Pby. of Redstone.</i>	
Sewickley cong. 5.00; Brownsville, 12.00	17 00
<i>Pby. of Ohio.</i>	
Sharnsburgh cong. 12.00; 2d Presb. ch. Pittsburgh, 41.50; Bethel cong. 7.00; Lebanon cong. 48.54; 1st Presb. ch. Pittsburgh, 221.58	301 62

<i>Pby. of Beaver.</i>	
Beaver cong. per Dr. Elliott	22 50
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Island Creek cong. per Mr. Annan, 14.00; Centre cong. 2.85	16 85
SYNOD OF OHIO. <i>Pby. of Wooster.</i>	
Congress cong. 3.50; Wooster cong. 30.00	33 50
MISCELLANEOUS.	
Rev. A. O. Patterson, don. from H. W. Core, through Rev. Jacob Petzen	45 00
Total	501 58
BAILEY & CO. Treasurers.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN NOVEMBER.

SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Orleans ch. Ind. per Rev. J. Wood, D. D.	2 00
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
1st ch. Dayton, 75.50; Fem. Miss. Soc. Dayton, in addition to 68.00 before paid, 55.23; Springfield, 64.95; Yellow Spring, 46.54; Deck's Creek, per Rev. J. Coe, 19.00; New-Jersey, 37 cts; Honey Creek (Carlisle) 5.01	266 62
<i>Pby. of Cincinnati.</i>	
1st ch. of Cincinnati, in part, 100.00; Springdale, do. 5.60	105 00

<i>Pby. of Oxford.</i>	
Venice 2.75; Hamilton and Rossville, per Rev. T. E. Thomas, 42.65	46 40
<i>Pby. of Sidney.</i>	
Buck Creek, bal. 3.00; Piqua, in part. 6.68; Rev. J. Meeks, 5.00; Fem. Benev. Soc. Sidney, bal. last year, 10.00; Sidney, bal. 3.25, less disc. 60 cts, 2.65	27 33
Total	447 23
WM. GARVIN, Treasurer.	

THE

FOREIGN MISSIONARY CHRONICLE.

FEBRUARY, 1843.

MISCELLANEOUS.

DISCOURAGEMENTS AND VEXATIONS OF MISSIONARY LIFE IN SOUTH AFRICA.

WE take the following entertaining extract from the interesting work lately published by the Rev. R. Moffat. The often trying vexations here described, and the apparently hopeless prospect of usefulness, were succeeded amongst the same people in later years by great propriety of conduct, correctness of morals, and religious principle of no ordinary excellence. We shall probably give further extracts in the Chronicle, showing the transforming power of the gospel on a very debased people.

A review of Mr. Moffat's book is in the course of publication in *The Foreign Missionary*, embracing large extracts, which will be regarded as worth far more themselves than the cost of that Newspaper for a year's subscription and postage.

Our time was incessantly occupied in building, and labouring frequently for the meat that perisheth; but our exertions were often in vain, for while we sowed the natives reaped. The site of the station was a light sandy soil, where no kind of vegetables would grow without constant irrigation. Our water ditch, which was some miles in length, had been led out of the Kuruman River, and passed in its course through the gardens of the natives. As irrigation was to them entirely unknown, fountains and streams had been suffered to run to waste, where crops even of native grain, (*holcus sorghum*) which supports amazing drought, are seldom very abundant from the general scarcity of rain. The native women, seeing the fertilizing effect of the water in our gardens, thought very naturally that they had an equal right to their own, and took the liberty of cutting open our water ditch, and allowing it on some occasions to flood theirs. This mode of proceeding left us at times without a drop of water, even for culinary purposes. It was in vain that we pleaded and remonstrated with the chiefs, the women were the masters in this matter. Mr. Hamilton and I were daily compelled to go alternately three miles with a spade, about three o'clock, P. M., the hottest part of the day, and turn in the many outlets into native gardens, that we might have a little moisture to refresh our burnt up vegetables during the night, which we were obliged to irrigate when we ought to have rested from the labours of the day. Many night watches were spent in this way; and after we had raised with great labour vegetables, so necessary to our constitutions, the natives would steal them by day as well as by night, and after a year's toil and care we scarcely reaped any thing to reward us for our labour. The women would watch our return from turning the streams into the water course, and would immediately go and open the outlets again, thus leaving us on a thirsty plain many days without a drop of water, excepting that which was carried from a distant fountain, under a cloudless sky, where the thermometer at noon would frequently rise to 120° in the shade. When we complained of this, the women, who one would have thought would have been the first to appreciate the principles by which we were actuated, became exasperated, and going to the higher dam, where the

water was let out of the river, with their picks completely destroyed it, allowing the stream to flow in its ancient bed. By this means the supply of water we formerly had was reduced to one-half, and that entirely at the mercy of those who loved us only when we could supply them with tobacco, repair their tools, or administer medicine to the afflicted. But all this, and much more, failed to soften their feelings towards us. Mrs. Moffatt, from these circumstances, and the want of female assistance, has been compelled to send the heavier part of our linen a hundred miles to be washed.

Our situation might be better conceived than described: not one believed our report among the thousands by whom we were surrounded. Native aid, especially to the wife of the missionary, though not to be dispensed with, was a source of anxiety and an addition to our cares; for any individual might not only threaten, but carry a rash purpose into effect. For instance, Mrs. M. with a babe in her arms, begged, and that very humbly, of a woman, just to be kind enough to move out of a temporary kitchen, that she might shut it as usual, before going into the place of worship. The woman, a plebeian, seized a piece of wood to hurl it at Mrs. M.'s head, who of course immediately escaped to the house of God, leaving her the indisputable occupant of the kitchen, any of the contents of which she would not hesitate to appropriate to her own use. It required no little fortitude and forbearance in the wife of the missionary, who had to keep at home, and attend to the cares and duties of a family, to have the house crowded with those who would seize a stone, and dare interference on her part. As many men and women as pleased might come into our hut, leaving us not room even to turn ourselves, and making every thing they touched the colour of their own greasy red attire; while some were talking, others would be sleeping, and some pilfering whatever they could lay their hands upon. This would keep the house-wife a perfect prisoner in a suffocating atmosphere, almost intolerable; and when they departed they

left ten times more than their number behind—company still more offensive. As it was not pleasant to take our meals among such filth, our dinner was often deferred for hours, hoping for their departure; but after all, it had to be eaten when the natives were despatching their game at our feet. Our attendance at public worship would vary from one to forty; and these very often manifesting the greatest indecorum. Some would be snoring; others laughing; some working; and others, who might even be styled the *noblesse*, would be employed in removing from their ornaments certain nameless insects, letting them run about the forms, while sitting by the missionary's wife. Never having been accustomed to chairs or stools, some, by way of imitation, would sit with their feet on the benches, having their knees, according to their usual mode of sitting, drawn up to their chins. In this position one would fall asleep and tumble over, to the great merriment of his fellows. On some occasions an opportunity would be watched to rob, when the missionary was engaged in public service. The thief would just put his head within the door, discover who was in the pulpit, and, knowing he could not leave the rostrum before a certain time had elapsed, would go to his house, and take what he could lay his hands upon. When Mr. Hamilton and I met in the evening, we almost always had some tale to tell about our losses, but never about our gains, except those of resignation and peace, the results of patience, and faith in the unchangeable purposes of Jehovah. "I will be exalted among the heathen" cheered our often baffled and drooping spirits.

Some nights, or rather mornings, we had to record thefts committed in the course of twenty-four hours in our houses, our smith-shop, our garden, and among our cattle in the fields. These they have more than once driven into a bog or mire, at a late hour, informing us of the accident, as they termed it; and as it was then too dark to render assistance, one or more would fall a prey to the hyenas or hungry natives. One night they entered our cattle-fold, killed one of our best

draught oxen, and carried the whole away except one shoulder. We were compelled to use much meat, from the great scarcity of grain and vegetables: our sheep we had to purchase at a distance; and very thankful might we be, if, out of twenty, we secured the largest half for ourselves. They would break their legs, cut off their tails, and more frequently carry off the whole carcass. Tools, such as saws, axes, and adzes, were losses severely felt, as we could not at that time replace them, when there was no intercourse whatever with the Colony. Some of our tools and utensils which they stole, on finding the metal not what they expected, they would bring back, beaten into all shapes, and offer them in exchange for some other article of value. Knives were always eagerly coveted, our metal spoons they melted: and when we were supplied with plated iron ones, which they found not so pliable, they supposed them bewitched. Very often, when employed working at a distance from the house, if there was no one in whom he could confide, the missionary would be compelled to carry his tools to the place where he went to seek a draught of water, well knowing that if they were left they would take wings before he could return. The following ludicrous circumstance once happened and was related to the writer by a native in graphic style. Two men had succeeded in stealing an iron pot. Having just taken it from the fire it was rather warm for handling conveniently over a fence, and by doing so, it fell on a stone and was cracked. It is iron said they, and off they went with their booty, resolving to make the best of it, that is, if it would not serve for cooking, they would transform it into knives and spears. After some time had elapsed, and the hue and cry about the missing pot had nearly died away, it was brought forth to a native smith, who had laid in a stock of charcoal for the occasion. The pot was farther broken to make it more convenient to lay hold of with the tongs, which are generally of the bark of a tree. The native Vulcan, unacquainted with cast-iron, having with his small bellows, one

in each hand, produced a good heat, drew a piece from the fire. To his utter amazement it flew into pieces at the first stroke of his little hammer. Another and another piece was brought under the action of the fire and then under the hammer with no better success. Both the thief and the smith, gazing with eyes and mouth dilated on the fragments of iron scattered around the stone anvil, declared their belief that the pot was bewitched, and concluded pot-stealing to be a bad speculation.

Mr. Hamilton, whose house was frequently left alone, fared worse than when there was any one to keep an eye on visitors. He has more than once returned from preaching, and found a stone left in the pot instead of the meat on which he had hoped to dine. Indeed there would be no end to describing all the losses, mortifications, and disappointments we daily met with in the course of our duty. We can never look back on those years of sorrow without lifting up our hearts to God in grateful adoration for the grace afforded, while we hung our harps upon the willows, and after years of labour felt as if it would never fall to our lot to sing the song of triumph in a strange land. Often have we met together to read the word of God, that never-failing source of comfort, and contented with being only the pioneers, have poured out our souls in prayer for the perishing heathen around. These were seasons when, by faith in the sure word of promise, we could look beyond "the gloomy hills of darkness," and rejoice in the full assurance of hope in the approaching latter-day glory. These were a few of our difficulties, while others, more perplexing still, arose from the conduct of individuals who had accompanied the missionaries as assistants. These, though selected from other stations as professors of religion, when they came to associate with the natives, exhibited much of that weakness which may be expected from people just emerging from the grossness of heathenism. When the needful discipline was exercised on some, others were offended, and thus caused much pain of mind, by an exhibition of

improper tempers towards those whose only object was to save them from ruin. The Bechuanas could not fail of observing these inconsistencies, and thus they became stumbling-blocks to the heathen.—Pp. 285–291.

CHRISTIAN HOSPITALITY OF AN AFRICAN WOMAN.

In one of my early journeys with some of my companions, we came to a heathen village on the banks of the Orange River, between Namaqua-land and the Griqua country. We had travelled far, and were hungry, thirsty, and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked water, but they would not supply it. I offered the three or four buttons which still remained on my jacket for a little milk; this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down her wood, and returned to the village. A second time she approached

with a cooking vessel on her head, and a leg of mutton in one hand, and water in the other. She sat down without saying a word, prepared the fire, and put on the meat. We asked her again and again who she was. She remained silent, till affectionately entreated to give us a reason for such unlooked for kindness to strangers. The solitary tear stole down her sable cheek, when she replied, "I love Him whose servants you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy I feel to see you in this out-of-the-world place." On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years previous, before she had been compelled by her connexions to retire to her present seclusion. "This," she said, "is the fountain whence I drink; this is the oil which makes my lamp burn." I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companions with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our Heavenly Father.

Moffat's *Miss. Labour's and Scenes*
in S. Africa, pp. 618–620.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM THE MISSIONS.

AFRICAN MISSION.

SETTRA KROO:—JOURNAL OF THE
REV. M. W. SAWYER.

July 27, 1842.—We heard to-night that the soldier king threatens to rob and burn the mission house, and to take the mission family back towards the interior as slaves. We do not fear this threat, knowing that the Lord reigns; though there is good reason to believe that a

feeling corresponding with such an action exists in the man's heart. He is the same person that became so enraged at me for turning his son from school for stealing. At that time he acted more like a fiend than a human being. Laying hold of me he attempted to put me out of the house, declaring the mission house belonged to him, that he had built it, &c. When he and the son left, although he

professed to be satisfied, we were apprehensive that some bad intention was lurking in both their breasts, and the night following some of us were somewhat concerned for our safety. Their fury, however, as I believe, was vented upon our beautiful cow, by beating her so that she could scarcely walk or breathe. With good care, to the great disappointment of the natives, she got nearly well in a few days. Some one of them came every day to inquire if we were not going to kill our cow, hoping to receive a large portion of the same. This morning the poor creature was found lying almost dead, one horn knocked off, and one leg broken. All seemed pleased, even the king himself, when they saw the man taking the hide off, and in a little while sent one of the head men to ask me for the town's people's portion. I told him, some one of them had murdered the animal, thinking to have a feast, and for that reason I must decline giving them any part. Their disappointment was great; even in King Peter's breast a bone rose up. (When a person is angry the native says, a bone rises up in his breast; and so when the anger subsides they say, the bone now lies down.) When Brother — first went to the Cape, it was impossible for him to keep a cow or any domestic animal. The natives, after beating one of his cows nearly to death, would come to him and tell him the situation of the animal, and ask if they could not have her: but when he, suspecting them, utterly refused, they left off the practice.

28.—The refusal was borne with very well. This afternoon King Peter and Sancho sent for me to come to town. They wished to know if I wanted a palaver (law-suit) commenced against the man who had misused me so much, and who had threatened to burn the mission house, &c. King Peter and Sancho had heard of his threat. Kings Peter and Maka (head king) both took my part at the time, and came to my house, but were actually afraid of the villain, who is six feet two or three inches high, and well proportioned. He told King Peter if he did not stop taking my part, he would

beat him first and then he would come and beat me, and do as he pleased with the rest. Sancho talked about one hour as sensibly and almost as logically, as if he had been a practiced lawyer. When he speaks in their palavers he is often truly eloquent, especially when he becomes a little excited. Many of his gestures are very natural, and his voice, though not so good as some of his countrymen, is excellent.

29.—Mrs. Sawyer is still confined to her room, and the greater part of the time to her bed. She is, however, able to advise and direct. She frequently expresses most ardent desires that if it is God's will, she might receive health and strength sufficient to attend to the duties of her station. To-day, speaking of her afflictions, she suddenly paused and said, "I ought not to murmur or complain; but I do fear that God may leave me so to do." Situated as I am you can more easily imagine than I can describe the satisfaction I take, in having a person to whom I can go and unboosom at least a part of my cares and anxieties, and one in whose judgment I can confide.

I have been informed to-day by King Peter, and by Sancho, that the young man dismissed from school for stealing, was not the principal in the act, but that he was led and assisted to do it by the very man in whom Brother Canfield had placed so much confidence, and of whom he hoped to make so much.

30.—This morning, after the enjoyment of two weeks' excellent health, I felt unwell, and about ten o'clock went to bed with a slight chill. Just as profuse perspiration commenced, two men came to the door of the room where Mrs. S. and I were both lying sick, and asked to see me. They were told that they could not see me then, for I was sick and in bed. One of them at once said, and in an angry tone, "I must and will see him," and so saying, rushed into the room, (one of the upper rooms.) I told him to go back, and that if he would let me have one hour I thought I should be able to get up and pay him for some work he had been doing. By this time he had begun to rave; but

on Mrs. S. speaking to him, and asking him if he was not ashamed, he went out of the room, and walked back and forth through the upper hall, stamping and jumping in a most demoniacal manner, and declared that if he was not paid very soon he would break open the store-room, and my room, and that if I touched him he would kill me. (Both of these were strong men, and well armed with cutlasses.) I finally got up, and after talking to them awhile, they became apparently ashamed and went below, and gave me no more harsh words.

31.—Preached in the forenoon to the boys and family; but was not well enough to go into town in the afternoon. Cecilia conducted the Sabbath school.

August 1.—Arose at an early hour, but did not feel well. Gave directions to the men about the work. After breakfast I went into town, and bought some cassadas and country rope, the latter to fix the roof on a temporary store. At 11 o'clock I went to bed sick with a chill, and had fever until evening.

2.—This is the second or third day that has been entirely consumed in settling with Mr. Canfield's trade man. Have at last brought him to terms in a measure satisfactory to myself, and he left this evening in a friendly manner. He is the same man that acted as guide for Messrs. Canfield, Alward and Pinney, in all their wanderings through the Kroo country, and whom they were so anxious to take with them to America. He has fine talents, and withal is a very good-looking man. Oh how it would increase your interest in Africa to see him and become acquainted with him; for, with all his heathenish feelings and habits, he has many excellent qualities, which go to make him, as one of his countrymen represented him to me, "a fine fellow." Many times when I have been talking with him, and others like him, the thought and the feeling has rushed upon me, Why withhold from such a people the gospel? And could my voice to-night be heard in all our beloved churches, I would ask all—If in view of all the gifts which nature has bestowed upon this

people, and in view of their condition as dying heathen men, greater sacrifices should not be made to give to them the gospel of Christ?

3.—Was very ill—confined to my bed with a high fever the greater part of the day,—arose in the morning, attended family worship, and went immediately to bed. Yesterday Mrs. Sawyer was down stairs, and attended to business all day. To-day she attempted to do the same, but was taken with a severe chill, and was obliged to go to bed, and remain all day. Cecilia also was very sick all day. The like has been very rarely the case; some one of us almost always being able to take care of the rest.

4.—Mrs. S. able to attend to business—myself much better, but Cecilia remains very ill. I had hoped that after her first year in Africa her health would be good, but she is yet a great sufferer with the rest.

5.—Confined to my bed all day with severe chills and fever—Cecilia also.—Mrs. S. able to be about. At night was very sick and had two chills.

6.—Rather better, but not able to sit up; the rest all better. In the afternoon a very intelligent native young man, who had been to Sierra Leone, and had spent some years there, and had acquired a good knowledge of the English, called to see me, and said that his brother had recently died. I asked him what he thought would have become of him had he died in the place of his brother? He answered my question by saying, "My brother Jim says, you did not pay him the right kind of cloth for that country rope." (I had bought some rope of his brother a few days previous.)

7.—In the morning, very unwell—(unable to get up)—but at 10 o'clock I got up and conducted the religious worship; the exercises were short but to me very interesting, because of the Lord's relieving my distress and assisting me, and because of the presence and good attention of a very influential man, the Soldier King, the man mentioned under date of July 27. He had previously sent word that he wanted to come and see me; but he felt

ashamed. I made remarks upon the conversation between Christ and Nicodemus, one of the head men of the Jews, as I called him, and dwelt on the absolute necessity of being born again,—a change necessary to the Krooman as well as all others. He was serious and respectful. O that the Truth by the Spirit of God might be blessed to him as it seems to have been to the ruler of the Jews!

8.—Attended to business all day, but in the evening was quite unwell. Felt discouraged about my enjoying health in this country, and that if the way was open I would return to my dear native land for a season. Thought much about home—of my beloved friends, and of the privileges and blessings they enjoy. Think my discontent arose entirely from the state of my bodily health, as my mind was peaceful, and I was conscious of possessing a relish for the work in which I am engaged.

9.—State of mind much the same as that in which I retired, only I feel desirous if it should be God's will to die and go home. I know I ought to be willing to wait God's time, as well as to suffer and do his will, and at times I think I do feel so; but I am weary with suffering affliction and with the troubles of the wicked. O, yes, I do long to arrive where "the wicked shall cease from troubling and where the inhabitants shall no more say I am sick." I never hear of a Christian's death without indulging a feeling almost akin to that of envy; and that too whatever may have been his prospects of usefulness on the earth. It is desirable to live long on the earth and to do much good, and I used to think it the most so of all; but in this respect my mind has undergone a very great change. Now, "to depart and be with Christ seems far better."

Yesterday we finished our store-house, 12 feet square, made as follows: posts were settled into the ground and lath nailed across them, to which pailings, which were gotten for the garden fence, were nailed—making a very firm enclosure. The roof is made of thatch and has been warranted to last at least five years. We needed such a building very

much for securing our provisions, &c. To-day two colonist men and four natives are cutting posts and railings for the garden fence, and Mr. Johnson, a carpenter from the colony, is painting the house.

10.—All well and every thing going on pleasantly. Mrs. Sawyer better than she has been for a long time. The day is most beautiful, and the natives are all at peace.

11.—This has been a very busy day, fifteen men having been employed at work. I have been out with the men nearly all day, and feel none the worse for it to-night. That you may not be afraid of my incurring too much expense to the Mission by employing so many men at one time, I will inform you that eleven of them worked for twenty-five cents, in trade, per day, and found themselves. This is the regular price, and is considered good wages. Sometimes it is enough, as much as they will earn; but when men work as mine have to-day, it is by far too little. I felt it so this evening and would most gladly have given them more, but for two reasons.—1st. Had I paid them more wages, the same that I paid would at once have become the standing prices for labour; so that ever after when a man might be wanted in the employ of this Mission, faithful or not, he would refuse unless double what he intended to earn should be offered. 2nd. If I had made them any present, the same or more would be expected to-morrow, whether or not half the amount of labour had been performed. This is very humiliating, I confess, to write concerning my people, but it may serve to show again how much they need the gospel. The Kroomen hire Bushmen, or natives from the interior, for, I may say, nothing, to cut their fences. One of them not long since hired seven Bushmen to labour faithfully and very successfully two days, and paid them for their services the whole amount of two fathoms of cloth; another paid four able bodied and industrious Bushmen for more than three weeks' hard labour, in amount, \$3 cash.

12.—This morning all except my head man refused to commence work, wanted

their pay, and were going to leave. Mr. Johnson and the head man tried in vain, to persuade them. Their plea was, dissatisfaction with the wages. I told them they were receiving much better compensation for their labour than the Bushmen received from them. One indignantly said, "Well! they are Bushmen, whereas we are Kroomen." Seeing them decided fully, I said to the man whom I supposed had the most influence amongst them, "You and I have always been upon friendly terms, and I don't want any palaver with you now; so do my work, and I will see that your heart^{*} lies down at night." It was sufficient—he ordered the others to follow him. They have done an extraordinary day's labour, and I have given them twelve pints of rice and four lbs. pork for their breakfast and dinner, and to-night when they came from work, each received a cup of hot coffee, and all went home well satisfied, promising me they would come and do my work. Thirteen in all have laboured to day.

13.—The men laboured faithfully and peaceably in the forenoon whilst I was with them. In the afternoon they stopped work at 3 o'clock. Perhaps some allowance should be made for a little rain; but it would be strange to find a man amongst the heathen who was not an "eye servant." Miss Vantyne has been confined to her bed for two or three days, with chills and fever. She is with the rest a great sufferer. She is very useful when her health will allow her to be so, and she seems to be a growing Christian. This afternoon about 2 o'clock whilst sitting and talking to two of the workmen, all of a sudden, I was seized with a violent pain, which, about 9 o'clock in the evening, was compelled to yield to the potent strength of morphine.

14.—Slept well through the night and awoke feeling greatly relieved of the distress which I had the evening previous. My mind was calm and peaceful and almost the first thought was that of gratitude to the Father of all our mercies, for sending so merciful a deliverance.

At 11 o'clock got up and conducted the exercises of the meeting; audience larger than usual. Two colonists, formerly very abandoned, but now trying to reform, being present, I spoke of the character of the true penitent, and of the readiness with which God receives returning sinners, as set forth in the Parable of the Prodigal Son. The audience seemed interested and solemn. After meeting felt much better in point of bodily health. This has often been the case with me. Preaching has often been to both my soul and body a very great benefit. It is emphatically the best nervous medicine that I can take. This may be accounted for upon natural principles; but I do not think that they who have not been called and sent by the Master generally feel so.

15.—All able to attend to business.—About 11 o'clock, after having given directions to the men and attended to some necessary business, the same pain with which I had been afflicted on Saturday returned and gave me a great deal of distress the rest of the day and continued through the greater part of the night. In the afternoon the Old King, in company with one of the Governors, came to beg a piece of blue cloth—the fourth or fifth attempt. I told them that I was absolutely ashamed that the king of my people should go about begging, and told him again how a beggar was looked upon in the country from which I came. The immediate reply was "I don't want to beg; I want to buy your cloth upon trust; I have one large brass pan which you may keep in your possession until I pay you."

18.—Have been quite unwell for the last four days; but Mrs. Sawyer and Cecilia have been about, and all has gone on prosperously. The men have worked faithfully, and I have been well enough to give directions to Mr. Johnson, who seems to be faithful and desirous of promoting the interests of the mission. This week all the Kree boys have left. I heard to-day that King Peter had said his son might come and stay with me if I would pay him, and that he did not care about his learning a book. This I have reason to fear is the feeling with too many;

* The term heart lies down is used to express the opposite of anger.

immediate self-interest is as far as a great many of them look. The boys were very promising, and were improving, and some of them are very anxious to return. One has been at the house all day and said he wanted now to come to school, but his father would not let him. A second came to me to-day, and said in a very friendly manner, I now want to come to school. Hardly think his father, who is one of the head men, will let him come.

20.—Sixteen natives have been cutting the woods betwixt the house and the sea, and four have been working at the new house. Generally they have laboured faithfully and have endeavoured to please me. This evening, being the time for settlement, each person was treated to a cup of hot coffee. Their labour, I trust will prepare the way for the coming of the Lord to establish his church amongst this people.

[To be continued.]

SIAMESE MISSION.

BANGKOK:—COMMUNICATION FROM
THE REV. W. P. BUELL.

The Siamese Language.

It is not my intention to attempt at this time, to give any extended views respecting the origin, structure, or history of this language, hitherto almost unknown to Europeans. My short acquaintance with it forbids any attempts of the kind. The few items given below are the result of my limited observation and study of those works prepared by my more worthy fellow-labourers and predecessors in this field. They may serve as a specimen of one of the literary curiosities of this eastern world, and also be of service to those who are looking to Siam as the field of their future labour.

The Siamese language is quite simple in its construction, being made up of words which are chiefly monosyllabic. Where foreign words have been introduced to enrich it, it is generally different. The language divested of all these, would be far from copious. This would be especially so, if we exclude the *Bali*, the sacred language of the Buddhists. It is from this mainly that all those words

expressive of moral and religious feelings, as well as mental operations, are derived. Words from most of the surrounding nations have been introduced, and doubtless will continue to be, as the Siamese extend their acquaintance with other nations. It is remarkable, however, that so few Chinese words have been introduced, considering the large number of Chinese in the kingdom and their intermarriage with Siamese.

The language, when properly spoken or read, is not harsh; but rather musical. Indeed among the common people a kind of chanting is a marked characteristic of all their reading. "They read their books also with more ease and fluency than perhaps any other eastern people do theirs."*

The Siamese Alphabet contains *thirty-five* consonants, or perhaps it is more proper to say *thirty-four*, as *one* is uniformly regarded as a vowel. They are arranged into five series,—each series containing only those which are pronounced with the same organs. The sounds of these are also classified into *high*, *middle*, and *low*. "The first six letters of the alphabet are only different sounds of *k*. Three others have the sound of *ch*; four, the sound of *t*; two, the sound of *s*; four, of *p*; two, of *f*; and two, of *l*. These are often used interchangeably, the one for the other of the same class, though varying a little in intonation. There are regularly only six final consonants, which may be represented by *k*, *ng*, *n*, *m*, *b*, and *d*;"—the *y* and *w* being regarded more as vowels or quiescents. "The *b* final is always sounded like *p*, and the *d*, final like *t*, and frequently also in cases where they are not final."†

There are sixteen letters more or less aspirated, and which are also pronounced with the rising inflection. The one before the last in each series is pronounced in a very short and abrupt tone.

It is proper to remark, that besides the thirty-four consonants, constituting the regular Siamese alphabet, there are also nine variations, which are interspersed through the alphabet more or less. From

* Capt. Jas. Low.

† Rev. C. Robinson, Miss. Her. xxxii. 177.

LETTERS OF THE SIAMESE ALPHABET.

Form	Name	Power	Form	Name	Power	Form	Name	Power
GUTTERALS.			พ	F'haw	f'h	๑	Tene-a	u
ก	Kaw	k	ภ	P'haw	p'h	๒	Tene-a	u
ข	Khaw	kh	ม	Maw	m	๓	Mi-a	a
ฃ	K'haw	kh	LIQUIDS.			๔	Mi-a	a
ค	K'haw	kh	ย	Yaw	y	๕	Mi-i	i
ฅ	K'haw	kh	ร	Raw	r	๖	Mi-i	i
ฉ	K'haw	kh	ล	Law	l	๗	Mi-o	o
ง	Ngaw	ng	ว	Waw	w	๘	Wesanchane	a
LINGUALS.			ห	Haw	h	๙	Nika-hit um	
จ	Chaw	ch	ฬ	Law	l	๑๐		an
ฉ	Ch'aw	ch	อ	Aw	a	ACCENTS.		
ช	Ch'aw	ch	ฮ	Haw	h	๑	Mito	
ซ	Saw	s	VARIATIONS.			๒	Mi-pat	
ฌ	Ch'aw	ch	ด	Daw	d	๓	Mi-ake	
ญ	Yaw	y	ต	Taw	t	๔		
DENTALS.			ถ	T'haw	t'h	๕		
ด	Daw	d	ฑ	T'haw	t'h	๖	Mi-ay-koo	
ต	Taw	t	ฒ	T'haw	t'h	POINTS AND STOPS.		
ถ	T'haw	t'h	ณ	Naw	n	๑	Fang-man	
ท	T'haw	t'h	ฌ	Saw-kaw	s	๒	Wesan-chane	
ธ	T'haw	t'h	ช	Saw-baw	s	๓	We-san-cheni	
น	Naw	n	ล	Saw-law	s	๔	Close.	
LABIALS.			VOWELS.—POINTS.			CONTRACTIONS.		
บ	Baw	b	๑	Lakh'hang	a	๑	for ๒	
ป	Paw	p	๒	Pim-e	e	๒	" ๓	
ผ	P'haw	p'h	๓	Pim-e	e	๓	" ๔	
ฝ	F'haw	p'h	๔	Pim-u	u	๔	" ๕	
พ	P'haw	p'h	๕	Pim-u	u	๕	" ๖	

this last fact some have been led to say, that the Siamese alphabet consisted of forty-four consonants, including the vocalic *a*.

As a description of the power of each letter is placed opposite to it in the alphabet, any further detail will be perhaps unnecessary. For the sake of convenience, and perhaps a little too from partiality, I have arranged the letters vertically. This is not the Siamese method. They write them above or below a horizontal straight line, according to the high or low tone with which they are spoken. This method resembles our own in writing musical notes.

It may be interesting to know that a Grammar and Dictionary of this language have been prepared by the missionaries to this people. In the first stages of any such efforts, of course imperfection must be expected; but these are a desideratum to the student of this language. These works are yet in manuscript.

[See the Alphabet on the opposite page for a view of the letters of the Siamese Alphabet, printed from types sent home by Mr. Buell. The preceding notices were written by Mr. B. in a native book, of a singular construction, which is in common use among the Siamese. Mr. B. has also given representations of the Accents, Points and Stops, combination of Consonants, with a list of Adverbs, Pronouns, Conjunctions, &c. The book is quite a curiosity, and well deserves a place in the Museum at the Mission House, where persons calling can at any time see it, and many other objects of interest from the countries where our missionary brethren are labouring.]

CHINA MISSION.

* KOE-LONG-SOO, NEAR AMOY.—EXTRACT FROM A LETTER OF THE REV. T. L. MCBRYDE: JUNE 30, 1842.

My Dear Sir:—In my previous letters I have acquainted you with my desire to come to this place, and with the reasons which influenced me to give it the preference over the other fields in China now open for missionary effort. And I was happy to find, on the arrival of your son, Rev. W. M. Lowrie, at Macao, (May 27,) that there was nothing in that part of his

instructions which related to the conduct of our mission to discourage my coming up, and that he also approved of my desire to come immediately. We paid due consideration to the views of the Committee respecting Hong Kong; but from all that we could discern of the leadings of Providence, it seemed best that I and my family should come up here, at least for the present, leaving the permanent location of our mission to be decided upon at some future period. We were influenced in this decision by these considerations, viz:—1st. It was thought that a change might be beneficial to my health. 2d. Mrs. McB. and myself would enjoy greater facilities for acquiring the language, particularly the colloquial, there being very few people in Macao who speak the Hokkeen dialect. 3d. The expense of living at this place is much less than at Macao, so that if we remain here six months no additional expense would be incurred. 4th. By our passage hither, we should have an opportunity of looking round this new field, get some information which might be useful to the Committee; and perhaps be the means of doing some good to the people to whom we are sent—a privilege that is enjoyed to a very limited extent at Macao.

These reasons seemed sufficient to justify our removal to this place, notwithstanding there was *no assurance* that we would be permitted to reside here permanently. We believed that God had directed our feet to China, and that his Providence had also pointed out this field as the one which he intended for us to occupy for himself; and, therefore decided to come, nothing doubting, but to cast ourselves upon his care, believing that whilst in his service we are safe, even in an enemy's land; for he hath said, "Lo I am with you even unto the end of the world." To us there seemed every probability that we should enjoy quiet under British protection, and the prospect seemed fair for a permanent settlement here or at Amoy. Accordingly we made our arrangements to come in a few days after brother Lowrie arrived—a good opportunity offering just after his arrival.

* Pronounced Kawlong-soo.

After mentioning their arrival at Amoy on the 7th of June, after a voyage of two days from Hong Kong, Mr. McB. proceeds :—

The English officers residing here received us very kindly, and afforded every facility for making ourselves comfortable. I have had a house fitted up, for the sum of about \$45. Many of the houses have been greatly injured by mischievous soldiers, and more so by Chinese pirates, who abound in this region, committing great depredations, often in broad day light. They have been particularly troublesome since the taking of this island and Amoy, which has produced great disorder and lawlessness in the city. They will tear down the walls of good houses for the sake of the wood that is in the doors, the sills, &c. which they use or sell for fire-wood—an article very scarce in China. Many of the houses, however, are in a good condition, and the one we obtained needed only a few repairs and the windows enlarged so as to let in the air.

We are now comfortably settled in our own home—an enjoyment we have not had for more than six months: yet we have been with friends and most kindly entertained. And here let me record the goodness of God toward us during the past twelve months. A few days ago (June 22,) we were reminded that we had been on heathen ground two years. Time flies, and we are hastening, with the myriads of perishing pagans to the bar of God, to give an account for the deeds done in the body. Since June 22d, 1841, we have passed through many changes, and experienced a few trials with innumerable blessings. I have been in feeble health most of this time, but have suffered very little pain. My greatest trial has been, being crippled in my studies. But it was the Lord, and I have seen his hand, in these light afflictions, working out my spiritual good. But whilst I have been thus afflicted, I have reason to be thankful for the improved state of Mrs. McBryde's health. She is by no means well, but much better than she was during the first year of our missionary life. I hope that the climate of China will agree

with us both better than that of Singapore; indeed, judging from the experiment of last winter, I feel pretty confident that if the Lord spares us to see cold weather again, we shall be much stronger and more efficient in our studies than we have been since we left our native land.

Our prospects of usefulness also, I think, were never fairer. We are now amongst the Chinese at their own homes; where we see them in their native character, and can understand better how to adapt ourselves to their condition and wants. In the colonies they are accustomed to the yoke of foreigners, which, although much lighter than the one which they wear at their own homes, yet it causes them to regard all foreigners with a certain degree of jealousy or fear. Hence the difficulty, in the latter case, which the missionary finds in making a distinction in the minds of the people between himself and the other foreigners, who come for office or gain. I have been hitherto much surprised and chagrined at the little familiarity that exists between the heathen and the missionaries, where I have been residing. To use a familiar expression, the chief reason is, the Chinese are so accustomed in these places to being "*put down stairs* whilst their masters occupy *above*," that it is difficult to create any common feelings between themselves and us. We have not met with difficulties at this place. On the contrary, the people seem to understand our business as soon as we come, and exercise entire confidence and freedom with us. They come to our houses and sit down with us, and give us opportunities for conversing with them freely. Indeed they are quite sociable, and we need never lack opportunities of being with them on the most friendly terms; consequently we enjoy excellent facilities for acquiring their language, especially the colloquial.

MACAO: EXTRACTS FROM A LETTER OF THE REV. W. M. LOWRIE—June 11, 1842.

The communication from which the following extracts are made, relates mainly to the question of remov-

ing the chief seat of the Chinese mission from Singapore to some place on the borders of China proper. The missionaries, as was intimated in our last number, are of one mind concerning the expediency of the proposed change, and at the last dates were prosecuting their inquiries as to the most eligible location. We may expect before long to receive the results of their inquiries: in the meantime we have taken some detached parts of the letter referred to above, for insertion in the Chronicle.

On Friday afternoon, May 27, we cast anchor in Macao Roads, thus having made our passage in 127 days. I went ashore the same afternoon, and when half way between the ship and the land was met by Mr. McBryde, greatly to my surprise and satisfaction. He looked but poorly, but said he was much better than when at Singapore. Mrs. McB. was in her usual state of health, and her little infant seemed to be doing pretty well. A kind and hearty welcome from all the missionaries here soon made me feel quite at home. . . .

Macao is a large place — population about 35,000, of whom perhaps 5000 are of Portuguese descent. It has been the head quarters of missionary operations in China for some time, but is on the whole an unfavourable place. The Roman Catholics have almost complete possession. They have a large number of churches, schools, and priests here, and frequently have processions through the streets in honour of their principal saints. . . .

By prudence and proper care a missionary may distribute tracts, go out into the villages, and talk to the people, and have a small school, which he may direct and instruct as he pleases. Still missionaries *are* under restraint, and they feel it, and *all* of those who are here intend removing to Hong Kong or elsewhere, as soon as they can make it suit. For a permanent mission station this is not the place. It might perhaps be expedient for us to have our missionaries here for a year or two, until we can make more permanent arrangements. . . .

Of the Chusan Archipelago, we have the following notice—

The population of the Chusan Archipelago is said to be near 300,000. There are a number of islands in the Archipelago, of which the largest has from 35,000 to 40,000 inhabitants. The climate is healthy. The mortality of the English a few years ago, is accounted for without blaming the climate. The dialect is nearly allied to the Mandarin. The great advantage of the place is its position. A glance at the map will show that it is one of the most advantageous in China.

In speaking of the island of Hong Kong, Mr. L. says—

The greater part of the Chinese on the island are merely labourers. I saw but few women and children: families are, however, coming over, and in a few years I think there will be a wide field for common schools.

There is every prospect of the island filling up rapidly with Chinese. The population is now between 15,000 and 20,000, one-half of whom live in the city of Hong Kong. The greater part of those now on the island have come over within the last twelve months. They are the most *unpatriotic* set I ever heard of, and make no scruple of selling their services to the nation that is fighting against their country. In the attack of the British on Canton, they found no difficulty in hiring Chinese to haul up their guns to the batteries.

A number of different dialects are spoken on the island; principally, however, the Canton is used. The main land is but half a mile off; several villages are on the shore just opposite the island. The country between the Kowloon mountains and Canton is said to be very fertile and populous. . . .

The Roman Catholics have the start of all the Protestant missionaries in Hong Kong. Several French Jesuits went there from Macao, after raising very large sums of money here; got a grant of the very best place on the island for a chapel, and are now building a chapel and school-house, &c., which will probably cost

\$20,000 or \$25,000. They are three or four in number, some of them being men of some experience and knowledge of the world. To compete with such men, the Protestant churches send out one or two young men, fresh from the schools, whose beards are not yet grown, and who have seen little or nothing of the world; then cramp them by instructions, which, at times, it is almost impossible to follow, and if they venture to go beyond them, reprove them for acting too independently, and tell them always to write home and ask leave first;* and to crown all, give them such scanty supplies of funds, that they are obliged to see opportunity of usefulness after opportunity pass before them, and in reach, while they can no more reach out their hands to seize them, than a man chained to the roots of a tree can catch the birds that sing among its branches. It would have been a very ridiculous thing for the British government to have sent out a few young men, of no experience, and but poorly supplied with arms and funds, to conquer China, and lay the foundations of a city and colony such as they wish Hong Kong to be. With such means, how could they expect to dig down its granite hills, and establish a government that should reflect honour on the parent country? And yet, are the churches at home acting one whit more wisely in their present mode of conducting missions? "The work is great, for the palace is not for man, but for the Lord God." However, I am not discouraged. If God has chosen us to build it, who are "yet young and tender," he will give us strength to carry it on, and we will say, "Not by might, nor by power, but by the Spirit of the Lord." We do wish, however, that the churches would adopt the language and the spirit of David, when he said, "Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceedingly magnificent, of fame and of glory throughout all

* I am not complaining here of our instructions, which have heretofore given me as much freedom as I wished for; but what I refer to above has taken place, again and again.

countries. I will therefore now make preparation for it. So David prepared abundantly before his death."

. . . . This consideration of being on the ground and ready, I think of much importance. There can be no doubt that the doors of China, those two-leaved gates of brass that have so long been closed, and guarded by the great Dragon, are shaking and will soon be opened. Every one whom I see is more and more of this opinion. . . . Surely the time, the set time, to favour China is come. Their superstitions are literally "old and ready to vanish away." Their attachment to the government is very slight. They are daily gaining more correct notions of the power of other nations: the visit of the Constellation and Boston (now at Macao) has given them higher ideas of the American power than they ever before possessed. The success of the British will probably soon complete the subversion of their narrow prejudices, and they will be far more open to the reception of Divine truth in a few years than they have ever been before. It is all-important that the good seed be sown while they are in such a state. If we do not, the Roman Catholics certainly will, gain the ascendancy.

. . . . As for myself, I am in good spirits and in good health. My cup is running over with blessings, and I now feel more anxious to remain and labour for these Chinese than I ever did before. But it is hard to find that my mouth is closed, and I cannot speak to them. How dreadful their condition and prospects, and yet they do not know it!

ALLAHABAD MISSION.

EXTRACTS FROM A LETTER OF THE
REV. J. H. MORRISON: Sept. 2,
1842.

Mr. Morrison writes from Simla, a station in the lower ranges of the Himalaya mountains, where he had been living for some time on account of his health. The native tribes which inhabit the mountainous districts under Mr. M.'s notice, are included in the boundaries of our Lo-

diana mission. It is a matter of deep regret that only one missionary, the Rev. Mr. Jamieson, is labouring steadily amongst them.

Being about to leave this part of the country, it is proper that I should give you the result of my observations. In doing so I shall endeavour not to exhaust either my own strength or your patience, by a repetition of what you have already presented to the public in the pages of the Chronicle. Although landscape-drawing is not the peculiar business of a missionary, nor am I skilled in the business, yet I feel it a privilege to dwell upon the beauties of nature, that, with the Psalmist I may be filled with wonder, admiration and praise towards Him who made, and continues in all their pristine beauty and order, these glorious displays of power, wisdom, and goodness, and exclaim, "Lord, what is man," &c.

From any peak of mountain elevated above those immediately surrounding it, (and the higher the elevation the better the prospect,) the beholder looks down upon a scene truly sublime. These Hills, as they are called, are not disposed into regular ranges or chains of mountain, but appear as if the flood had heaped up such immense masses upon the chain which is now perpetually covered with snow,—that these masses had been broken by their own weight, or some subsequent convulsion of nature, and tumbled about on both sides without the least appearance of order, presenting in the result one great scene of sublime confusion. Only endeavour to picture to your imagination, the ocean lashed to its utmost fury by the raging storm—its waves broken in the greatest confusion, and still mountain high, and in this state instantly becoming petrified, and you will have some idea of the general scenery of these Hills. Valleys are very few indeed. Mountain and glen make up the particulars of this general view. Most of the mountains, so far as I have seen, are entirely destitute of timber or shrubbery; some have the northern surface covered with one or the other. On some of the northern aspects

the timber is very large, and the forests very dense. Where there are valleys they appear well cultivated, and form delightful contrasts to the general ruggedness of the mountain scenery. The cultivated fields are beautifully interspersed with houses, looking more like our farm houses than anything I have seen since leaving home; and trees, some fruit trees, such as apricot, peach, pomegranate, and in the upper hills, apple, &c.;—some nut trees, as the walnut, and others mere forest trees. The fertile parts of the mountains are also cultivated, being terraced wherever necessary. These terraces are irrigated during the dry season by water-courses led from some rill or spring along the mountain side, and from one terrace the water is let down to the one next below, and so on until all are watered.—Many of these fields, however, cannot thus be irrigated, and are sown only in time to secure the benefit of irrigation from the clouds, or with such crops as will endure a long drought. This presents another, and at some seasons of the year, a peculiarly beautiful feature, in the mountain scenery. On the same hill-side, at the same moment may be seen, the field just shorn of its golden fleece, the harvest ready for the sickle, and every shade from that to the deep green of the promise of an abundant harvest. During the rains, however, the scenery is peculiarly grand. At that time we literally live among the clouds. They are above, below, and all about us. Sometimes we appear to be overshadowed by a great canopy, resting for its supports upon the highest peaks of the mountains, marking the comparative height of different hills with great accuracy—so well defined and so perfectly horizontal is the lower surface of the cloud. At other times from an elevation we can look down upon a sea of cloud, with its rolling waves and cragged appearance of rock, perfectly concealing from our view all the country beneath. This whole scene is diversified and rendered more sublime, by the jutting out, here and there, above the sea, of mountain tops, whose height appears for the time greatly enhanced by the contrast. Again

we are sometimes enveloped in clouds so dense, that nothing can be seen at the distance of one hundred yards. This season of the year, on these hills, affords frequent illustrations of those passages of Scripture, in which clouds are said to overshadow persons, or receive them out of sight, &c. One or two have appeared so striking to me that I cannot fail to notice them particularly. I was one evening sitting in a house about eight thousand feet above the level of the sea, when suddenly the whole atmosphere appeared as if resolved into one sheet of flame. I asked a servant what that was. He replied that it was a storm, supposing it one of the sand storms which are so common on the plains, and produce such a fiery appearance in the air. I knew it could not be that from our height and distance from the plains. On looking out I saw we were enveloped in a bright cloud. (Matt. xvii. 5.) It was near sunset, and I was in one of those clouds which are rendered of such a fiery appearance by the rays of the setting sun in America as well as in any other part of the world. Another Bible scene, of which I am sometimes reminded, is the giving of the Law on Mount Sinai. At Simla we have comparatively little thunder and lightning, and that seldom severe. But sometimes, when the ravines are filled and the mountain itself enveloped in cloud, we hear not a succession of peals of thunder, but a constant roar, without any, or at least seldom any, appearance of lightning. I have seen two clouds passing up different ravines, meeting and combining their fury, still there was very little lightning to be seen, but a constant roaring of thunder, as if the elements had met in fierce and sullen conflict. I have stood in the maintop, while our ship was scudding under close-reefed fore-topsail and jib, witnessing the grandeur of a storm at sea; but here I possessed one additional advantage, that of seeing the conflict between two storms. It was truly sublime and awful. The storm passed off, and left the ground white with hail. The changing of the clouds, their vanishing and reappearing without any apparent

cause, affords some beautiful views. At one time we are almost in darkness, then light begins to break in through the mist, which, by degrees, begins to disappear,—first we begin to get faint glimpses of the contour of the surrounding hills; then, in a few minutes, all is perfectly clear, and opens up to us all the beauties of this mountain scenery after rain, here and there beautifully interspersed with fleecy clouds,—these views often extending, on the one hand, to the perpetual snows, and on the other, to the places of perpetual absence of snow—the plains of Hindustan. During this clearing process many curious changes take place; clouds vanishing, or driven here and there by the wind, now enveloping one hill, now another, in the shifting clouds, then clearing one and another until all is open to view. Sometimes it leaves a mountain top covered with only the remnant of a cloud, which gives the appearance of being covered with a dense, hairy mould. Sometimes only one side of a hill is covered, so that one may pass along the ridge with a clear, bright, sunny landscape on one side, while on the other, he sees nothing but a dense cloud filling the ravine, and walled up apparently to heaven.—But it would be a hopeless task to think of giving you any adequate idea of the variety, beauty, or grandeur of these shifting scenes of nature.

I must now try to give you some idea of Simla itself. It is built upon a ridge varying from 6500 to 8500 feet in height and about five or six miles in length. The main ridge lies very nearly if not quite due east and west, with several spurs jutting out in almost every direction. It now contains near 200 houses for European residents and visitors. The hill is almost entirely covered with a good forest, except where it has been cleared away for building. Oak, and five or six kinds of fir, constitute the principal portion of the forest. The oak is an evergreen and puts forth new leaves twice a year—early in the spring and during the rains; consequently, even the dead of winter presents none of that dreariness which is the result of the fall of all the leaves, and the

utter destitution of foliage. During the months of March and April, this whole scene is beautifully enlivened by the blooming of the *Rhododendron*, profusely scattered over some parts of the hill. The forest is inhabited by abundance of large grey monkeys; there are also jackals, a species of fox, hyenas, bears and leopards. These are very troublesome from their constant depredations on our poultry, sheep, goats, &c. The leopards even kill cows and dogs; one came into an out-house, where I had a few sheep and goats, and took off the largest of the flock—and so bold are they, that we have feared no little for our children, who might be pounced upon about the doors in the dark of the evening. I have, however, never heard of any instance of the kind. This hill commands very fine views of the snowy range and also of the plains in clear weather. After a rain particularly, the plains may be seen stretching far out to the south and west until heaven and earth appear to come together.

In the ravine on the south side of Simla, there are three waterfalls of some interest to visitors. The native name of a waterfall is *lál paúé*, red water. The first of these is about fifty feet high; the second cannot be far short of 100 feet, and can be seen favourably only by an approach through a sort of cavern or passage so completely arched over with over-hanging rocks, trees and shrubbery, that for about seventy-five yards but little of the light of day is seen but what gains admission from the two ends. This semi-subterranean passage constitutes the bed of the stream from the foot of the fall. After clambering over old trunks of trees, carried down by the water or fallen in by other accident, and rocks, frequently crossing the stream, and sometimes being obliged to go astride of it, for about seventy yards we come to a fine open space in full view of the fall. It is however so small that it is difficult to remain long without getting wet from the spray, especially after a rain, when the body of water is large. The third fall is so situated between two precipices, that it is impossible either to go down to the foot or get a good view

from above. By crawling out on a shelving rock, I got such a view as led me to suppose it not more than forty feet high. The mountains on all sides, are also very precipitous and craggy.

Both here and at Sabáthú, some of the residents who can afford to keep gardens, select spots low enough down in the ravine to water them from springs above by means of aqueducts. These aqueducts lead the water to every part of the garden, so that any part can be watered without overflowing any other part. This same plan of watering gardens prevails also on the plains, except that the water is drawn from wells and emptied into the aqueducts at the well's mouth. Along these aqueducts are planted the fruit trees which the owner wishes to be cultivated in the garden, affording a beautiful illustration of Ps. i. 3. One of these gardens has often reminded me of Gethsemane and brought vividly to mind the awful scenes of that night on which our Saviour was betrayed; it is situated far down the ravine or glen, on a little promontory formed by the meeting of two mountain ridges. How often as I passed along, and looked down upon this retired spot, have I imagined to myself the Saviour and his little broken band (for one had gone to betray him) passing one of these streams to enter that garden to pour out his soul in agony for sinners. But though every prospect in nature here pleases, still we have the most awful and indubitable evidence that man is vile. Let us follow the stream a little below the garden that calls such solemn scenes to mind, and what do we there behold? In a beautiful and secluded grove of large firs, whose lofty tops seem to emulate the cloud-capped hills around, may be heard the warblers of the grove, attuning their sweetest notes to their Creator's praise—there, too, we behold a temple prepared for man to worship in. Approach a little nearer and you seem to be carried back to the days of the first temple—you see the door-posts and lintels stained with the blood of the slaughtered victim. What is this, a Jewish altar to the living God? Enter its dark portals, and behold the object of human adoration to whom

blood is thus poured out—and what is it? Nothing but rough images of the murderous Káli! wood and stone, really images of nothing in heaven above, or earth beneath, or in the waters under the earth. How often I have thought how easy it would be to put such a cavil as this in the mouth of the heathen to excuse their idolatry. Again, from that garden ascend to the top of yonder mount, and what do we there find? The cross and the paraphernalia of the crucifixion? No; but again we see a temple dedicated to the worship of wood and stone—a temple dedicated to the degradation of man and the eternal destruction of his immortal soul. From this spot turn your eyes over the surrounding scenery—and amidst emotions the most enrapturous, arising from a contemplation of God in the sublimity and grandeur of his works, what a chill steals over the soul when we see the most magnificent displays of Almighty power polluted by the folly and wickedness of man. Behold the top of almost every high hill surmounted by the monuments of idolatry and the degradation of our species—every where we turn our eyes the moral aspect is as revolting as the natural scenery is enchanting. To change the whole aspect of things, and make the moral and intellectual world conspire with the natural; to excite our admiration and raise from all hearts and tongues the delightful song, “Unto him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever,” the gospel and the spirit of God, only are needed. O that the church would send forth the cry throughout the length and breadth of the land, “Whom shall we send, and who will go for us?” and that it might be heartily responded to by hundreds, yea thousands, whose hearts are filled with the Holy Spirit, “Here are we, send us.” The Lord hasten it in his time.

The character of the natives is generally supposed to be more honest and independent than that of the people of the plains; still, I do not suppose it would be easy to find an honest man among them,

even among those who have not been corrupted by their intercourse with the people of the plains. This is almost a necessary consequence of their system of religion, which makes the breaking of certain fictitious regulations about caste, the greatest sin man can commit, and in fact the only thing, which is sufficient to cast him out of their society. For instance, a servant may lie to his master, or steal from him as much as he pleases, and be thought all the better of for it; but if he does any thing to leave him out of the rules of his caste, he becomes a very irreligious person. He may murder a man without losing his caste, but if he so much as touch cow's flesh, he is cast out. With such ideas instilled into their mind from the first dawn of reason, what can be expected from them?—nor do they appear to look upon their great and only sin, breaking caste, as a moral pollution, or mortal offence—a fee to the priest will secure his good offices in the restoration of the culprit;—a dose of the pānch amrit from his hand, sets all to rights again, and restores the offender to the full favour of the gods and his brethren, especially if he be able to give a *liberal* fee to the priest, and an equally liberal offering to the gods, and a feast to the members of his caste. You will be no doubt curious to know what this pānch amrit is; amrit means the food of the gods, ambrosia, nectar, &c. and pānch, is five—these five articles of the food of the gods thus employed for the sanctification of the sinner are the various products of the cow, and water from the Ganges. Only let the churches of Christ think of the debased condition of a people who have no idea of any other plan of sanctification and restoration to the favour of God for guilty sinners than this—for be it remembered they depend in general on their good works, worship and sacrifices, pilgrimages, &c. for eternal life and happiness. But here is a case in which cleansing from sin and a mediator are acknowledged to be necessary—and what has the wisdom of man devised to supply this absolute necessity? The soul revolts and sickens at the thought of such a provision being the only thing

upon which an immortal being may suspend his eternal all! And yet how much we all live and act as if this were good enough for heathen, even while we have a better in our hands, with the command from the author of it, "freely ye have received, freely give."

There is a singular custom among the people of the lower hills, which I do not remember to have seen noticed in any publication that has fallen into my hands;—it is placing their sucking children in such a position that a stream of cold spring water falls directly on the crown of the head, and leaving them there to sleep as long as they will. I have watched the whole operation in a number of cases;—during the heat of the day, about the time when the children are most disposed and accustomed to sleep, the mother takes her infant to the place where she has a little grass hut, about large enough for her to sit or lie under, erected; to this the water is conducted by a gutter, and let fall through a bamboo into a receptacle, from which it is conducted under ground—a grass bed is spread for the child, and a grass ring laid on the stones around this receptacle. On this grass ring or hoop, the child's head is placed, so that the water falls on its crown, and passes off into the under-ground outlet, without wetting the clothes or bed of the child. Before placing the child there, it is put to sleep, or if that be difficult, the mother lies down beside it, gives it the breast and with a sort of lullaby and clapping with her hands, soothes it to sleep; here it will lie and sleep quietly for half an hour or an hour. On inquiring into the object of this custom, the natives informed me that it was to make the child hardy and guard against sickness. This practice is only adopted in the warm weather, and among the lower hills, where the climate is very hot.

IOWA MISSION.

JOURNAL OF THE REV. W. HAMILTON.

April 7, 1842.—Last Sabbath after going round the village, a few Indians were collected; several were present who could interpret a little, but all appeared

afraid. Spent the time in reading, singing and prayer, with such few remarks as I was able to make to them. They were quite attentive to the reading.

To-day Noheart came, with whom I conversed some time about Scripture history, and some of the heavenly bodies; he thought it great news.

On Sabbath we met with no very cordial reception. We found a number playing cards, who promised to meet with us, but came not. After we had collected a few in one of the camps, and commenced our exercises, they seemed disposed to trifle, which so embarrassed our interpreter that she could not proceed. One began to accuse us of killing their children; another began to find fault about another matter, &c. Finding them not disposed to listen, I told them we would not speak to them, as they did not wish to hear.

18. Yesterday we had quite an attentive audience, though small. They seemed willing to listen, and called in a number of children. This is a different village from the one we were at on last Sabbath; they do not seem so much disposed to make sport.

23. Had a conversation with Noheart on the subject of drinking. He says he now hates it; (he has kept sober for several months as far as we know), wishes his house built near to us, and seems disposed to try and adopt a more civilized way of living. One of their number, who was stabbed near two weeks since in a drunken frolic, died to-day. There has been much drinking of late, and these are the effects of it. They profess to be sorry, but their sorrow often comes too late.

25. Yesterday we went to one village, but most of the men were at another, feasting; at this latter, we collected a few together. After they had collected, a woman, wife of a chief, got a bowl of corn, and was preparing to pound it while we were engaged in religious exercises. The women are often thus, or otherwise engaged. I told her it would be good to listen, and not work, while we were talking about God. She then put aside

her corn and sat down to listen. Those present were quite attentive.

May 15.—Went yesterday to Neomon-ya's lodges, (chief of the new village,) where were a few men preparing for a buffalo hunt, and others apparently idle. The chief's brother followed us in, and asked us if we were "making a holyday." I replied it was God's day; we had come to worship him. He then said, the Iowas when they made holyday had plenty to eat; we were different,—that when they came down to us, I shut the door on them. I paid no attention to his talk, knowing his object was to find fault. I had previously heard of his talk, although he had received more favour than any one in the nation, and addressing myself to the chief, again told him our object, and wished to know what he desired. He replied: but not comprehending him altogether I asked what he said, when one lying down, began to mimic, saying in Indian, "what is it, what is it," saying that I could not talk well, &c. After some explanation, the chief's brother left his seat, and sat down opposite me and commenced again to find fault. * * * *

CREEK MISSION.

EXTRACTS FROM A LETTER OF THE
REV. R. M. LOUGHRIDGE, DATED MO-
BILE, ALA. JAN. 2, 1843.

Dear Sir—You will perceive by this date that we are on our way to the far west. We left Selma, Ala., on the 29th ult. On the evening of the 27th there was a missionary meeting held in reference to our departure, in the Presbyterian church, Selma, at which brothers McRea and King attended and took a part in the services. These were very solemn and impressive, and very appropriate to the occasion, and I hope the impression made upon the congregation will be very advantageous to the cause of missions in that vicinity, and especially to the church, of which my wife was a member.

We arrived at this place on Saturday last, and I had the pleasure of preaching in the Second Presbyterian Church, and

attending the monthly concert in the First on the Sabbath. I am again to preach in the Second to-night, on the subject of our mission.

The coming Sabbath we expect to spend in New-Orleans, and in the meantime endeavour to procure some necessary things. I have been thinking that it would be well for us to stop at several of the most important towns, but if we are successful in meeting with a boat bound for the Indian territory, it will be best for us, I presume, to proceed forthwith. The Indians have been looking for us for some time past, with considerable anxiety; I am therefore becoming very anxious to be among them.

I am very much afraid after all, that they will be considerably disappointed when they find that we shall be compelled to begin on so small a scale. We should have at least two missionaries in this nation. . . .

My Dear Friend, I hope you will soon be successful in doing something for these benighted souls; it appears to be rather a gloomy prospect, for *one missionary and his wife* to be going out as the only religious teachers of more than 20,000 Indians. But we hope that soon the Lord will put it into the hearts of several to devote themselves to the work of the Lord among this long-neglected people. May God prosper you in this work!

We feel that we are engaging in this work for life. We have left our homes, friends, and relations behind us, that we might be instruments of doing some good in the name of our Master for this much-injured people. My wife leaves in this country a sister and some distant relatives, while I am required to part with my mother, two sisters, and five brothers. But we go cheerfully, feeling that the Lord bids us go, and adds his promise, "Lo, I am with you always, even unto the end of the world." "Brethren, pray for us."

. . . I must not neglect to mention to you the kindness of Captain Wilson, and the owners of the boat Arkansas, in giving us a free passage from Selma to this city.

MISSION HOUSE, NEW-YORK.

Letters from Missionaries.

Dec. 15th to Jan. 15th.

LODIANA MISSION.—Rev. J. Porter, Oct. 15, 1842.—Rev. J. Newton, Oct. 15.—Rev. J. Caldwell, Oct. 15.

CREEK MISSION.—Rev. R. M. Loughridge, at Mobile, Jan. 2, 1843.

TEXAS MISSION.—Rev. W. C. Blair, Oct. 15.

NEWS FROM THE MISSIONS.

But few letters from the missionaries have come to hand during the last month.

INDIA.—Mr. Porter writes as follows:—“Since the [English] school has been under my care, business has gone on so much in the same strain that I have had nothing particular to write about it. Its average attendance has been just the same as last year. A full account will be given in the Annual Report of our Mission.—The foundation of a new house is laid, and in three months we may hope to see it nearly, if not quite completed.—Brother Rogers left us yesterday. It was hard to part with a brother endeared to us by an intimate acquaintance of nearly twelve years standing. But since God bids, we would bow in cheerful submission to him, who sees best to take away a brother, a sister, or even a beloved wife.”

CREEKS.—We have given extracts from Mr. Loughridge's letter on another page, which we hope will lead to his being supported by the prayers of the people of God, and also to his being joined before long by those who shall be fellow-labourers with him in his important mission. There are few openings amongst our Indian tribes, for missionaries from our branch of the church, that possess claims of equal weight.

TEXAS.—The Rev. W. C. Blair writes:—“During the last six weeks we have been in a state of considerable alarm on account of Mexican invasion, but have been permitted to remain at home and attend regularly our meetings for public worship and Sabbath school—even the Monthly Concert was attended on the Sabbath evening of this month. . . . The Mexican settlements on the St. Antonio River are broken up, the inhabitants being required to remove either east or west. Most of them have gone to

the Rio Grande. Some have come in; consequently we have a larger number in Victoria than usual, but they are in a distracted and pitiable state, not knowing what to do or whither to go. At present there is a prospect of our being permitted to remain undisturbed for two or three months; but if in that time no adjustment of the difficulties between Mexico and Texas take place, then we shall be compelled to remove east of the Colorado.

“ . . . In reviewing the past year, I see abundant cause for special thanksgiving. In the midst of alarm and danger our lives have been preserved, and we have been favoured with unusual health, nor have we suffered want of either food or raiment. The little church organized in the commencement of the year has, it is true, been dispersed; the Elder and several of the members having remained east of the Colorado since the invasion of last spring. Yet they are only waiting the restoration of peace, that they may return.

“I have made some progress in my knowledge of the Spanish language, and have had the opportunity to distribute a number of books, to Mexicans who promised to take care of them and peruse them diligently.”

“CHINA OPENED.”

The late news from China is deeply interesting. The war between the British and the Chinese is ended. The Chinese have yielded to all the demands of their powerful foes—agreeing to pay twenty-one millions of dollars, partly for the destruction of British property, and chiefly for the expenses of the war; and consenting to open several cities to the British for commercial purposes, and to cede the island of Hong Kong to the British government. This island is situated in latitude 22°, about thirty-five miles from Macao, and not far from the main land. It is a hilly and sterile spot, small in size, and of a sparse population; but possesses a fine harbour, is conveniently situated for ships engaged in the Canton trade, and will doubtless become an important place.

Before this war Canton only was accessible to foreigners for commercial transactions,

and these were conducted under jealous and embarrassing restrictions. Hereafter Canton is to be "open" to the British for commerce, and besides this city four other important places are to be open in like manner—viz:

1. *Amoy*, in latitude $24^{\circ} 27'$ north, capitol of the island of the same name, which is an appendage of the province of Fo-Kien. Amoy has a population of 150,000; its harbour is one of the finest in the world, and its merchants are spoken of as very wealthy, and largely engaged in the black tea trade. The British have their station for the present on Ko-long-soo, a small island opposite Amoy, where the Rev. Mr. McBryde, of our Board, and several other American missionaries have also taken up their abode.

2. *Fou Tchou-Fou*, or Foo Choo-Foo, capitol of Fokien, on the river Min, in lat. $26^{\circ} 4'$, 435 miles north-east of Canton, with a population of 400,000—the emporium of the black tea trade.

3. *Ning-Po*, in the province of Tche-Kiang, in lat. $29^{\circ} 58'$, opposite Chusan, the largest of the islands which form the Chusan Archipelago. Ning-Po has from 250,000 to 300,000 inhabitants, who are largely embarked in foreign trade; the trade with Japan is said to be chiefly in their hands.

4. *Shang-Hae*, or Shanghai, in the province of Kiang-nan, on the Woosung river, in lat. $31^{\circ} 10'$. This city is next to Canton in the importance of its commerce, as it shares largely in the trade of the Yang-tse-kiang river, (the largest in China, and as some say in the old world,) and also in the trade of the Great Canal, which runs north to Peking.

The climate of all these cities is said to be good; Ning-Po and Shang-Hae, though hot in the summer, are very cold in the winter.

Whether the Chinese will comply with their engagements; and if so, whether the regulations concerning their intercourse with foreigners will not be vexatious and embarrassing, are questions about which the English papers, while they discuss them, yet do not seem to entertain much apprehension. As to the merits of the war, in its origin and its progress, we forbear to express an opinion. It is enough for us to know that the Lord reigns, and he will make the wrath of man to praise him. For the sake of suffering

humanity, all must rejoice that this war is now at an end.

The settlement of this unhappy contest will undoubtedly have an important bearing on the work of Christian Missions. Already large numbers of Chinese are accessible to missionary efforts, who a few years ago could not be visited but at the peril of life, and when visited, could not be instructed on account of the vigilance of the Mandarins. Macao, a Portuguese island, under Roman Catholic influence, was then the only place on the borders of China, where the missionary's family could live, and the missionary's labours among the Chinese of the island were greatly restricted. Macao will now be deserted by Protestant missionaries, most of whom have already taken up their abode on Hong Kong or Ko-long-soo—where the climate is better, the expense less, and the access to the Chinese unrestricted.

One fact deserves distinct notice—the Romanist missionaries are already planted on Hong Kong, the first missionary inhabitants, and far the best provided with pecuniary means. We mention this to stir up the zeal of our readers; and also to show the liberal policy of the British government, which not only tolerates them, but makes them free grants of land. We do not object to their being tolerated. As Protestants we approve of it. Would it not be proper, however, for Protestant governments to demand equal toleration for the worship of their own subjects, and for the free employment of their missionary efforts, in countries under Roman Catholic ascendancy? Why should our own citizens, for example, be treated as infidels, and denied even a Christian burial, unless it be a Roman one, in the island of Cuba?—Let us at any rate be thankful that Great Britain is not a Romanist country, and that the wonderful progress of her arms is made subservient to the missionary designs of the Church. If France had compelled the Chinese to open their doors to the trade of foreigners, the encouragement of missionary undertakings would have been no greater than at Algiers. And let us fervently pray that Romanist influences may never gain the ascendancy in Great Britain.

We trust that our own branch of the Church will enter with enlarged purposes and with new zeal, on the great work of her Lord, which is now set open before her in

China. The multitudes of that nation have the strongest claims on our Christian compassion,—claims presented by their deep spiritual ignorance and debasement, and urged upon us by their vast numbers. One-third of the human family are, in a most important sense, waiting to receive the gospel. We deeply regret that that we have so few missionaries in this field;—would that there were scores for every one now there! At the same time, we are thankful that as a Church we have made a beginning, and that so much practical information has been acquired, so much prepara-

tory work accomplished. Our Board is now ready to send forth additional labourers to this harvest. Who will go for us? We trust our young brethren in the seminaries, if not also some of our experienced clergymen, will consider the call which these dying millions are now sending to the churches, and that many of them will be enabled and permitted to say, Here are we, send us. We trust also that the people of God will provide ample means, so that no qualified labourer shall be prevented from going forth to this great work of the Lord.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN DECEMBER.

SYNOD OF ALBANY. *Pby. of Londonderry.*
Hampech ch., from a young lady, lately deceased 10 00

Pby. of Albany.
Albany, 3d ch. Sab. sch. for educ. *Meadon Head* in India, 3d payment, 25,00; Ballston Spa ch. mo. con. 32,00; Albany, 1st ch. bal. of 700, for sup. Rev. J. Warren in India, 300,00, (in addition to a box of clothing val'd at 45,00, don. of Sab. sch. &c., 7,50, prev. ackn.) 357 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*
Goshen ch. Sab. sch. to ed. *Daniel Wells* in India 25 00

Pby. of Bedford.
Bedford, 'M. H. G.' 2 00

Pby. of New-York.
New-York, 1st ch. for 1843, 7482,40, of wh. 623,10 for mo. con.; prev. ackn. 6243,70, bal. now paid, 1253,70; Jamaica ch. mo. con. 14,00; Brooklyn, 2d ch. T. Baylis, 10,00; do. 1st ch. mo. con. 16,05; New-York Brick ch. 32,00 1310 84

2d Pby. of New-York.
New-York, Scotch ch. mo. con. colls. for 1843, 640,12, of wh. 543,81 prev. ackn.; do. Sab. sch. to ed. heathen youth, 108,00 164 31

SYNOD OF NEW-JERSEY. *Pby. of New-Brunswick.*
Freehold, Village ch. mo. con. Septemb. Oct. Nov. Dec., 13,00 each month, 48,00; Pennington ch. for building ch. at Grand Traverse, 15,00; Kingston ch. mo. con., 8,00; Queenstown Sab. sch. coll., since April 1, 5,75; Cranberry, 1st ch. 42,00, of which 24,00 prev. ackn. 94 75

SYNOD OF PHILA. *Pby. of Philadelphia.*
Phila., 2d ch. 20 00

Pby. of W. Jersey
Pittsgrove, Wig Lane Miss. Soc. 15,84; Fem. Miss. Soc. to ed. *Margaret Janvier*, in Mrs. Newton's sch. Lodiana, 25,00 40 84

Pby. of New-Castle.
White Clay cr. ch. mo. con. 12,77; New-Castle, Mrs. M. B. Cowper, 5,00; mo. con. 41,50; Fem. Miss. Assoc. to const.

Rev. JOHN B. SPOTSWOOD and Mrs. SARAH W. SPOTSWOOD l. mems. 60,50; Oxford ch. 18,50, prev. ackn. for J. L. Scott's school 119 77

Pby. of Carlisle.
Williamsport ch. 11 00

SYNOD OF PITTSBURG. *Pby. of Blairsville.*
Congruity ch. 26,97; do. Orr Miss. Soc. 14,75; Ligonier ch. 5,00 46 73

Pby. of Ohio.
Chartier's ch. 30,00; Pittsburg 1st ch., Young Ladies Miss. Soc. 150,00 180 00

Pby. of Allegheny.
Lower Bull cr. ch. 1 87

SYNOD OF WHEELING. *Pby. of Washington.*
Wheeling ch. 83,06; Cross cr. ch. 73,00 156 06

SYNOD OF CINCINNATI. *Pby. of Miami.*
Springfield ch. bal. 55,75—less disc. 20 cts.; Carlisle ch. 2,78; Dayton ch. mo. con. 6,00 64 23

Pby. of Cincinnati.
Cincinnati 5th ch. mo. con. 6 56

Pby. of Oxford.
Mt. Carmel ch. Rev. A. Craig and James Craig, 6,00—less disc. 2,50; Oxford 1st ch. mo. con. Oct. Nov. Dec. 26,57 29 87

Pby. of Sidney.
Back cr. ch. in part, to con. Rev. H. R. PRICH l. m. 13 28

Pby. of Maumee.
Finley, Hancock Co. O., Jno. Ewing 00 86

Pby. of Indianapolis.
Indianapolis ch. mo. con. 24 00

SYNOD OF KENTUCKY. *Pby. of Louisville.*
Shelbyville ch. in part, 47,30; do. 20,00; Plum cr. Rev. D. C. Proctor's don. 4,00 71 30

Pby. of Transylvania.
Richmond ch. mo. con. 9,75; Danville ch. to con. Rev. Dr. Young, l. d. 223,25; do. ladies to con. Miss CATHERINE BARBOUR l. m. 83,00; do. children of Rev. Dr. Young, savings fm. self-denial, 10,00 426 00

Pby. of W. Lexington
Frankfort ch. mo. con. 6.27; B. G. Brown,
1.00; Versailles ch. bal. 7.00; Nicholas-
ville ch. mo. con. 10.12; coll. 33.44

SYNOD OF W. TENNESSEE.

Funds of Synod

Pby. of Holston.
Salem ch. 5.00; Rev. S. Y. Wyly and lady,
10.00; Knoxville, coll. in 1st ch. and Me-
thodist ch. 92.00; Mrs. Wm. Park and
daughter, 10.00; Mrs. James Park, 2.00;
Mrs. Eliza Coffin, 4.00; 'a friend,' 2.00;
Rogersville, Rev. Wm. B. Carter, 10.00

Pby. of Nashville.

Gallatin ch. coll. 45.00; Nashville ch. mo.
150 00

Pby. of N. Alabama.

Florence, Ladies Miss. Soc. 186.02; Mrs.
Pope's Sab. sch. class missionary box,
6.50; Miss R. Gray's do. 10.75; Miss El-
izabeth Gray, 3.00

Pby. of Western District.

Zion ch. Maury Co. Tc. 43.00; Mt. Pleasant
ch. 13.25

SYNOD OF S. C. AND GA. *Pby. of Hopewell.*

Augusta, Mrs. E. Hopkins

Pby. of Florida.
Coll. in bounds of Pby.

SYNOD OF MISSISSIPPI. *Pby. of Mississippi.*

Natchez ch., mo. con. 32.60; do. Sab. sch.
mo. con. Nov. 5.65; do. Dec. 6.75

Pby. of Arkansas.

Springhill ch. per Rev. A. G. Banks, thro'
Rev. I. J. Henderson

MISCELLANEOUS.

'Friends,' 100; New-York, Mrs. Halliday,
5.00; 'a friend,' for Furrakhabad Mis-
sion, 100.00; Auburn, N. Y. Mrs. Harriet
Witherill, for Rev. R. W. Sawyer, 10.00;
Lawrenceburg, Ky., 'a friend,' a free-
will offering to the Lord's treasury for
recovering from sickness, 5.00; Hous-
tonville, Ky., Fem. Miss. Soc. per Mr.
Scovel, 57; Hindsville, Ind., 'a stran-
ger's don.,' 1.00; Pittsburg, Pa., Johnson
& Stockton, 4.00; 'a citizen,' per Mr.
Annan, 25.00

Total, 4305 27

Donations in Clothing.

Cross creek ch. Pa., clothing for Western
Indians, valued at
Richmond ch. Ky., 1 box clothing.
Sand creek and Greensburg chs. Ind. 1 box
clothing, valued at

DONATIONS RECEIVED AT FOREIGN STATIONS

Previous to Nov. 1841.

LODIANA.—India.—Lieut. Hawkins, Rs. 11,
for High School; Dr. Logan, 37, for High
School library; Bhala Singh, 5 pice.—

The following was received for the Edu-
cation Fund: Sir C. M. Wade, Rs. 250;
Capt. Cunningham, 100; Col. G. Moore,
57; Capt. G. Tyles, 56; Capt. Campbell,
16; 'a friend,' 4; E. Windsor, 5; A.
Hews, 16; R. Hodges, Esq., 10; Capt.
Hyslop, 30; Capt. Alexander, 24; W. P.
Barrelley, 5; Capt. D. Ewart, 25; Capt.
Larkins, 5; Cash refunded by beneficia-
ries, 13; proceeds of paintings sold, pre-
sented to mission. fam. by Dr. Baddeley,
300

Rs. 904 0 5

SAHARUNPUR.—Dr. Baker, of Carnal, Rs.
23; E. Sheerin, Esq. of Meerut, to aid in
repairing buildings injured by the rain,
100

122 0 0

SUBATHU.—Col. Tapp, for the poor and for
other Christian purposes, Rs. 120; cash
received for articles made by girls in
school, Rs. 56, 10 annas

176 10 0

ALLAHABAD.—Mo. con. and other contri-
butions, Rs. 168.9; sub. for building new
school houses, 648; Dr. Loughton, for
girls' school house, 224; Mr. Rivaz, sup.

girls' sch. 50; Mrs. Timmings, sup. or-
phan girl, 25; Mrs. Wright, in part for
two do. 23.8; Mrs. Montgomery, for one
do. 50; Rev. Mr. Bowley, towards sup.
boys, 100; mo. con. colls. and a 4 anna
sub. 119.8; Lieut. Grant, sup. orphan boy,
30; Mr. Ledlie, do. 20; Mr. Clive, do. 37;
Mr. Murphy, 4; Major Gardner, 100.
—The following received for orphan
school: R. M. Bird, Esq., 100; R. Mont-
gomery, Esq. 50; A. Lang, Esq. 50; J.
Turner, Esq. 60; Mrs. Lowther, 32; M.
Smith, Esq. 50; F. Currie, Esq. 50; Rev.
J. H. Morrison, 25.9; Dr. Loughton, 50;
Capt. Wheateley, 25; Mrs. Wright, 38;
Mrs. Lane, 60; Lieut. Grant, 50; J. T.
Rivaz, Esq. 50; Rev. W. Bowley, 63,
Mr. Farran, 3; four annas sub. 2; Mrs.
Hunter, 2; 'an orphan,' 2.—The fol-
lowing for Chapels: J. T. Rivaz, Esq.,
50; A. Lang, Esq. 50; M. Smith, Esq.,
50; Mrs. Lowther, 50; R. Montgomery,
Esq. 50; F. Currie, Esq. 50; Col. Tapp,
200; Lieut. Norris, 20; Mr. Finnie, 10

2603 2 0

FURRUHABAD—Major Gardner

50 0 0

Total Rs. 4216 12 5

THE
DOMESTIC MISSIONARY CHRONICLE.

FEBRUARY, 1843.

BOARD OF MISSIONS.

THE DUTY OF CHRISTIANS TO SEND THE GOSPEL
TO THE DESTITUTE.

Can the Church do any thing more than she has done and is now doing for the benefit of the generation of men now upon earth?

We have a relation to the present generation, which we have not to any other. They are living with us in the world, at the same time; many of them began, and many of them will finish their course nearly at the same time with us. We have access to them but to no other generation. The thousands of millions who lived in preceding ages were gone before we came on the stage, and all who may be born hereafter will occupy the earth when we are removed; but the present generation are our fellow pilgrims at the same time; beholding the same heavens, and nourished from the same earth with ourselves; and none of them are so situated, but it is possible to reach them. There is certainly a duty arising out of a peculiar relation to the present generation. We are debtors to one another, to help one another as far as is in our power. If we can communicate valuable blessings to them without depriving ourselves, common humanity teaches that we are under obligation to do so. The golden rule is applicable here—"Do unto others as ye would have them do unto you." Well, you have the Gospel,—you have the written Word,—you have the living Teacher,—will you not use your best endeavours to send these blessings to the destitute? Some of our fellow-travellers to eternity are remote from us, and so situated that we cannot have easy access to them, but others are near, even at our door, and are our own countrymen, our fellow-citizens, our kindred according to the flesh; to these we may extend a helping hand; and some of them

implore help from us, and though the most destitute are the most insensible of their wants, yet they are not out of the reach of the Gospel. "The word of God is quick and powerful," and often by penetrating the hard heart gives sensibility to those who were before unfeeling. The Gospel produces some effect on all who hear it, but to some it is a savour of life unto life. Perhaps the Gospel is never sent to any place, without being the means of communicating life to some dead soul. What a blessing then is the gospel! and how desirable that the "sound thereof should go out through all the earth!" Can we do nothing further to extend this rich blessing? Let every one put this question to his own conscience—"Have I done all for the benefit of my generation and for my own countrymen that I can do?" Who can answer this question in the affirmative? The truth is, there is not a Christian in the country, who has done as much as he could, and ought to have done. We are very apt to think that the little we can do, is of small consequence to the general effect; but we forget that the greatest effects may arise from the combined influences of many small causes. The rain which waters and fertilizes the ground, comes down in single drops, one or a few of which, would alone be of no value, but combined with millions of other drops, are sufficient for all useful purposes. In one respect, it is certain, we have more or less failed. We have not solicited the Divine aid as much as we might have done. In the closet, in the family, in the social prayer-meeting, and even in the public assembly, the cause of Missions has not been sufficiently re-

membered; or if we have mentioned it regularly in our petitions, it has not been with that *fergency* and *importunity* which render prayers efficacious. Christ has taught us, that it is the *importunity* which will not take a denial, that prevails with God and man. Let us then *pray more frequently* and *more fervently* for this object. Let us set before our minds the perishing condition of multitudes of our fellow-creatures, and even of our own countrymen. Their souls are as precious as ours: the loss of any one of which could not be compensated by the gain of the whole world. Are they indeed liable to fall into endless misery, and will we refuse to stretch out a hand to rescue them from ruin? Are they approaching an awful precipice, and utterly heedless of the danger into which they are rushing? Have we obtained salvation for our own souls, and have we no compassion for the souls of others? Our inconsistency cannot but stare us in the face. Let us then *admit the conviction that we have been too negligent, in time past; and let us resolve to be more conscientious, and more in earnest* in saving souls than ever before. Say not, that this is the business of ministers and missionaries. Nay, it is your business and mine. God has constituted us the guardians and keepers of one another; and our time of action will soon be over forever. We shall not be permitted to return and do the work over again. The only opportunity we shall ever have of doing any thing in this cause *is now before us*. Others will soon be in our places; but we shall be numbered with the dead. And are we willing to go to judgment to render our account of so little done, or even attempted, in the most momentous concern in the world? How shall we be able to look upon the multitude of lost souls, whose salvation we might have promoted? How shall we bear to look on the face of that Saviour who died for sinners, and to whose blood we owe our salvation? Let us, dear brethren, awake out of our sleep of carnal security, and act, in some measure, consistently with our profession and our cherished hopes.

As we have just entered upon a new

year, let us resolve, one and all, to be more engaged to promote the kingdom of the Redeemer and the salvation of immortal souls. Let us remember, that "he that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." If we believe in the word of God which declares the unconverted to be incapable of entering into heaven, and that the impenitent must all certainly perish, how can we be at ease without making greater exertions? How can we sleep quietly in our beds, or eat our food with pleasure? If every one would increase his exertions during the ensuing year, great good might be effected. *The gospel might be preached to thousands in our land, who otherwise will not hear it.* If there was a famine of bread in any part of our country, and the people were perishing by starvation, who among us, would not consent *to contribute a loaf*, even if it were necessary to *deny ourselves* the usual supply for one meal? Well, *there is a real famine*, not of bread, but of hearing the word of God, and *who will refuse their aid to send the bread of life to those who are perishing?* A. A.

NEW-JERSEY.

FROM A MISSIONARY IN MONMOUTH CO.

A feeble and dying Church revived and strengthened.

Early in the history of the American Zion, God planted a church here. The history of it, from the first, is of peculiar interest as illustrative of His tender care over the bruised reed, and the smoking flax. From the first, till now, as far as man can see, it may be said to have been vibrating between life and death; yet it has not died. Two years since I entered upon my labours here; there was then, as there had been for many years, an organized church of forty or fifty members, and a place for worship. This said, all is said. Many of the members were scattered, and most that pertains to the vital interests of religion, was as low as it could well be. Probably, then as *ever*, there have been a few praying souls, in answer to whose prayers the church has lived. We were at that time surrounded by many opposing

forces, and some of our own people had settled down under the impression, that, as a church had never flourished here, it never would; at least, they thought things must remain much as they had been till another generation should pass off the stage.

Thus with the strong forces without to oppose us, there was, if possible, stronger unbelief within, even on the part of professed believers. To these were joined an entire want of that energy which usually attends an effort to build up a new church. There was indeed a body, but the most of it was so lifeless, that the spirit of God must vivify it anew, if it ever moved again.

Had all the difficulties which have since appeared, presented themselves before me at the outset, my foot had not probably been planted here. But God in general brings these things to light, in mercy, as we are able to bear them; but once placed here, it was my duty to do His work. From the first, there has been an increasing disposition to hear the word, which we have reason to think has been blessed among us. On our first communion season, two united with the church, whose serious impressions had been received when from home. From that time to this, there have been but two similar occasions, on which we have not had more or less admissions. But the most interesting period with us was during the past winter. Returning from Synod in the autumn, the substance of this scripture was much in my mind, "Be thou diligent to know the state of thy flock." But my flock was too much scattered to visit them all from house to house as soon as could be desirable. As the next best course to find out their state, neighbourhood meetings were appointed at private houses. These, all professors, never were urged to attend, while the anxious and serious were invited, with others who were disposed, to attend. The number who attended upon them was usually so small that besides reading, prayer, and general exhortation, there was time for a few moments personal conversation with each, either by the pastor or an assisting elder. The result of these meetings was happy. They

brought to light a number of cases of anxiety, of long standing, though, till then, unknown. About this time one young man became so deeply convinced of his sad state as to send for me, twice or more. He became so deeply impressed that his body sunk under mental anxiety, and his friends thought him near the grave. Thus the Lord was preparing his own way among us, when our church was visited by a committee of Presbytery appointed for the purpose. Some of them were with us four days, preaching morning and evening in the church and elsewhere. The results of these exercises were more manifest afterwards than at the time. When the brethren left, the neighbourhood meetings were at once resumed, in connexion with preaching. These brought to light a good number of anxious persons, many of whom, sooner or later, indulged the hope that they had passed from death unto life. Besides those added to other churches, sixteen joined us in the spring, thirteen of whom were parents. In all, during my labours here, thirty-six have been added to our church, most of whom adorn their profession. Of these, there are seven husbands with their wives, and ten others who are parents. There are now a number inquiring, and perhaps two or three more are indulging a hope. Thus, though we have had nothing like a general revival, the truth seems to have been at work almost constantly during my labours here. For this place a great work has been done, such as was never known here before. The unbelief of numbers has been shaken;—they see that God can work, and is willing to work even here. Our Sabbath schools are comparatively flourishing. The Temperance cause is doing well, and many things seem to indicate that the set time to strengthen and invigorate this vine still more, is at hand. How much that has been done, is due to the instrumentality of your Board cannot be known till the books are opened. But this we ask, dear brother, withhold not your aid as yet, till the weak gain strength, lest we faint by the way, while much land yet remains to be possessed.

FROM A MISSIONARY IN SOMERSET CO.

Important Results.

The church at this place was organized, after much consultation and prayer, by a committee of the Presbytery of — on the 10th day of June, A. D. 1837; and at the time of its organization consisted of twenty-two members, all of them, except one, bringing their certificates of membership from the neighbouring church at B. During the summer the people were supplied with preaching half the time by the Presbytery, and occasionally by some neighbouring clergymen; and the present pastor remembers to have preached for them three Sabbaths on their invitation. On the fifth of September following he was unanimously invited to become their stated supply for one year; which invitation he accepted, and at the end of the year was settled over them as their pastor. During about nine months of this time, we worshipped in a school house, just large enough to contain the congregation as it then was. Then I spent some of the happiest hours of my life, preaching the gospel to a deeply interested and attentive people, leading them in their devotions to a throne of grace, and directing inquiring sinners to the Lamb of God. These happy seasons are still remembered, and are often referred to, with the liveliest emotions, by many who then, for the first time, learned how sweet it is to sit passive at the feet of Jesus.

During this time the congregation were engaged in putting up a house of worship, forty-two feet by fifty-six, which was completed, and dedicated to the worship of Almighty God in July, 1838. But while they were thus engaged in erecting an earthly temple to his praise, he was preparing to fill it with the living temples of the Holy Ghost. Early in the autumn of 1837, he was most graciously pleased to pour out his Holy Spirit upon us, and to show us, by the powerful operations of his grace, that "there is no restraint with the Lord to save by many or by few." His own people were greatly encouraged and refreshed, and many of the impenitent were led to bow at the

footstool of mercy, and seek for pardon and eternal life. As the result of this season of refreshing we received into the church *thirty-nine* on examination, together with *seventeen* by certificate. So that, "by the good hand of our God upon us," before we had been a year organized, and before our house of worship was completed, the number of our church-members was increased from *twenty-two* to *seventy-eight*. "This was the Lord's doings and was marvellous in our eyes. A little one became a thousand, and a small one a strong nation."

Since that time, although the increase has not been any thing like so rapid, we have never been left without a witness that God had not forsaken us. Every year, and at nearly every communion season, he has given us renewed tokens of the power and influence of his Spirit in leading souls to Christ. And while I am now writing, his Spirit is abroad among the people, turning the hearts of men to himself. He is now, in great mercy, granting us another of those seasons of revival for which we have long been labouring and praying. Our meetings consequently are all well attended, and full of interest. The truth seems to fall with power upon the conscience; and we occasionally hear of one and another "whose heart the Lord has opened to attend unto the things spoken." The people of God are encouraged by such indications of his readiness to bless us, and consequently prayer-meetings, which are the life of every genuine revival, have greatly increased both in interest and attendants. Our meetings are all characterized by deep solemnity, and an evident sense of the presence of the Spirit of God. About a *dozen* are hoping they have passed from death unto life, and a number more are anxiously asking what they must do to be saved. May the Lord speed the good work, and his name shall have all the praise.

Such is a very brief sketch of our past history, and present state. But I cannot conclude without expressing to you and to your Board, on behalf of the people here, their deep sense of obligation for

your kind assistance, in enabling them to enjoy the preaching of the gospel. For this kindness please accept their most hearty thanks. They have now resolved to endeavour henceforth to do without your aid. But although no longer under your care, yet be assured their prayer shall not cease to go up to the Great Head of the church, that he will crown, with most abundant success, all your endeavours to give the gospel to the perishing.

INDIANA.

FROM A MISSIONARY IN KNOX CO.

The Power of the Gospel.

Since my last communication, my heart has been more and more rejoiced in view of the continued presence and blessing of God in W*** S**** church and congregation. During the month of November, we held a sacramental meeting, commencing on Thursday evening the 10th; notwithstanding the weather was extremely unfavourable from cold, rain and snow, still from the first, the congregations were large and solemnly attentive. The good Spirit of God was manifestly present in the "still small voice," urging sinners to repentance, and waking up and comforting the people of God; Zion's cords seemed to be lengthening, and her stakes strengthening, when we witnessed so much of God's blessing in that, but a short time since, dark corner of our land. On Sabbath morning we received on profession of their faith, four individuals to the communion of the church; one of them, the mother of a large and interesting family, two were promising young men, and the other a young lady. These,

in addition to two others previously received, make six received into this church since my last report. Our congregations are still increasing, travelling from four to eight and nine miles to hear the gospel of Jesus Christ. Dear brother, *times* and *things* have altered here; eighteen months since, it was rare to see collected more than thirty or forty persons, on an ordinary occasion to hear the gospel, now we may usually speak of hundreds; it is cheering to the hearts of Christians, and especially to the Christian minister to see his fellow-men lured by the gospel of Jesus Christ. It is something beyond what our language can describe to see them flocking by night and by day, through cold, snow and rain, to the house of God, and lingering there for hours together to hear of the way of life; indeed our heart oft-times melts with love and gratitude to God, when travelling through this region, we are hailed by the aged and infirm, who spent the days of their youth in vanity and sin, and in wandering from God, when we are hailed by such, and asked to preach the gospel to them; it was not so six months since, but God has come amongst us. The spirit of God has taught us that the gospel is his sword, and that *when* he wields it, and *where* he wields it, it "pierces even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart."

The cause of temperance is gaining ground amongst us, silently, but rapidly and effectually; where alcohol, one year since *was* a common beverage, it is not *now* found, even on those occasions which it was once thought, most imperatively demanded it. * * * * *

MISSION ROOMS, PHILADELPHIA.

REVIEW.

For the information of the Churches, we give in this number of the Domestic Chronicle a brief review of the doings of their Board of Missions, since the meeting of the last General Assembly, up to the close of the year, with the amount of funds re-

ceived, and the general aspect of things in the great missionary field.

The Board commenced the year, at the meeting of the General Assembly with *one hundred and seventy-eight missionaries*;—since the meeting of the Assembly, they have made *eighty-four* new appointments,

and nearly *sixty* re-appointments. The whole number in commission on the first of January, 1843, was *two hundred and sixty-two*; this is in advance of any former year. This Board has never before had so large a number in commission on the first of January. We are unable to state precisely how many of these are strictly Itinerant Missionaries; the number of such is considerably larger than in former years, whilst a still greater number, not ranked as itinerants, occupy several stations, and supply steadily large districts; so that the missionaries of the Board at the present time, occupy an unusually large field, and are preaching the gospel to many thousands of souls. It is with no ordinary feelings of satisfaction, and gratitude to God we are able to state the fact, that our present missionaries taken as a body, are more than ordinarily active, and devoted to their work. It is our firm belief, that at no former period, have the Presbyterian church, had in this great field so active and efficient a body of missionaries.

Many of these excellent men, during the year which has just closed, have been subjected to very severe privations and trials, occasioned principally by the distressing pressure of the times. These trials have fallen with peculiar weight on our missionaries in the new settlements, particularly in the west, and on a number of our most active and devoted men. In a number of instances, missionaries of this Board have been called to suffer privations, and meet trials as great, perhaps, as any in foreign lands;—and it has been no small trial to your Committee and Board, that from a want of funds, they have been unable to mitigate this distress, to the extent they have desired, by paying punctually what was promised the missionaries. Special pains have been taken in the office, to do all that possibly could be done with the means possessed; and when we have been unable to pay the whole, we have divided, and paid in part, as far as our means would go. The receipts of the past month, have enabled us to meet some very pressing wants, and we would fondly hope that the commencement of the new year, will be the commencement of better times to our suffering missionaries, and to the cause in which they are engaged. But while we thus notice the

trials of our missionaries, and would earnestly solicit in their behalf, the prayers and sympathies of the churches, we feel called upon to state the interesting fact, and we would do it to the praise of God's grace, that we have abundant reason to believe these trials have been sanctified, and have tended in no small degree to the furtherance of the gospel. The Lord has been pleased to show special favour; in several of your missionary fields, the people are enjoying a season of special revival; the number of missionary churches now enjoying such a season, we believe is much larger than ordinary; in some, the work is powerful, and in many more, there is the most precious encouragement for prayer and labour; and in view of the whole field, the Board and the Church have special reason to thank God and take courage.

State of the Funds.

The general pressure in our country, it is well known, has considerably diminished the collections in the churches for all benevolent objects. In common with other institutions, your Board of Missions has been affected by this state of things, and, as has been stated in the Chronicle, they have in consequence been at times, seriously embarrassed in their operations. It is however worthy of remark here, that on careful examination it is found, where collections have been made, with a few exceptions, there has been no falling off, and in several instances, there has been an increase in the amount collected. The difficulty, so far as this Board is concerned, has not been so much from a falling off in the collections made, as in the *delay of the churches in making their collections*; in most of the churches, collections for this object *are yet to be made*. This furnishes ground for hope, that if the churches will but act in this important matter, as we trust they will, and that speedily, sufficient means will yet be furnished to meet all our engagements, and carry forward our great work with renewed energy. A simple statement of what the Board has received, will show the imperative necessity there is of immediate and decided efforts in the churches. More than six months have passed since the meeting of the General Assembly, when this year of our operations commenced, and the whole amount of funds

received from all sources does not exceed *thirteen thousand dollars*. This, as the churches know, is not more than half the amount actually needed to carry forward the operations of the Board to advantage. The Board have most carefully husbanded the means they have had, and have made them go as far as they possibly could; they are, however, necessarily in debt to their missionaries, and particularly to their missionaries in the west, who greatly need what is due them: we will pay them as soon and as fast as we have the means. May we indulge the hope, that soon, very soon, the churches will enable us to meet their pressing wants?

In conclusion, we would say to the friends of this cause, the work in which you are engaged, is not only a great and good work, but it is a *constantly increasing work*. Every year, adding thousands and hundreds of thousands to our population, must of necessity increase the demand for *labourers* and for the *means of sustaining them*. This should be understood by the churches;—that in a country like ours, the demand for missionary labours *must continue to increase*. In the successful prosecution of this great, and constantly-increasing work, we must expect to be called upon to make sacrifices and to meet trials; no enterprize having for its object the general good, can be carried forward vigorously and successfully without personal sacrifice; but whatever of sacrifice or effort we may make here, will be in a noble cause—it will be for the safety of our common country, the salvation of our countrymen. A member of congress recently in conversation with a friend of this cause remarked, “I am a decided friend to the Home Missionary enterprize, *it is the hope of our country*; I have but little confidence in legislation; if our country is saved, it will be *by the spread of the gospel*.” It is even so, dear brethren; it is from a gospel influence alone, we can hope for good laws, and without such influence, even good laws would be of little avail. In such a cause, who that loves his country and the souls of men, will hesitate to make sacrifices?

Our reward is certain, and it will be sweet. It is encouraging to know that the cause in which we are engaged is taking firmer hold of the affections and confidence of the people; of this we are receiving constantly the most unequivocal evidence. We have with us to encourage, and urge us onward in our work, the feelings and prayers of all who love Christ and his cause; and what is infinitely better than all besides, God is with us, and is blessing our efforts to evangelize and save our country. Let every patriot then, and every Christian, unite in urging onward this great and good cause—and having entered on a new year, let us *anew consecrate to this work all our energies*.

By request, we re-publish here, for the information of the Churches, the following resolutions of the General Assembly, and of the Board of Missions, in relation to *Honorary Members*:

Extract from the Minutes of the General Assembly.

Resolved, That the Board of Missions have power to make persons honorary members of the same, by the payment of a sum to be specified by the Board, and that persons thus made honorary members shall have a right to sit in the meetings of the Board and engage in their deliberations, but shall have no right to vote.

SESSIONS OF GENERAL ASSEMBLY, }
Pittsburgh, May 24, 1836. }

The above resolution was adopted by the General Assembly.

Attest—

JOHN McDOWELL, *Stated Clerk*.

At a regular meeting of the Board of Missions, held at the office in Philadelphia, July 4th, 1836, the following resolution was unanimously adopted.

Resolved, That the payment of *Fifty Dollars* constitutes a person an honorary member of the Board agreeably to the above resolution of the General Assembly.

RECEIPTS IN THE TREASURY AT PHILADELPHIA, IN DECEMBER.

SYNOD OF NEW-YORK. Pby. of Hudson.

Goodwill ch. N. Y., 60.00; Mt. Hope ch. N. Y., 14.00; Scotchtown ch. N. Y., 115.50

Pby. of Bedford.

Mt. Pleasant ch., 31.28

Pby. of Long Island.

Hempsted ch., 10.00

Pby. of New-York.

Second ch., Brooklyn, N. Y., per Mr. Thos. Baylis, 30.00; Sab. Sch. Assoc. of Duane-street ch., N. Y., 100.00; First ch., Brooklyn, N. Y., 50.00; Brick ch., N. Y., 362.24

SYNOD OF N. JERSEY. Pby. of Elizabethtown.

1st ch., Elizabethtown, N. J., per Rev. N. Murray, 30.00

Pby. of New-Brunswick.

"Society for Benev. Purposes," in the Theo. Sem., Princeton, 35.00

Pby. of Raritan.

Solesbury ch., Pa., 15.42; Lambertsville ch., 25.00; Flemington ch. N. J., 22.62; United 1st and 2d chs., of Amwell, N. J., 40.00

SYNOD OF PHILA. Pby. of Philadelphia.

9th ch. Phila. 26.00; Walnut-st. ch., in part of collection on 4th inst., 222.12; Wm. Brown, Walnut-st. ch., add'l, 25.00; Dr. Engles, Walnut-st. ch., add'l, 15.00; a member of 6th ch., Phila., 10.00

Pby. of Baltimore.

2d ch., Baltimore, per John Bigham, Esq., 107.07

SYNOD OF INDIANA. Pby. of Vincennes.

Wm. S. Craft, Carlisle ch. Ia., 7.50; Rev. C. K. Thompson, Carlisle ch., 3.50

SYNOD OF VIRGINIA. Pby. of Winchester.

Treasurer of Winchester Pby., 100.00

MISCELLANEOUS.

"An unknown friend to Missions," in the city of New-York, 2000.00; Alex. Henry, Esq., Phila., 100.00; "Friend" in New-York, 50.00; Henry B. Wisner, N. Y., 5.00

Total \$3602.25

A box of clothing for missionaries, from the Ladies of the 1st Presb. ch. Elizabethtown, N. J., valued at 80.00,

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, IN DECEMBER.

SYNOD OF PITTSBURGH. Pby. of Blairsville.

Salem cong. 12.00

Pby. of Redstone.

George's cr. cong., 18.00; Dunlap's creek, in part, 18.00; Brownsville ch., add'l, 2.00; Connellsville cong., in part, 30.55; Springhill cong., 15.38; First ch. in part, 4.50; Uniontown cong., in part, 17.44; Laurel Hill cong., 8.00

Pby. of Ohio

Monongahela city cong., by Rev. Mr. Kerr, 10.00; Concord cong., 16.18; Lawrenceville cong., per Rev. R. Lee, 14.16;

Young Ladies' Miss. Soc. 1st ch., Pittsburgh, by Miss Buchanan, 150.00

SYNOD OF WHEELING. Pby. of Washington.

East Buffalo cong., by Rev. Mr. Annan 11.00

SYNOD OF OHIO. Pby. of Wooster.

Sugar creek cong. 5.50; Unity cong., 13.00; Pigeon cr. cong. 41.17

MISCELLANEOUS.

John Ewing, Hancock, Finley Co., Ohio, 5.00; H. Harvey, subs. to Miss. Chron. to be discontinued, 2.00

Total \$386.48

BAILEY & CO., Treasurers.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN DECEMBER.

SYNOD OF CINCINNATI. Pby. of Chillicothe.

Hillsborough ch. 32.50

Pby. of Cincinnati.

8th ch. Cincinnati, in part 14.12

Pby. of Oxford.

Richmond, Ind., 9.25; Rev. J. McArthur, Oxford, 27.50; Ralph Turner, Rising Sun, Ind., 10.00

SYNOD OF INDIANA. Pby. of Vincennes.

Evansville, Ind., per Rev. J. V. Dodge, 9.00; Carlisle, Ind., per Rev. C. K. T., 11.00

Pby. of Salem.

Mrs. J. C. Kling, (the property of an only child, dec'd,) 1.06; Mrs. C. Armstrong, 5.00

Pby. of Crawfordsville.

Waveland ch., Ind., balance 7.50

SYNOD OF MISSOURI. Pby. of Missouri.

Bonnville ch., 13.56; a Friend, 25.00; Bloomfield ch., 5.00; Auxvasse ch., 13.87

Pby. of St. Louis.

Des Peres ch., Mo., per W. W. Robertson, 15.00; legacy of Miss A. Yates, per do., 60.00; Bonhome ch., per do., 2.00; Des Peres ch., this year, 6.25; St. Charles 1st ch. in part, 19.00; Union do., 4.00

SYNOD OF KENTUCKY. Pby. of Louisville.

Shiloh and Olivet, including bal. of last year, 25.42; Shelbyville, in part, 71.50;

1st ch. Louisville, bal., 1.00; Mrs R. Mc Farland, Louisville, 25.00

SYNOD OF W. TENNESSEE. Pby. of W. Tenn.

Bethesda ch. 8.25; Pulaski ch 12.00; Hope-well ch. 7.50; Fountain Hill ch., 4.00; Ebenezer ch. 11.50; Mt. Pleasant ch., 26.50; Pathey's creek ch., 14.06

Pby. of Nashville.

Nashville ch., per Rev. C. Sturdevant, 225.60, of which 100.00 disbursed by the Pby. of Nashville; Gallatin ch., 40.00

Pby. of North Alabama.

Florence ch., 47.00; Courtland ch., 10.00; Mrs. James O. Stedman, 5.00

Pby. of Western District.

Huntingdon ch., 5.00; Union ch., 12.44; Brownsville ch. in part, 15.00; Prosperity ch., 39.57; Glade Spring ch., 25.00; Mt. Carmel ch., in part, 30.20; Somerville ch. 11.50; Raleigh ch., 10.00; Memphis ch., 50.00; Germantown ch., 10.60; La Grange ch., 15.00; Emmans, 5.00; Mt. Bethany, in part, 9.00; Denmark ch., 17.45; Jackson ch., 21.50

SYNOD OF MI. Pby. of Holly Springs.

Holly Springs ch. 14.50

MISCELLANEOUS.

"A Stranger," Hindsville, Ind. 1.00

Total \$1125.56

WILLIAM GARVIN, Treasurer.

THE
FOREIGN MISSIONARY CHRONICLE.

MARCH, 1843.

BOARD OF FOREIGN MISSIONS.

THE BLESSING OF GOD
ATTENDING THE RIGHT USE OF WEALTH.

A Sermon:

PREACHED AT PHILADELPHIA, 4TH DECEMBER, 1842.

BY THE REV. CORNELIUS C. CUYLER, D. D.

"Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—*Prov. iii. 9, 10.*

THERE is scarcely any subject, my hearers, with respect to which the minds, hearts, and faith of men are more perplexed than the uses to which they put their worldly substance. Nothing can be more certain than that God is the great proprietor of this world, and all that it contains.—He has made it for himself, and has divided it to the nations, tribes, and families who dwell on it, according to his own will and pleasure. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Reference is here probably had to two or three passages in the 10th chapter of Genesis—speaking of the sons of Japhet, it is said, "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations." In another verse it is said of Peleg, "For in his days was the earth divided." And again it is said, "By these (the sons of Noah) were the nations divided in the earth after the flood."

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IT is not less certain that the worldly circumstances of men are essentially influenced by the providence of God. I am aware that this enters very little into the calculations which men make on the subject. Generally speaking, they attribute their success to the wisdom with which their plans are formed, the skill and industry with which they pursue them, and the economy with which they conduct their affairs—as if these were not divine gifts, or as if the providence of God had no concern whatever in shaping the circumstances of the times, in which they have lived; or as if he exercised no moral government over his intelligent creatures. And yet the word of God uses such language as the following on the subject: "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?" "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—"I will make you fruitful, and multiply you."—"The Lord maketh poor and maketh rich: he bringeth low, and lifteth up."—"He maketh his sun to rise on the evil and on the good; and sendeth rain on the just and on the unjust."

It is on this principle, also, that man is considered as a steward, who will be called to account by God for every thing by which he might have glorified him—including the property with which God had endowed him.—If not, what does the following language mean? “Then shall he say, I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; naked, and ye clothed me not;—and these shall go away into everlasting punishment.”—Does not the Saviour refer to the same subject, when he says: “Make to yourselves friends of the mammon of unrighteousness.”—In our text the Lord teaches us not only how we may glorify God with the worldly goods with which he endows us, but how we may obtain the blessing of God upon the work of our hands.—“Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”—In calling your attention to this passage of holy writ, it is my design,

I. To explain the text,

II. To enforce the duty which it inculcates. I am,

I. *To explain the Text:*

Our text speaks of the great end for which God has created and endowed us—viz: to “honour,” or glorify him;—and surely nothing can be more reasonable than this.—To “honour” or glorify him, implies to entertain, cherish, and express, suitable conceptions, feelings, and conduct with respect to him. As he is the greatest and best of beings, our conceptions and thoughts of him should be expanded, admiring, and reverential. We should feel and cherish for him the most pure, warm, exalted, and constant affection; and our conduct towards him should be characterized by a spirit of reverence, humility, obedience, and gratitude. We should always speak of him, and act towards him in such a manner as would be calculated to lead all who observe us to entertain for him the same sentiments by which we are actuated, and to induce them to act towards him in a becoming manner; or, in other words, obey the

Saviour’s exhortation in the 5th chapter of Matthew: “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.” To honour is to employ our time, talents, and opportunities in such a manner as God has directed, and will approve.

They who truly “honour” him, “love him as the Lord their God, with all their heart, soul, mind, and strength.” They feel their dependence on him;—they “acknowledge him in all their ways,” and seek to have their “steps directed by him;”—they render to him their sincere, conscientious, and constant homage and worship;—they reverence his word and keep his commandments;—they feel the restraints of his fear;—they acknowledge their obligations to him for life, and breath, and all things, and praise him for his goodness;—they make him the great end of their being;—they live to “glorify God,” and nothing will satisfy them but the hope of “enjoying him forever.”

While, however, our text embraces the general principle, it relates especially to one object, viz: the earthly good with which God may see fit to endow us.—“Honour the Lord with thy substance, and with the first fruits of all thy increase.” By this I understand him to mean, our worldly property. We derive it all from him; nothing prospers in our hands, excepting only so far as his blessing attends our efforts.—Hence we often find our wisest plans and most strenuous efforts ending in disappointment and loss. The labours of an industrious and prosperous life are frequently lost in a day,—while, on the other hand, sometimes every thing to which a man puts his hand prospers.—Both of these are so frequently illustrated in the history of ordinary life, that any man’s observation may furnish him with examples sufficiently numerous and striking to convince all but atheists, that the hand of God is in it.

But what God so graciously bestows, he requires us to use in such a manner that *he may be honoured by it*. And how this may be done, and done to the divine approbation, is a question of more grave

importance than men generally imagine. There are, for instance, few, if any, in this house, whether they be old or young, who are not sufficiently confident of their own ability, and disposition too, as to feel not only *willing*, but *desirous*, of undertaking the management of a fortune, whatever responsibilities may be attached to it. And yet I am deeply persuaded, that there are very few of the rich in this world's goods, who shall be so happy as to get to heaven, who will not shudder at the risks which they have run, and wonder that with such a stewardship they have gotten there at all. No man who seriously ponders the Saviour's language, will be surprised at this remark.—“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”—Read the whole account in the 19th chap. of Matth., the 10th of Mark, and the 18th of Luke. It was a case in real life which gave occasion for the Saviour's observation; the case of that amiable, lovely, moral young man, who came to him to inquire, saying, “What good thing shall I do that I may have eternal life?”—who said of the commandments, “All these have I kept from my youth up,” and then asked, with great sincerity, “What lack I yet?”—but who, when the Saviour added, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me,”—went away sorrowful: for he had great possessions. With such an example set before us by Christ, is it too much to believe, that riches have kept many a man out of heaven? and yet who fears for himself? There are three points of danger in the case: 1st. Men seldom turn to the Lord while actively and eagerly engaged in the world. 2nd. When they consume their acquisitions upon the lusts of the flesh, the lust of the eyes, and the pride of life. 3rd. When they say to themselves, “Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry.” These are not the ways in which our “substance” may be used to the “honour” of God, and our own best interests.

How then shall we use them to the honour of God? Does he not bestow them to be used by us for our earthly support and comfort? Certainly, my hearers, they are yours for these purposes, and you would sin against God by hoarding them like a miser, and living like a beggar. You may make a liberal use of them to promote your support, comforts, and convenience, provided you do not pamper pride or lust, nor let others suffer for the want of them, and give God thanks for bestowing them upon you. You would dishonour God by a different course of conduct with respect to them. Neither the miser nor the prodigal are the Lord's favourites—God is honoured by whatever we use for the real good of ourselves or our fellow creatures. Beyond that is wasteful prodigality, for which no man can safely account.

Reference is, however, had in our text, to a more direct use of our worldly substance, for the honour of God in the support and promotion of religion. This is especially had in view in these words: “And with the first fruits of all thine increase.” No child of Israel had any legal right to the produce of his inheritance in the land of Canaan, until the tenth part of every thing had been separated from it for the support of religion—for, “the honour of God.” And this was over and above all their personal offerings, voluntary and commanded. This was the express condition upon which God gave them the land of Canaan for their inheritance.

Under the New Testament he has given no specific directions concerning the amount or the manner in which he will have his people contribute for the support of religion, and the honour of his name—Their obligations, however, to open-handed liberality, under a dispensation so rich in “Truth and Grace,” and so fraught with divine blessings and privileges, can surely not be less than under one so full of types and shadows. Surely when the Lord takes away the veil and admits his people to his more immediate presence, their hearts should burn with a more intense love, and all that they are, and

have, be put at his disposal, and be made subservient to his glory. If the land of Canaan was the Lord's, and he gave it to the children of Israel for their peculiar inheritance, it is no less true that "The earth is the Lord's and the fulness thereof. Whatever any may possess, be it more or less, has all been derived from him, and the accountability is in either case the same. And if it should be said, that the Christian ritual is less splendid and expensive than the Jewish, let it be considered, that there is now, in full proportion, a wider field to be cultivated, and a more extensive, important, and glorious work to be accomplished by the Church of God, which will require a multitude of labourers, and a vast amount of pecuniary resources.—I mean, filling the earth with the knowledge of the Lord, and reducing all nations to the obedience of the faith of Christ.—This is a sacred debt which the Church owes to her glorious Head, and which she must pay—and her cup of blessing will not be full till she has paid it. It is more than 1800 years since Christ purchased the world with his own precious blood, and gave his Church a plenary commission to go forth and take possession of it in his name, and gave her the means for accomplishing it, ten times told and rendered her responsible, not for success—that is his own glorious prerogative—but for the use of the means.—Is the truth of this questioned Here is the commission, containing both the duty and the warrant, "Go ye into all the world, and preach the gospel to every creature."—And here are the pledges of adequate support and ample success :—"Lo, I am with you always, even unto the end of the world."—"I will pray the Father, and he shall give you another comforter that he may abide with you for ever: even the Spirit of truth."—"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—"And when he is come, he will convince the world of sin, and of righteousness, and of judgment." Thus supported, could success have been problematical, if the church had done her duty? "The Saviour's arm is not short-

ened, that it cannot save; neither is his ear heavy that it cannot hear." The whole difficulty is found in the unbelief, and sloth, and prayerlessness, and cupidity of the people of God. If they had "honoured the Lord with their substance, and with the first fruits of all their increase," instead of hoarding it to curse themselves and their children or expending it to pamper the pride of their hearts, or the lusts of the flesh, and laboured diligently each in their sphere, according to the ability given them of God, the world would long ago have been converted to him. The means have been ample.

Nor according to our text, would they have suffered any earthly loss by "honouring the Lord," even in the most liberal manner, "with their substance," for it is added, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Of the truth of this the children of Israel were living witnesses while they dwelt in the land of Canaan.—Every seventh year was a Sabbatical year so that in every seven years they enjoyed the fruits of only five years' tillage, and yet, while they lived in obedience to God's commandments, they never lacked any necessary earthly good. The Lord's promises were richly fulfilled to them :—It was only when, in the strong language of the Lord by Malachi, they "robbed God," by withholding their "tithes and offerings from his store house," that they suffered in their worldly circumstances. Then their land was visited with drought and famine.—The Lord made them feel the truth of the declaration, "There is that scattereth, and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty.—The liberal soul shall be made fat, and he that watereth, shall be watered also himself. Cast thy bread upon the waters, for thou shalt find it after many days."

These declarations all proceed upon the principle that God is both the natural and moral Governor of this world, and that in ordering its affairs he has a special regard to the welfare of those who love, fear, and obey him. It would be a difficult thing to find an instance in which the

Lord has not more than made up to his people all they have ever expended for his glory. He does not send them on warfare at their own charges; He has an interest in every cup of cold water that is given in the name of a disciple. Many have, with heartfelt gratitude, acknowledged that the more they gave for the Lord's service, the more he has enabled them to give. This has sometimes been so palpable as to have been a matter of observation and remark by those who were destitute of religious feeling. I have heard it said of a man with whom I was for several years associated, as a ruling elder in the church of Christ, that he could not make himself poor.—With very moderate means he supported an aged father and mother, was as a father to a whole neighbourhood in which there was a large amount of destitution, and the cause of Christ had not a more liberal contributor than he was—and if the history of Christian liberality were written, as it can not be, for its most liberal ones do not let their left hands know what their right hands do, it would be found that the special blessing of God was upon the basket and the store of those who “honour the Lord with their substance.”

A consistent Christian can afford to do more than others of the same worldly circumstances. If they are consistent, they expend much less to gratify pride, luxury, pleasure, folly, sin, and thus the Lord makes them blessings to themselves as well as to others. And they are the happier for what they contribute, for every rightly constituted mind feels “that it is more blessed to *give* than to *receive*.”—So testifies our blessed Saviour, “Who, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.” Such, my dear hearers, are the instructions which our text gives on this highly-important subject.—I proceed,

II. *To enforce the duty which it inculcates.*

There are many considerations which, if rightly considered, would manifest that it is as much our interest as it is our duty, to use all our worldly goods in such

a manner as to make them productive of the greatest amount of good to ourselves and our fellow-creatures, and to connect both, so far as it can be done, with the glory of God, which we should always seek to aim at in all things. This God invariably requires of us.—It is also quite certain that whatever we expend on ourselves, over and above the real conveniences and comforts of life, interferes with those simple tastes and habits in the indulgence of which we are always the happiest; which, when we pass, we are in danger of running into luxury, pride, and ostentation, by which in one way or other, we always injure ourselves and others. Indulgence in these respects it is very difficult to restrain and keep within the bounds of moderation and reason. Under such circumstances we shall feel as if we had but little that we could spare for the honour of God or the good of our neighbours. We should consult our own best interests by meeting these claims in a liberal manner, and greatly abridging our personal expenses.

The poor are a legacy which God has left to the care of the rich and prosperous from generation to generation, to afford them the luxury of doing good, and to put upon them the high honour of being the almoners of his bounties to his needy creatures. It has seemed to me, from reading the latter part of the 25th chap. of Matt., as if Jesus Christ had clothed himself in all the forms of human destitution and misery, and came in their persons to those upon whom he had liberally bestowed his rich bounties, to give them an opportunity of imitating his gracious example, and, as it were, ministering to *him* personally, who laid down his life for them. This honour which God thus puts upon his people, will be held out to their acceptance, as long as there shall be destitutions on earth. And the reflections arising from such a use of property will be sweeter on a death-bed, than to have lived in a palace, fared sumptuously every day, died under a gorgeous canopy, and bequeathed a princely fortune to every child.—That part of your “substance” will not have been put into a bag with

holes ;—"neither moth, nor rust, nor thieves" will touch it.

Nor is it less our duty to give of our substance to support the gospel and ordinances of Christ, so that we and those with whom we are united in the social relations may enjoy those means by which life and immortality have been brought to light, and by the use of which men are trained up for the everlasting enjoyment of God in heaven. The general neglect of this would soon banish the gospel of the grace of God, with all its humanizing, purifying, benevolent, and soul-comforting influences from our sin-ruined world, and change some of its fairest fields into wild deserts and habitations of cruelty. All restraint would soon be taken away from sin, and all incentives to well-doing and holiness would cease. Most of the influence which God and the things of the invisible world now exert over our race would in a measure cease, and unmitigated selfishness and unrestrained passion would break up the peace of earth, and "blot out every hope of heaven." The removal of the Church would be succeeded by that of the College, the Academy, and the school-house. All that is sweet and hallowed in the domestic circle has been induced by the religion of the Bible, and it will depart with it. Religion is not only the grand solace of life—it is not only the only hope of a blessed immortality—but it is the parent of the social virtues, justice, honesty, sobriety, industry, humanity, benevolence, love, and order. The exercise of these make earthly thrift. The good man does not expend by far as much for the support of religion, as religion adds to his earthly store,—so that liberal religion is good economy. Men are the richer for the support which they give it.

But were it otherwise—were all that men withhold from the Lord to avail to the increase of their substance ; nay, that it were the very condition of their becoming rich,—what then ? Why, then, perhaps, they would become covetous, or miserly, and their children would curse them, or wish them dead, and they would load themselves down with care and anx-

iety,—or perhaps, they would grow proud and vain-glorious, and say with Nebuchadnezzar, "Is not this great Babylon that I have built for the house of the kingdom." Or perhaps they would become luxurious, and consume it upon their lusts, and forget God, and thus ruin both soul and body,—or perhaps, they may leave it to their children who, in a majority of cases, would dissipate it faster than their parents had collected it. Many of them, too, raised with the expectation of a fortune which would preclude the necessity of active exertion, would become either the drones or the butterflies of society, a blessing to nobody, and a burden to themselves.

And why is all this ? Because the man has not sanctified God's gifts by devoting a proper proportion of them to those purposes for which he had bestowed them. Large earthly possessions are not blessings unless they are sanctified. Of the many millions which the members of this community possessed six or eight years ago, all that is now recollected with pleasure or gratitude, is the comparatively little which has been expended for comfortable self-support, the supply of the needy, the maintenance of religion, and the advancement of Christ's kingdom in the world. The rest, as multitudes have experienced with painful regret, has turned out to be, "Vanity and vexation of spirit." The account of that which has been used for some useful purpose, viz : for the promotion of God's glory, or the welfare of his creatures, is all that will have a sweet savour in the day of judgment. My hearers ; God will have his own, and if men refuse to give it willingly, he will take his own, and if it can be, with usury. Enough has, within a few years, been carried away as with a whirlwind to have filled the earth, instrumentally, with his salvation. This, however, is not only a work which God will have performed by men, but he will have it carried on with hearty good-will. He will own no other service as done for him.

There is an amazing amount of arrearage in this account between God and his

Church, and it is alarmingly conspicuous with respect to the state and progress of the Christian religion in the world. After the lapse of eighteen centuries since Christ gave the great commandment, "Preach the gospel to every creature," and gave a pledge of all needed divine aid to insure success in the work in the promise of the Spirit, which in ten days afterwards was fulfilled in a plenary manner, and which he has ever since been fulfilling to the full extent of his people's faith, prayers, and exertions, the greater part of our world remains in a state of moral and spiritual darkness and death, and millions on millions of our race are every year going to an unblessed eternity, yet is there not vitality enough in the church, by whose instrumentality the world's conversion is to be accomplished, to create an alarm, or to excite the people of God to exertion. The foolish and the wise appear to be slumbering and sleeping together, as though the bridegroom would never come;—"Their lamps are gone out," and who knows whether they have any "oil in their vessels?" And of them all, few seem to sleep more soundly than those of our own beloved Zion. Restored to a state of peace, with our counsels united and harmonious, several missions established and proceeding under favourable auspices, a considerable number of promising young men, of ardent piety, and qualified by talents and education for the work to which they have devoted themselves, with many promising fields of labour open to receive them, and at the same time no lack of ability in sixteen or eighteen hundred churches, and a hundred and fifty thousand communicants, to send out and to sustain hundreds in the field of labour, which He who died to redeem us with his precious blood has commanded us to cultivate, we seem to be content to sit down and enjoy our rich heritage, in dereliction of that for which we have been redeemed and called, as though Christ had never spoken on the subject, or as if there were some other way to redeem the world from iniquity, or as if the souls of the heathen were of no value. The members of the

Presbyterian church in these United States contribute, on an average, twenty-eight cents a piece for the conversion of a world lying in wickedness. I should like to know how much they expend for toys and sugar plums?

There is verily something wrong on this important subject which needs rectification, and I know not how we can better proceed in investigating it than by bringing it to the law and testimony. We profess to believe God's word to be an unerring rule of faith and practice—the test of character, and the guide of life. We have fallen upon evil and trying times—no man remembers a period of equal embarrassment and loss; so many, and such sad reverses are not in the ordinary course of divine providence. Now, whatever influence second causes may have exercised on them, we are bound, as Christians, to recognize the hand of God in them. A sparrow falls not to the ground without his will. Has not his hand then had something to do with these great and sad changes? I have even heard it said that professing Christians have suffered even more in proportion than others. Why has this been so? God never acts without a wise and good cause. There must then have been something in their state and conduct to have induced it. Why then are not their barns filled with plenty? And why do not their presses burst out with new wine? The answer of the text would be, They have not honoured the Lord with their substance, nor with *the first fruits* of all their increase. It would be well worth the while of Christians to inquire into this matter. I take for granted, if you *are* Christians, that you have been in the habit of contributing something to religious and benevolent objects. Did you do it heartily, as unto the Lord, and liberally, as to the manner in which God had blessed your store? And when the Lord went on to increase your store, did you forthwith proceed to "honour him with the first fruits of all your increase?" And did you at the same time continue to maintain the simplicity of your habits, the humility of your soul, and the fervour of

your piety! Did you feel no fondness for display or luxury? Was there no danger that your children, having the prospect of ease and fortune, without exertion, would grow up to be drones, and being full, would forget God? Assure yourselves, my hearers, that God will not suffer us to keep long what we withhold from him.—If you wish to secure a fortune, put it under the care of God,—get his blessing upon it;—to keep your treasures from being cankered, get them sanctified. *First*, “honour God” with what he righteously and graciously requires for his glory, and *then*, commit the residue to his gracious keeping, and you need fear no blasting or mildew. Whatever he hath promised he will make good: the great difficulty with men is, they are too unbelieving to trust him, and yet none have ever trusted in him in vain.

Finally—“Self-denial” is a test of discipleship, of which it may well be doubted whether the professed followers of Christ are sufficiently aware. And yet he has said, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” This, I fear, is a practice Christians have not even *begun* so much as to think of. Of what have they denied themselves? What luxury or useless expense have they given up? To what inconvenience have they submitted for Christ’s sake? What marks of the dying of the Lord Jesus do they bear about with them? Christian, look at your Master! There he stands, identified with 600,000,000 of our race, who are without God and without hope in the world, and hear him: “I was rich in the glory which I had with the Father before all worlds—I made myself poor—I emp-

tied myself—I became a servant—a man of sorrows, and acquainted with grief”—I died under my Father’s wrath—and you stand there, enjoying the rich comforts of my providence, a child of grace, and an expectant of heaven—I have made you what you are, at this amazing expense; and all I ask of you is, that, in requital for my great love, you will see to it that my gospel shall be preached to them. Save them you can not—that is my prerogative; only use the means which I shall bestow upon you for that purpose.”—Is that asking too much of redeemed sinners?

And now, my dear hearers, our text either teaches a duty, or it does not. If it does, then you may use it for two purposes: 1st. For the purpose of self-examination—Have you used these gifts of God for his honour? You have been a steward for a long time, and the day of accounts is not far off.—Would it not be well to arrange your accounts with a wise reference to that day? 2nd. A portion of that trust still remains in your hands, and a perishing world is stretching out its hands to you for help, and your Saviour has committed it to your care, and what you do for it must be quickly done. Souls by millions hang upon the issue of your determination. And now, remember, that God has made you a steward, and that he holds you responsible for every talent he has committed to you, and among the rest for every dollar’s worth of property.—Should you not then be careful how you use it? May the Lord enable you so to use the bounties of his providence that they may help you on the way to heaven.

AMEN.

EXTRACTS FROM THE NINTH ANNUAL REPORT OF THE CENTRAL BOARD OF FOREIGN MISSIONS.

Statistics.

Of the *two hundred and seventy-one* churches which compose the Synods of Virginia and North Carolina, *one hundred and forty-seven* have made contributions to the cause of Foreign Missions, and *one hundred and twenty-four* have failed to make, or having made, to send forward any donations. Of the number of churches that have failed, *fifty-seven* are from the Synod of Virginia; and *sixty-seven* from the Synod of North Carolina. Of the number that have sent forward donations, *seventy-seven* are from the Synod of Virginia, and *seventy* from the Synod of North Carolina.

Of the Presbytery of Concord, N. C., consisting of *fifty-two* churches, *twenty-six* have sent donations, and *twenty-six* have not. Of the *forty-two* in the Presbytery of Orange, *nineteen* have sent donations and *twenty-three* have failed. Of this Presbytery, however, it must be said, that about \$178 came from its bounds, in a way that the congregations from whence it came, could not be ascertained by the Secretary. Of the *forty-three* churches in the bounds of Fayetteville Presbytery, *twenty-five* have sent forward donations, and *eighteen* have not.

Of the *thirty-seven* churches in the Presbytery of Winchester, *seventeen* have sent, and *thirteen* have failed. Of the *forty-one* in Lexington Presbytery, *twenty-six* have sent, and *fifteen* have failed. Of the *nineteen* in Greenbrier, *nine* have sent, and *ten* have failed. Of the *ten* in East Hanover, *eight* have sent, and *two* have failed. Of the *thirty-four* in West Hanover, *seventeen* have sent, and *seventeen* have failed.....

Three churches have given at the rate of about *two dollars* for every member in communion, and six others have given about *one dollar* for every member. Some churches have given less than *ten cents* for each member, and one hundred and

twenty-five have not sent forward any thing; probably about *ONE HUNDRED* have failed to raise any thing.—Pp. 3, 4.

Who ought to give.

Says a venerable father in the ministry, on this subject—"Let it be understood that it is expected of every church member, rich or poor, bond or free, to give something, if it should be only *one cent*; and in such cases I would have the class of church members to comprehend all baptized persons, who, according to our standards, are church members."

Another brother says—"The Christian religion is worth all it costs, in a temporal point of view. Every man and woman and family, that regulate themselves by Christian principles, save more than they give." The invitation to give is therefore extended to all in our congregations. All are benefitted to a high degree by the gospel of Christ, and might be much more if they desired.

How to get all to give something.

A venerable father says—"But there are two points concerning which my mind is made up, in relation to this matter, which I must deem essential to the business being prosecuted successfully. 1st. That the pastor of each congregation should himself take an interest in the missionary cause; that he should frequently bring it to the view of his people, in preaching and prayer, and manifest continually that he regards it as an important object—important to the heathen—important as one of the most precious *means of grace* to the church themselves. Unless the pastor can be persuaded thus, as it were, to educate his people to a proper spirit of feeling and giving, in reference to this great cause—plans may be formed, and agents may be sent to such congregations, but they will give little to the missionary cause. 'Like

priest, like people, is a maxim which will ever be found to hold good. I have known many a pastor who would, with all promptness, give an affirmative vote in favour of a *strong resolution*, in Presbytery or Synod, in reference to the missionary enterprise, and perhaps make a speech in its support, and then go away, and neither say or do any thing more until the next meeting of the body; and when they meet again, wonder so little had been done."

Another brother says—"The pastor must make the grace of giving the subject of explication, illustration and exhortation, as the other graces mentioned by Paul, in Roman xii. 6th, and onwards. It is time all backwardness was done away with. If our government is to be supported, our country and municipal, as well as state and national organization, kept in operation—why not that kingdom which is in the world, though not of the world. Christians must learn to know, and act on this truth."

A venerable father in the church says, "Get every minister, session and church, to take up the business once a year; and let it be understood that it is expected of every church member, rich or poor, bond or free, to give something. The people are not indisposed to small contributions. The great difficulty is to have the application made to the whole Presbyterian population."

How much people should give.

The opinion on this subject is, according to the apostle in 1st Corinthians, xvi. 2, that for benevolent purposes, every man should lay by in store, on the first day of the week, according as God has prospered him—and that men should give according to two principles: 1st. *The dignity of the object for which they give*, and 2d. *Their own ability to give*. Every person is called to consider the vast importance of the conversion of the whole world to God, and then to consider how much he is able to do and to give from time to time in this cause, by God's blessing on his efforts. It may be, that the gift called for is property; it may be a son;

it may be a daughter; it may be oneself. And it may be that all that is given or done shall be the fruit of great labour and self-denial. But as a brother has observed, "the practice of Christian virtues saves a man more than he gives for the support and extension of the gospel." —Pp. 6-8.

The Clergy must take the lead.

On the subject of the part the ministers and elders of the church must take, in benevolent operations, the opinions of some of the most experienced fathers in the church, and the experience of the Central Board entirely harmonize. One says—"The pastor of each congregation should himself take an interest in the missionary cause, and manifest continually that he regards it as an important object—important as one of the most precious means of grace. The truth is, if our ministers were unanimously, or any thing like it, engaged in the business, we might consider *the battle as won*."

The churches generally wait, not only for the pastor to be willing, and to recommend, but also to explain and urge the subject. It is altogether proper they should wait for the guidance of their accredited pastors. Christ says the Shepherd goes before the flock. The excuse, that congregations do not like to hear their pastors ask for money is no longer a valid one. Congregations now generally take this ground, that they will hear the cause of benevolence plead, in any particular form the pastor may desire, and then they will decide upon the justice of the claim, and the propriety of the plea. There are among us some examples of ministers going before their flocks both as ministers and as men; and these have found that their people do not love them less. Should the case ever occur, that a consistent minister was compelled to leave his charge for being too urgent on benevolent subjects, it would in all probability be a most ready passport to some more warm-hearted charge.

Encouraging Facts.

1st fact. A lady, in the congregation

of a member of one of the Synods, had been laying by, from time to time, during the year, from her small income, what she thought she could spare for some benevolent objects, in which she felt particularly interested. At the close of the year she brought to her pastor \$28, and wished him to appropriate it as she directed. Knowing her limited circumstances, he inquired if she was not going beyond her means in giving so much at once. She recapitulated the process by which, by laying by, from time to time, small sums, this whole amount had been collected; and added, "I could trust my Master with more, if I had it."

2nd fact. A pastor in one of the Synods handed in four dollars for one of his elders, saying that upon hearing the Secretary comment on the example of those who set apart a portion of their fields for cultivation, for benevolent purposes, this elder set apart a portion of his, and when he gathered the corn that grew upon it, the market price was four dollars. Upon handing it to his pastor, he recapitulated these circumstances, and added, "I did not know that \$4 could be raised so easy."

3rd fact. A member of one of the Synods had been saying to his people that by self-denial they could raise something

for missions. A member of his church called on him in a few days, and said, he had been thinking over what had been said about self-denial, and had come to the conclusion that by a little exercise of that grace, he could give a *hundred dollars*, and would do so. In a few days the money was on the way to the treasurer of the Board.

4th fact. The parents and connexions of our missionaries, in looking over the great field of missions, and the vast importance of the work, have rejoiced that their children and friends were engaged in the work. A tender-hearted father, in speaking of his absent daughter, shed tears—but added, "I am glad she has gone on such a work; I would not bring her back if I could." Brothers and relations have expressed the same kind sentiments and devoted feelings.

5th fact. One congregation that during the year has suffered some severe reverses in temporal matters, having been revived in religious feeling, and having added many to her communion, made a larger denotation for foreign missions than ever, that the precious gospel of Christ might be preached to every nation, and kindred, and language, and tongue, under heaven.—Pp. 11-13.

BOARD OF FOREIGN MISSIONS

COMMUNICATIONS FROM MISSIONARIES.

CHINESE MISSION.

LETTER OF THE REV. W. M. LOWRIE,
DATED MANILLA, SEPT. 14, 1842.

After spending about three weeks in Macao, and Hong-Kong, very busily, but very pleasantly, and accomplishing all that seemed necessary at that time for the prosperity of the mission—a rather more than usually favourable opportunity of proceeding to Singapore was offered, which it seemed proper that I should embrace. It was a clipper bark, built near Calcutta, expressly for the trade between India and China, and intended to run up and down the China Sea, both with and against the mon-

soons. It is probably known to most persons, that the monsoons are periodical winds that prevail in the Bay of Bengal, and among the islands that separate the Pacific and the Indian Oceans. Those that prevail in the China sea, are called the North-east and South-west monsoons. The North-east monsoon is commonly preceded by about a month of variable winds and frequent calms, and commences blowing from the North-east steadily in October. It continues till some time in April; then follows nearly a month of variable winds and calms, and about the first of May the South-west monsoon sets in, blowing till the middle or end of September, and

sometimes to the middle of October. This is the general division; but these winds are subject to great irregularity in their commencement and termination. For example; when we went up the China sea in May, in the *Huntress*, we expected to have had the South-west monsoon, steadily though gently in our favour, but to our great disappointment, experienced calms and light and variable winds during the whole of that month. It was formerly thought useless for vessels to attempt a passage through the China sea, against either of the monsoons, but of late years fast sailing vessels, and particularly clippers, and clipper-built ships, have very frequently succeeded in making a passage in the course of from twenty-five to thirty-five and forty days. In the year 1841, several vessels passed down the China sea, from Macao to Singapore, in the months of June, July, and August, without any difficulty. Among others, the captain of the *Sea Queen*, (in which I took my passage), who was then chief mate of another vessel, had made the passage in thirty days, with delightful weather the whole time.

The prospect of another month at sea after having just finished a four months' voyage, was not very pleasant; but the instructions of the Committee and the state of the mission seemed to require it, and full of hope, and anticipating a pleasant voyage, and safe arrival at Singapore, I embarked in the *Sea Queen*, June 18. Our progress for two or three weeks, though slow, was still tolerably good; and as nothing else of special interest occurred to occupy my attention, I had an opportunity of learning something of the character and regulations of a "country ship." This is a term applied—not to vessels belonging to the natives of these countries—but to vessels built in the East Indies, owned and commanded by Europeans, and manned by Hindus or Malays. The greater part of them are built in India, of the teak, and other hard woods of that country, and their cordage is made of the fibres of the husk of the cocoa nut. They trade principally between India and China, touching, how-

ever, at the intermediate ports. They carry rice, opium, and other articles to China, and return with teas, silks, Chinese manufactures, and the like, to India; frequently making two, and occasionally three voyages in a year.

The *Sea Queen* was a vessel of 413 tons measurement. Her captain and first and second mates were Englishmen. Her gunner, who was also sailmaker, was a European. Her crew was composed of four *sea comies*, whose duty it was to steer the vessel, and assist the sailmaker, and about forty lascars. These were principally natives of Bengal, with some few natives of Mozambique, Muscat, and two or three Arabs. The lascars are under the immediate direction of a *serang*, and four *tindals*, answering to boatswain and boatswain's mates in European and American vessels. A *serang* receives twenty-five rupees a month; a *tindal* twenty, and a common lascar fourteen. The rupee is about forty-four and a half cents, two and a quarter being by law equal to one dollar.

My first impressions of a lascar crew were by no means agreeable. Our crew were the poorest set of human creatures I had ever seen—not to be compared to the Chinese. To sum up the character of most of them, in a few words, they were lazy, inefficient and dirty. I saw some of them wear their garments without washing, till they actually fell off their shoulders in rags. It must be owned, however, that the crew of the *Sea Queen* was very far inferior to the common lascar crews. Some captains have told me, that they would prefer a good lascar crew, to one composed of Europeans. As to their treatment, it of course varies in different ships. In general, however, they lead a hard life. Their only food is rice, with a very little curry. They sit down on deck, and eat with their fingers, three or four out of the same dish. They sleep on the deck, with only a small piece of coarse flannel for a covering, and a coil of rope, or a spar for a pillow. No provision whatever is made for their accommodation in the country ships. No fore-castle,—no berths to sleep in. If it

rains, they must sleep through it or else keep awake, unless they can manage to shelter themselves under one of the boats. No watches are kept, but they are employed all day, and may sleep all night, unless they are wanted; when the tindals sound their whistles and call all hands. Companies of four or six of them, however, are employed to watch for two hours each, from 8 P. M. until 4 A. M. When the bells are struck, every half hour, the one nearest it raises a yell, which is repeated by the next, and so on through the whole six. This is to show that they are awake. The greater part of them have a great horror of the sea, and dread to go aloft. It is only by the inducement of high wages that they will consent to serve as sailors, and, after all, many of them are forcibly impressed, and carried off without their own consent.

It is of course necessary for the officers to acquire some knowledge of the Bengali language, as the crew cannot be expected to learn English. A very small smattering, however, commonly serves their purpose, consisting simply of the nautical terms necessary for the regulation of the ship: (*barra bras*, main-brace; *garva bras*, topsail-brace; *deman*, sheet; *stringee*, clewline; *bobber*, weather; *barraka*, sea, &c.) The *serang* and tindals are supposed to know so much of what is needful, for the management of the ship, as to require but little direction from the higher officers.

I soon found, that as far as outward circumstances were concerned, the voyage was not likely to be a very agreeable one. There were swarms of black ants, abundance of cockroaches, and a large number of very large centipedes, several of the latter were killed in the cabin, that measured four and six inches in length. The servants, also, particularly the cook and the butler, were excessively dirty. These, however, were small matters. It was very lonely; the crew did not speak English, and there was little society on board. The ——— was a very passionate man, and used much profane language towards the crew. When I spoke to him on the subject, although

he acknowledged that it was wrong, he attempted to excuse it, by saying that it was necessary. "These men," said he, "speak fifty different languages, I can't understand them and they can't understand me, unless I swear at them. *They won't believe you are in earnest, if you don't swear at them!*" What an idea does this give of the moral influence of nominal Christians over the heathen, and of the difficulties missionaries must contend with among them. For ten days we made tolerably good progress,—we then had a week of calms. Nothing is more trying at sea than a calm: yet it is true that scarcely any sight is so beautiful as that of the ocean in a perfect calm,—provided it does not last too long. The water then becomes of a blue colour, as beautiful as that of a field of flax in bloom: a few light or golden clouds float in the sky, or mirror themselves in the sea: while all around the surface of the water is calm, and smooth as glass, varied only by a heaving, as gentle as that of a sleeping infant's bosom. Now and then a faint light air causes a gentle *simmer* or a ripple on the water, like the smile on an infant's face when dreams are pleasant in its soul. Especially is the sight beautiful in the evening, when the sun's last rays are reflected from the resplendent wave, and a sea of liquid gold seems to mingle with the bending heavens. I have sat by the ship's side for hours, gazing around, and mentally exclaiming: No earthly painter, and no earthly pencil, ever drew such gorgeous, such delicate, and such beautiful scenes as these, and yet, they are but transient reflections of that glorious place, where—though "there is no more sea," such as here we cross, yet there is a "sea of glass, clear as crystal," and that glass not frail and perishable as ours; but "pure gold, transparent as glass." Surely to stand on that sea of glass, having the harps of God, and to sing the song of Moses and the Lamb, will amply repay a few years of toil, and disappointment, and suffering, on the restless sea of life!

Yet, beautiful as were many of the scenes witnessed in the calms, nothing

is more wearisome, and we were soon so tired of them, that we wished for any other kind of weather. The S.W. monsoon soon recommenced, and blew very strongly. The weather became unsettled, and during the course of a month, we had almost constant gales, during which we lost our maintop-gallant-mast, and had so many sails torn by the wind, that sometimes we had not a top-sail to spread. In addition to the strong wind and heavy sea, (for three weeks we had not a dry deck to walk upon, on account of the constant breaking of the sea over it,) we were exceedingly embarrassed by adverse currents. Several days, when we thought we had made tolerably good progress to the south-west, we found, by observations, that we had actually been carried ten and twenty miles to the north-east. If our ship had not been almost new, she could scarcely have sustained the strain that came upon her. As it was, it was necessary to have the men at the pumps two or three times every day. As may be supposed, in such circumstances, our progress was exceedingly slow. We frequently lost as much in one day as we had gained in three or four; and after beating about for thirty-one days, we found ourselves, August 11, only one hundred miles nearer Singapore than on the 10th of July preceding.

"They that go down to the sea in ships, that do business in great waters: these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses." This promise was verified to me in the very midst of our troubles. It was a great consolation to find that even the apostle Paul had been placed in a situation worse than that which I occupied, and that the trials I endured were not peculiar to myself. In his voyage to Rome, when, if at any time,

he would be anxious to proceed rapidly, and when the interests of the church seemed to require a speedy decision of his case, he was greatly delayed by calms and adverse winds, and his life put in jeopardy by storms. "We sailed under Cyprus, because *the winds were contrary*,"—"when we *had sailed slowly many days*, and scarce were come over against Cnidus, the wind not suffering us." "And when the ship was caught, and could not bear up into the wind, we let her drive," &c. These descriptions, and others found in the same connection, were almost word for word applicable to our case.

It has often been said, and with truth, that no trial which a missionary experiences, is greater than that of being deprived of the advantages of Christian society, and of the privileges of the sanctuary. Such I found to be the case; and it was difficult at times to refrain from tears, when the Sabbath came round, and the recollection of its peaceful and hallowed scenes at home rose before me, in contrast with the solitude of the dark and foam-crested waves, where, alone, I had no fellow-Christian with whom to worship God. Truly, "Blessed are they that dwell in thy house, they will be still praising thee." But it was pleasant to think, and to *experience* that those who enjoy these external privileges, do not *monopolize* all the blessing. "Blessed is the man whose strength is in thee, in whose heart are the ways of them." Even in the most unfavourable circumstances, when far removed from the refreshing dews of God's house, they shall enjoy his favour. "Passing through the valley of Baca (weeping,) he maketh it a well, the rain also filleth the pools." Such are the consolations of wanderers here, and hereafter, when they have gone from strength to strength, "Every one of them in Zion appeareth before God." Such consolations and encouragements may well strengthen a lonely wanderer, to run with patience the race set before him; and, while he cannot but feel that a day in the Lord's house is better than a thousand, yet even on the rough sea, when danger is around, and the natural sun is obscured

for days together, "the Lord God is a sun and shield. No good thing will he withhold from them that walk uprightly."

Finding at last that we could not make head against the currents, and that our provisions were nearly exhausted, we very reluctantly turned about, and shaped our course for Manilla, where we arrived safely, August 3d, sixty-six days after leaving Macao. We had expected to reach Singapore in the half of that time, but the Lord seeth not as man seeth. And yet, great as was our disappointment, we found abundant cause for gratitude. The bad weather we had experienced had extended over a large part of the China sea. An English vessel had been wrecked, not far from ours. Her captain and mate were drowned, and the crew obliged to go to Manilla in their boats. Several other vessels had been driven back with damage, and almost all the vessels in Manilla Bay had dragged their anchors, while one or two of them were driven on shore. Yet we had escaped without any serious injury.

I arrived at Manilla a perfect stranger, not knowing even the name of a single person here. There were no Protestant missionaries in the Phillipine Islands, and Manilla is almost the only port from Chusan in China to Calcutta in India, where I could not have found persons whom I knew, or with whom, from similarity of pursuits, I could not speedily have formed an acquaintance. Yet I had not been ashore an hour, before I found myself most perfectly at home in the house of Mr. Moore, a merchant from Boston, and at present acting as U.S. vice-consul. My visit to this place, though so unexpected, has been an exceedingly pleasant one, and I trust not wholly unprofitable to others. In its consequences, it will probably have an important and beneficial influence on my future usefulness in China.

Such, dear brother, is my story. It may give you an idea of some of the difficulties of the navigation of the China sea, and lead you to unite your thanks with mine for the goodness of God which has so manifestly attended me. . . .

FURRUKHABAD MISSION.

JOURNAL OF THE REV. H. R. WILSON.

March 8th, 1842.—At Khodagunge, twelve miles south of Futteghur. Left home this morning at three o'clock, not very well. At break of day came to Khodagunge, seven miles from Futteghur. Expecting to spend a day or two here on our return, we passed on to Khodagunge, by eight o'clock, where we found our small tent pitched and breakfast ready, having sent our men on the night before. The meaning of Khodagunge is, the market of God. It is situated at the junction of two roads, and on the banks of the Kalle Nuddy, or the river of the goddess Kalle, as almost every town and stream in the country is polluted with the name of some false god or goddess. The population is supposed to be 5000, mostly Hindus of the Kasan caste. We have been out three times during the day, through the bazar and streets of the town, preaching the gospel of reconciliation, and found the people very ignorant—few able to read, and consequently distributed but few books. In the evening, Gopeenauth, whilst talking to the travellers on the road side, met with a Fakeer of a peculiar caste, called Purmhunx, (which means, in God, or absorbed into the Deity,) whom he brought to our tent, where we had a long and interesting conversation with him. The Purmhunx may be called by the Hindus, infidels, as they openly profess their disbelief in Hinduism, and renounce the worship of idols. They say there is but one God, who should be worshipped in spirit and in truth. They also renounce caste—will eat and smoke with any one, even with a Christian, and out of a Christian's dish. They say that none, but the pure and holy in heart, shall see God and dwell with him in Bikunt or heaven: and that all the impure and unholy shall be cast into hell, &c. &c. In short, they hold, (or profess to hold,) many important Scriptural truths, and yet they are in fatal error, and further from God than the poor deluded idolaters. They have no Saviour—no atonement—no sanctifier—no just sense of the holiness of God, nor the manner in which he is to be worshipped.

They are very self-righteous, and think they have no need of regeneration. They suppose that although all other men sin daily, they themselves, from the time they become Purmhunx, never commit sin, and that by their righteousness, (which consists in going about in a state of nudity—having no home nor property—saying many prayers, &c.,) they forever cancel all the sins of their former lives, to use their own comparison, “just like a spark of fire consumes a mountain of cotton.”

After a good deal of talk with this poor man, I told him he was sadly deceived—he was a sinner before God—his heart a sink of pollution—that he could do nothing to cancel his guilt, and that without an interest in the atonement of Christ, and His righteousness, he must inevitably sink down to hell. Poor fellow, he gave palpable evidence of his imperfection, by going away in a rage. How endless are the devices of Satan to entrap souls.

9th. Arose this morning at three o'clock, and taking only our sashes, and a couple of rosas or quilts to sleep on, rode eleven miles to Jelallabad, taking Ghoosagunge on our way. Jelallabad is a town of about 7000 Hindus. Here we took our breakfast, which consisted of Kedgerree, cooked by natives of the lower caste, in a dirty looking earthen pot. After spending a couple of hours here, and talking to the people, we hired a couple of tatoos or native poneys, (our horses being jaded down,) and with a man to carry a bundle of tracts and bibles, rode on to Kanouge, twelve miles further, by ten o'clock A. M. Kanouge was formerly one of the largest and most important cities in all this section of India, having a population of more than 200,000. It was the ancient capital of Hindustan, and must undoubtedly have been a very great, as it has been a very large city. The ruins of the former city extend for six or seven miles from the heart of the present city, and some of them are truly magnificent. There are still a great many temples and musjeeds in a good state of preservation, and government is now repairing others. One, undergoing repair at this town, is of peculiar structure; being built entirely of

stone, but after the manner of wooden-frame buildings in America. First, the sills or sleepers of hewn stone, then the stone uprights or pillars, morticed into these, and then uprights surmounted by wall plates—beams and joists morticed into each other, and floored with large stone flags perfectly jointed—a perfect model for a fire proof house. Kanouge was originally a purely Hindu city; but at the time of the Mohammedan conquest it was seized and settled by the followers of the false prophet, and many of its Hindu temples converted into musjeeds. Here two Mohammedan saints are interred, whose tombs are very splendid, and esteemed very sacred. The present population is perhaps 40 or 50,000, about one third of whom are Mohammedans and the rest Hindus. It is a perfect hive for brahmans; not less than 1500 families of whom now reside here. Estimating these at six souls to each family, we have no less than 9000. Surely they are well supplied with religious teachers; but, alas! they are “blind, leaders of the blind.” Yet they are considered the highest order of brahmans. “Kanouge brahmans,” are mentioned with pre-eminence in the Hindu Shasters. This proves one of two things; either that Kanouge is as old as the Hindu religion, or that their Shasters are by many millions of years of later date than they pretend them to be.

One of these brahmans who conducted us to some of the temples, remarked on our approaching one—(a magnificent building,)—that one of John Companie's Sahibs, had carried away the idol to England, and now the temple was of no use, except to look at.” Poor man, he seemed ready to weep when he spoke of it; like Micha, they had taken away his god, and what had he more. We preached at three different times, and in different parts of the city, to large crowds of people. Some learned brahmans attempted to draw us into a dispute on the subject of astronomy; but we told them, as our stay was short we preferred talking to them on a far more important subject than that of astronomy; namely, salvation from sin and hell through the Lord Jesus Christ, who was the sun

and centre of the Christian system. Most of those who heard us, listened with attention, and made but little objection to what we said. A respectable Mohammedan invited us to his house, to eat something, but as it was growing late and we had yet a long ride before us, we were obliged to decline his offer. We found many able to read, to whom we gave tracts and gospels. Upon the whole, we were much pleased with what we saw of the place as a field for missionary effort. We expected no more than "to spy out the land," with reference to another visit; yet we trust the Lord may bless the seed which we have scattered. Here is ample room for one or two missionaries to live and labour. On our return to Jelallabad, we passed through Futtehpoor, a town of 2500 souls. Reached Jelallabad long after dark, very much jaded, having rode fifty miles since morning, the greater part of it through the sun, and having preached or rather *talked* a great deal. Although I had taken but one meal, and that early in the morning, I felt so tired, that I laid down supperless, but not to sleep. The native charpoy, or bedstead, I had borrowed, was *pre-occupied* by a set of lodgers, more hungry than I was, and by whom I was in no little danger of being devoured. I was obliged to resign my right of occupancy, not only of the charpoy, but also of the house, and sought a place out of doors, where I got a little rest. Nothing can exceed the filth of the poorer and middling classes of this people. Nor are even the rich very scrupulous on this point. Their persons and houses are, perhaps, a pretty fair index to the state of their hearts.

10.—After fighting with the insects for a few hours, rose at four o'clock, and rode back to Khodagunge, taking Gosah on our route—a town of about 2000 inhabitants. Found our little tent a delightful contrast to the filthy surrais, in which we had been staying. After taking breakfast, (which was very refreshing,) we went out again through the streets and bazar of Khodagunge and had an opportunity of speaking the word to a number of attentive hearers, but could give away but few tracts as

few persons could read; their knowledge seemed to extend no further than their ability to count pice and annas.

Within a few yards of our tent, under the shade of a sacred tree, and on a platform of masonry, stood a Ling—the representation under which Mahadave is worshipped. Mahadave is one of the three principal incarnations of Bramah. He is the husband of Kalle, and is the destroyer of life, (and truly he is the destroyer of souls, as are all these gods.) Whilst we were at dinner, a man came and tied a flag to the top of the tree, and the people began to present their offerings of leaves and flowers to the idol, and of pice (money) to the owner of the image. The man going away to collect more people, left his wife to officiate in his place and collect the offerings. So soon as we had dined, we went out and commenced conversation with the woman and some others who were present, as follows:—Q. What is this image? A. It is the Ling. Q. What is it for? A. To be worshipped. Q. What will you gain by worshipping this stone? A. It is not a *stone*—it is a god, and by worshipping it we get children—money—food—clothing, and every thing. Q. If this be true, you who own this image must be very rich. Why then do you sit here, begging pice from the people? A. I am not a worshipper of the god—only his attendant or servant; these blessings are all for the people who worship the Ling, and make their offerings to the priest. Q. Do you not know this to be a falsehood, and that if any thing were to be gained by worshipping this idol, you would be the first to share the profit—are you so disinterested as to let the people have all the advantage, whilst you remain destitute? nay, so far from this, are not you the only persons who derive any advantage from this worship? You take the poor people's pice, and give them *nothing* in return. The woman said, "I am not able to talk with you, Sahibloge—I will call the man." (who all this time was within hearing of us.) At first he refused to come, but on our calling to him, he obeyed the summons, but evidently, with much reluctance. The dialogue was then renewed. Q. Whose

idol is this? A. Mine. Q. Where did you get it? A. From my father. Q. Where did your father get it? A. From his uncle. Q. Who made it? A. It was never made—it is a god. Q. It is nothing but a stone—it can neither hear—see—speak—walk, nor do any thing; it is lifeless. How then can it do anything for you or others? A. It can do much: it has already gained for its owners more than 5000 Rs. Q. It never earned these rupees; but you and your ancestors gained them by cheating the people, and telling them falsehoods. A. *True, very true*; but still it is a good thing. The man endeavoured to get away from us, but we called him back and said, *this stone cannot carry you to your house—how then can it carry you to heaven?* Cast away your idol and accept of the Lord Jesus Christ, who has died for us, and who is the only Saviour of men. Sit down here, and I will tell you who Jesus Christ is, and how you may obtain pardon and salvation through Him. By this time a large crowd had gathered around us, and by the side of this disgusting idol we sat down on the ground and preached Christ and him crucified, to a tolerably attentive congregation.

Three o'clock, P. M.—Started our tent and servants to Khomalgunge by the direct route, whilst we, with a bundle of tracts, took off the road in an eastern direction, to visit some villages of which we heard; expecting to join our servants at Khomalgunge by sun-set. Half an hour's ride brought us to Kunkowra—a very small village. Here we found a Seapoy, or native soldier, who had obtained leave to visit his family. He received us with the politeness of a soldier, and called together his fellow-townsmen to hear us, who were very attentive to all we had to say, and seemed really desirous to be instructed. Though this was the smallest village at which we had thought worth while to stop—containing not the one-hundredth part of the population of Furrukhabad, yet we had a larger and by far more attentive congregation, than I have ever been able to collect in that city. I am fully persuaded we are apt to overrate the prospect of usefulness in the larger cities and

to undervalue the villages. The Seapoy was the only man who could read; gave him a couple of books and told him to read them to his townsmen, which he readily promised to do. We left him, as our substitute, in the act of reading aloud to all the crowd, who had been hearing us. Who knows but Providence sent this man here, just at this time, not only to receive the word of God himself, but also to read it to his benighted fellow-men?

Came next to Kunkarawlie, a town of 1800 souls. Here we had a very attentive and interesting audience; who had never before heard the gospel or the name of Jesus. When we began to speak of the insufficiency of their religion to save them, some of them jumped up and ran to call their Pundits or sacred teachers, as we supposed to oppose us: but when they came, to our great surprise, they were foremost in assenting to the truth of what we said, and when we began to distribute tracts, they were the most eager to receive and read them. One of them, a very venerable looking man, said, "We have been teaching our people all that we know about religion, but we wish you would now come and teach them your religion." This is more than we have ever heard from any Hindus before. We spent a long time with these people, and when we rose to leave, they pressed us to remain longer. There were two other villages, within a very short distance of this, in each of which we wished to proclaim salvation in the name of Jesus of Nazareth. When we started, nearly all our hearers followed us. Finding we had not time to stop in both the towns, we passed through Maggom (a town of 2000 souls) inviting the people who flocked out to see us, to accompany us to Rampoor, which many of them did. Here we were kindly received by an old Rajpoot, who furnished us with seats, in front of his house, and asked "for what intent we had come." When we told him, as the servants of God, to tell them the way to heaven, he told all to be quiet and asked us to speak. The people here, together with those who had accompanied us, made a very large congregation, to

whom we spoke at the top of our voice. By way of explaining our feeling and motives in coming to preach salvation to them, I remarked that, suppose it were a time of great dearth, and all these villagers were ready to die of thirst, and any one of them should find a well of water abundant for all, would he not run with joy to tell his dying friends and neighbours of his discovery? The old Rajpoot, at whose door we were sitting, not exactly catching the idea, cried out, "they are thirsty—they are dying with thirst—bring them water quickly." We accepted the kind offer of our host, and then went on to offer them living water from the wells of salvation, which we had discovered in the gospel, and from which, in the name of our Master, we invited them to drink, without money and without price. At length darkness beginning to gather around us, we were obliged to leave this people though with much reluctance; for we have found none so interesting in the whole of our tour. We found among them many who were able to read in the Nagra character, to whom we gave nearly all the books we had. We had now six miles to ride to where we expected to find our tent; and that without much of a road. We had not proceeded more than half a mile before we lost the path; meeting an old man, we asked the way to Khomal-gunge. Pointing to a dim path, which we could scarcely discover in the twilight, he said: "There it is." Is it a straight road? said Gopee. "Perfectly straight," said the old man, "just shut your eyes and go on, you cannot miss it." This proved to be more than the truth, for with all our eyes open, we could not keep the path, and after wandering over the plain for some time, we stumbled upon a village, where we hired a guide, to show us the way, which had more angles, than any problem in Euclid. As our guide was an old man and could not run, we were a long time in reaching our camping ground. It was nearly nine o'clock when we got there, and instead of finding our tent up and supper ready, as we hoped, our hackery had not yet arrived. When it came, we had the plea-

sure of helping to erect our house of canvass, which served to whet our appetites, already pretty keen. Got a cup of tea by eleven o'clock. O Lord, bless the precious seed which we have so widely scattered this day.

11.—Slept comfortably and rose refreshed, at a very early hour, walked out with Gopee, in search of some persons to talk to. As all seemed to be asleep in the town, we extended our walk about a mile, to a small village of about thirty souls, who heard us with attention. One of them, (a native school teacher) offered to conduct us to a large town, about a mile further, where his school was. Here we found the people, with one solitary exception, Mohammedans; they received us very kindly, and sat down very cheerfully to hear what we had to say; but the moment the name of Jesus was mentioned, their countenances changed and feelings of enmity were strongly expressed. As it is the nature of the serpent to vent its poison, so it seems to be the *instinct* of Mohammedans, to spurn the name of Jesus, of whom they know scarcely anything. After preaching to them, we offered them some tracts, but they refused to take them, assigning as their reason, that none of them could read. This proved untrue; for we had not gone far, when a man came running after us for books, saying, that he and another man could read, and would take our books. Of course we gave him some tracts, one of which was a refutation of Mohammedanism. May God bless to them, that truth which they despise. We got back to our tent by nine o'clock, by which time the sun had become very hot. After breakfast, went out through the bazar, where, amidst all the noise and confusion, we gathered a large crowd, to whom we preached Christ and Him crucified. We told the people that any who could read and would come to our tent, should have books. The result of this invitation was, that we were very soon surrounded by a noisy, clamorous crowd, all anxious to receive books. We gave to none, but those who could read. Until dinner time we were almost incessantly engaged—in reading—talking and distri-

buting tracts to those who crowded around our tent. Amongst those who came for books, was a gang of prisoners, in chains and fetters, who were at hard labour (or punishment) making turn-pike. They were headed by their daroga or jailor, who himself could read, and was anxious to obtain a Testament. Many of the prisoners could also read, and to such we gave tracts; glad that we had it in our power to do so, as we are prohibited from preaching to them. In passing through one of the streets this morning we were accosted by "Salam burrah Sahib our Baboo Sahib," from two women and a lad, decently clothed; as it is altogether unusual for women to speak to men, especially to strangers, we were a good deal surprised; but on looking a second time, we recognized them as some of the former inmates of the poor house, to whom I had afforded sustenance for more than two years. They had been discharged some time previous—had found employment, and now recognized us with a feeling somewhat akin to gratitude. It is now three o'clock P. M. the hottest part of the day, and we are nearly suffocated, by the crowd around our tent, attracted more by curiosity than a desire to hear the truth. But in this we rejoice, yea, and will rejoice, that they are willing to hear the word of life from our lips, and to read it for themselves. We cast our bread upon the water, hoping in God to find it again, though it may not be for "many days." Having heard yesterday that both our dear children are sick, I intend returning home this evening, though I confess, did not duty call, I should like to remain. May God bless the seed, which we have been sowing, much of which has doubtless fallen, "by the way side, among thorns and on the rock," but may we not indulge the hope, that some of it will be raised up, by the power of God, and to the glory of His name.

12.—Futtehgurh.—Reached home last evening and found all alive, but not all well. Both our dear babes have been ill during my absence. The elder of the two, somewhat better than she has been, but the younger still very ill. Spent a

sleepless night on this account. My dear wife much worn down with fatigue and anxiety. How good to feel that we are in the hands of God, even our covenant God, and that nothing can befall us or ours, without His knowledge and permission. Several applicants for medicine; among them, one poor man just smitten with leprosy—a fit emblem of sin. How it spoils the person and blights all the hopes of its subject.

AFRICAN MISSION.

JOURNAL OF THE REV. R. W. SAWYER.

(Continued from p. 41.)

Aug. 20.—Yesterday my head man informed me that the head men of King Peter's street, (the street in which the mission-house stands) were coming to see what I would give *them* for the war-palaver.

I immediately requested him to inform them that their coming for that purpose would be of no use, as I was satisfied it was unreasonable, and unjust for them to make such a request. The day passed away without any person troubling me. To-day King Peter came to the woods to see me on the same business.

He urged his petition as if certain of success; going over in detail all that he and his street had done for the mission, and intimating that the mission was yet in his hands. I asked him if he had not received pay and more, for all that had been done as well as for the hire of his land, and if he did not recollect that in the deed for the land he and the head man promised to ask no more for presents? He replied in the affirmative. I again asked him if he thought it right for a person in his circumstances, (the King has quite a good deal of property for a native), to harrass one in my situation from day to day for gifts and presents? I repeated again to him that I had given myself and wife to the Kroo people, and added what more can you ask? He bade me good morning and left. Perhaps some will say that I did wrong in refusing his request; but the fact is, there is no imagining when the war palaver will end. It

may and probably will continue for some years; and if one present should be made to the natives for it, there would be no end to their requests. Besides, had I yielded to King Peter; King Neaka, his superior, would at once have said, 'You have given to him, you must therefore grant me the same or more.' At first I feared the consequences of refusing the unjust and vexatious requests of the natives; but the little experience I have had, has proved to my entire satisfaction that it is, by far, the better course to pursue. Brother Canfield was satisfied, as I am, that if you grant a native ninety-nine requests and refuse the hundredth, it is the same in his estimation, as if nothing had been given him. Shortly before his sickness and death he said, he had found but one Kroo man that was not a beggar, and I can testify that he mistook the character of even that man.

21. Had worship in the parlor as usual. The head man (Sancho) promised to attend, but instead of doing so, the day was spent in making his garden fence, in full view from the mission-house. This evening he came in whilst we were at evening worship; when we had finished, I said 'good evening,' and then remarked that I supposed he was very tired. He said, yes, he felt tired. Without letting him know that I was at all acquainted with the manner of his keeping the day, I asked him

what he would say, supposing one of his countrymen should ask him for some tobacco, to accommodate some of his friends on a visit at his house; and he should grant him six out of seven heads, and his countryman not satisfied should steal the one head he had reserved for his own use? He indignantly replied that such a man would do bad too much, that he would be a wa, wa (very bad) man, and therefore that he ought to be punished and receive the title of *thief, thief*; and very eagerly inquired 'who had done so bad as that?' The answer was, 'my head man.' He asked if I had two head men; I told him no; he then wanted to know what he had taken from me, and when I told him that he had stolen from God, he added to his other sin the sin of lying, saying that it was an old man at his house. I made remarks to him about the duty and the manner of confessing our sins unto God, and of imploring his forgiveness. From this one instance much may be learned of the character of the people amongst which we dwell. I believe the person referred to, amongst the very best of his tribe. We would not convey the impression that such things have a discouraging effect upon our minds; on the contrary, they serve in a most powerful manner to convince us of the great need this people have of the gospel of Christ.

MISSION HOUSE, NEW-YORK.

Letters &c. from Missionaries.

Jan. 15th, to Feb. 14th.

FURRUKEHABAD MISSION.—Rev. H. R. Wilson, July 28, with Journal March 8,—12; August 3, with Gopinath's Essay—

LODIANA MISSION.—One box, with publications of the mission press, idols, &c.

ALLAHABAD MISSION.—One box, with idols, &c.

CHINA MISSION.—Rev. W. M. Lowrie, at Manilla, Sept. 14.

IOWA MISSION.—Mr. S. M. Irwin, December 17.

News from the Missions.

INDIA.—The letters from India are not of as late dates as has been previously received.

CHINA.—The Rev. W. M. Lowrie, left Macao for Singapore on the 18th of June, expecting to make the passage in about a month; but after being out upwards of sixty days, the ship was compelled by stress of weather to proceed to Manilla, from which place Mr. L. wrote on the fourteenth of September in good health:—see his letter in a former part of the present number of the Chronicle.

IOWA MISSION.—Mr. Irwin mentions that

the Iowas are becoming favourably disposed towards a manual labour boarding-school. His letter contains the following extract from the minutes of the Iowa Council, of Sept. 7, 1842.

"*Agent*.—What do you think of having a manual labour boarding-school established in your country, under the care of your missionaries?

"*Naumonya*.—[One of the principal chiefs]. We were formerly opposed to missionaries, but now we think differently. They assist us very much; they feed us, and we are like brothers. We think well of a boarding school at home. We did send some to Kentucky; but they are now among the worst Indians we have, and we have got discouraged about that, but a school at home of this kind, we think would do good.

"*Agent*.—Will you give up your children to the teachers of a boarding school, to have them taught to read and work?

"*Naumonya*.—We will; I have two I will give."

It will gratify our readers to see the favourable testimony of the Indian Agent of the United States Government, concerning the missionaries and their work. We hope to find room in our next number for the entire Report, as it contains much valuable information. At present we quote merely the paragraph relating to our missionaries. The sub-agent, W. F. Richardson, Esq., thus writes to the Superintendent of Indian Affairs at St. Louis, Sept. 16, 1842: "I most respectfully beg leave to speak of the missionary establishment at this place. I can truly aver that it is under the superintendence of as devoutly pious individuals as I have ever known, having nothing to prompt them to action but a sincere desire to do good to the red men of the forest. This establishment is under the control of the Presbyterian Board of Missions."—*Documents accompanying President's Message*, p. 442.

MONTHLY CONCERT PRAYER-MEETING.

We must go farther still, however, to reach the spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers. At the meeting of the association in 1784, at Nottingham, it was resolved to set apart an hour on the 1st Monday evening of every month, "for extraordinary prayer for the revival of re-

ligion, and for the extending of Christ's kingdom in the world." This suggestion proceeded from the venerable Sutcliffe. Its simplicity and appropriateness have since recommended it to universal adoption; and copious showers of blessings from on high have been poured forth upon the churches.

Hist. Bap. Miss. Soc. by Rev. F. A. Cox, D.D.

Such was the origin of the Monthly Concert Prayer-Meeting! And no more striking example could be given of its happy influence, than we observe in the case of Carey. No stronger argument for its observance need be adduced, than that it led him to become a missionary. And thus it led to the establishment of the Baptist Missions in the densely inhabited province of Bengal; to the translation and printing of the sacred scriptures in the numerous languages of India; to the preaching of the gospel by many faithful ministers, and the hopeful conversion of many heathens to God; to that system of efforts which is still in progress, and which God is doubtless employing as a part of the instrumentality by which his church shall be established and exalted among the Hindus. Who can say that the observance of this meeting in any of our congregations, even in the most retired and unnoticed district of the country, may not lead to results of equal importance?

Observe the principal object of this meeting—prayer for the spread of religion. The prayer of a pious man or woman, for things agreeable to the will of God, is doubtless one of the mightiest agencies within the reach of mortals. Its power cannot be comprehended. It is in itself nothing but a breath of air; but, as the means which God has appointed for obtaining his blessing, it produces results which all the combinations of human and Satanic power cannot withstand. "The effectual, fervent prayer of a righteous man availeth much,"—how much, the inspired writer does not undertake to describe, though he proceeds to give a striking illustration of its efficacy. Thus, of the prayer of one man—social, or united prayer, we need not say, must be more efficacious; at any rate, it has a special promise to encourage Christians to engage in it; and there is a remarkable example recorded of its connection with the first outpouring of the Holy Spirit, and the subsequent conversion of large multitudes of people in the course of a few hours, (Acts, i. 13, 14; ii. 1—11, 41.) We live under the

on of the Holy Spirit. We are
l to expect the large out-pouring
nences upon all flesh, (Joel, ii. 28.)
fluences, as we believe, are all
quired in order to make the preach-
e gospel effectual unto salvation.
luences poured out upon our mis-
rethren and the heathen around
uld speedily renew the results, if
tual scenes, of the day of Pente-
ese influences we can obtain by
mited prayer. The monthly con-
er-meeting gives us a precious op-
of prayer. Who that has a heart
ould wish to be excused from at-
t?

meeting be not an interesting one,
n will probably be that those who
if not also those who take part in
s, go to the place of prayer with
d hearts. Half of the short hour
is spent, before the thoughts and
iations of the world are banished
mind, and the other half is occu-
pied with unavailing regrets at the
arings of thought and coldness of
which are so perceptible in their
and that of others. With such a
preparation, no religious duty will
interesting or profitable.

obably true, however, that the ser-
his meeting are oftentimes unhap-
nected. The minister has allowed
neglect preparation until it is too
spare; and there are few men who
any stated service amongst the
ple edifying, when they trust to
ance thoughts' as may come to
while the service is in progress,

and especially if they have "trusted to the
occasion" for suitable thoughts fifty times
before. Persons, also, who are requested to
offer prayers in the name of their brethren,
not unfrequently manifest a sad forgetful-
ness of the object of the meeting; prayers
are sometimes made for almost every other
good object besides the one which has
brought the people together; and it occa-
sionally happens that the same routine of
subjects and even of phrases is gone over for
the second, if not the third time, during the
same brief service.

Now the remedy for these evils is two-
fold—first, that there be a distinct, solemn
sense of the object or purpose for which this
prayer-meeting is held; it is to call on the
all-powerful, all-gracious God to spread his
blessed religion amongst men, and especially
amongst the heathen and other anti-chris-
tian nations: and second, that there be a
serious and careful preparation made before-
hand for this service—a preparation which
shall have immediate reference to the duties
devolving on each person respectively, whe-
ther of conducting the service, offering pray-
ers in the name of the meeting, or only
uniting in the prayers presented by other
persons.

We shall not go into any farther detail
on these points, our object being chiefly to
remind our readers of the general design of
this service, as shown by its origin; and to
remind them also of the unspeakably impor-
tant results which may follow its due ob-
servance; these are shown by its early his-
tory, and from the nature and promise of
prayer, it is almost impossible to over-rate
them.

ATIONS TO THE BOARD OF FOREIGN MISSIONS IN JANUARY.

OF ALBANY. *Phy. of Albany.*
ch. mo. con. colls. for 1842 101 76
OF NEW-YORK. *Phy. of Hudson.*
l ch. of which 20 from ladies,
con. their pastor, the Rev. J.
, L. M. 25, 00
Phy. of North River.
1st ch. Thanksgiving coll. 11, 87;
con. colls. 19, 19; Marlboro' ch.
neighbourhood, mo. con. Nov.
n. C. Purdy, 50 cts.; Mrs. E.
Mrs. M. Bloomer, 50 cts.; Mrs.
wt, 1, 50; penny coll. at Fem.
eting, 39 cts., in all, 5, 04 36 10

Phy. of Long Island.
Hempstead ch. 15 30
Phy. of New-York.
N. Y. Duane st ch. mo. con. 14, 56; Brook-
lyn, 1st ch. 10, bal. of 100 paid by Sab.
sch. for ed. *Melancthon W. Jacobus*, and
Anna F. Sanford, in India, for two years;
N. Y., 1st ch. mo. con. Jan. 107, 20; Rut-
gers-st. ch., L. L. Sturges, 3; E. A. Wil-
liams, 50 cts.; W. Ballard, 3; Mrs. Krebs,
3; J. Horn, 5; J. Hawley, 10; J. R. Noyes,
1; Mrs. Place, 50 cts.; E. Platt, 10; J.
K. Cowperthwaite, 5; F. Colton, 1; Mrs.
T. Owen, 1; W. Anderson, 5; W. Sloane,

5; Mrs. L. Lockwood, 1; W. Woodhull, 3; H. B. Gray, 1; M. Platt, 3; J. M. Cowperthwaite, 1; coll. and mo. con. 137, 84; total, since May 1, 1885, 47	
2d <i>Phy. of New-York.</i>	
N. Y. Scotch ch. mo. con. 70, 06 Canal st. ch. a member, 20 do. mo. con. 34, 36; West Farms ch. for 3d qr. of the year, 15;	331 60
SYNOD OF NEW-JERSEY. <i>Phy. of Elizabethtown.</i>	
Lamington ch. 100; Elizabethtown 1st ch. 485, viz: Juv. Miss. Soc. 80; Sab. sch. to ed. Jonathan P. Alward, in Africa, 20; annual coll. 385; Woodbridge ch. mo. con. 37 50, children of Woodbridge Maternal Soc. 2,50; Rahway ch. mo. con. Oct. Jan. 55; Paterson, 1st ch. mo. con. 30; Clinton, Fem. Miss. Soc. 30	139 42
<i>Phy. of New Brunswick.</i>	
Bound Brook ch. mo. con. 20; Middletown Point ch. 17, 69; N. Brunswick 1st ch. mo. con. 55; Shrewsbury ch. bal. to con. Rev. Rufus Taylor, 1 m. 15	107 60
<i>Phy. of Newton.</i>	
Mansfield ch. 40; Easton Sab. sch. to ed. Jesse M. Howell, in India, in Rev. Henry R. Wilson's school, second approp. 25; do. to aid in ed. Joseph Burke, 25, 60, less postage, 20 cts.	93 40
<i>Phy. of Susquehanna.</i>	
Wilkesbarre ch. 68, less disc. 7, 47	60 53
SYNOD OF PHILA. <i>Phy. of Philadelphia.</i>	
Ridley ch. 7, 23, less disc. 23 cts.; Phila. Central ch. 'a member,' 20; 10th ch. 'a widow's mite,' 1; J. McArthur, 5; Jos. Patterson, 100; three mo. con. coll. 167, 50; in all, 273, 50; 4th ch, 50	350 50
2nd <i>Phy. of Philadelphia.</i>	
Hartsville ch. ann. contrib. in part, 36, 88; Bridesburgh ch. 21, 25; Frankford ch. 20	78 13
<i>Phy. of W. Jersey.</i>	
Burlington ch.	34 51
<i>Phy. of New-Castle.</i>	
Oxford ch. in part, 60; Forks of Brandywine ch. mo. con. 20; do. Fem. Miss. Soc. to con. Mrs. NANCY R. GUER, 1 m. 30; Mrs. Mary Ralston, 5; in all 35, less dis. 2, 13; Cedar Grove ch. an extra coll. in view of the low state of the funds of the Board, 50 less disc. 2, 81	100 06
<i>Phy. of Baltimore.</i>	
Alexandria, 1st ch. children of Sab. sch. a New Year's offering, 31; Georgetown ch. coll. 1st Monday in Jan. 20; Franklinville ch. 11	62 00
<i>Phy. of Carlisle.</i>	
Roxbury and Newburgh chs. two individuals, 10; less disc. 1	9 00
<i>Phy. of Huntingdon.</i>	
Spring cr. ch. 25; Sinking cr. ch. 25; do. Ladies' soc. 25; in all 75, less disc. and postage, 10, 92	64 08
SYNOD OF PITTSBURG. <i>Phy. of Blairsville.</i>	
Congruity ch. 3; Ebenezer ch. 20; Saltsburg ch. 12, 66	35 66
<i>Phy. of Redstone.</i>	
Uniontown ch. ladies' sewing soc. 27; Sewickly ch. 8, 50; Mt. Pleasant ch. 6	41 50
<i>Phy. of Ohio.</i>	
E. Liberty ch. 35; Fairmount ch. Youth's Miss. Soc. 9, 07; Sewickly ch. 8, 10; Lawrenceville ch. 4,	56 23
<i>Phy. of Alleghenny.</i>	
Middlesex ch. Ladies' For. Miss. Soc.	9 06
SYNOD OF WHEELING. <i>Phy. of Washington.</i>	
Cross cr. ch. 10, 75; Wheeling, don. from Neal McNaughton, 100,	110 75
<i>Phy. of Steubenville.</i>	
Steubenville, 1st ch. Fem. Miss. Soc. for Printer to China, 140; do. Mrs. Comingo's infant Sab. sch. 4,	144 00
SYNOD OF OHIO. <i>Phy. of Wooster.</i>	
Northfield ch. 3; don. Mrs. H. Chapin, 4, 85; Berlin ch. 4	11 85
SYNOD OF CINCINNATI. <i>Phy. of Miami.</i>	
Lebanon ch.	6 25
<i>Phy. of Oxford.</i>	
Bath ch. Daniel Ogden,	2 00
<i>Phy. of Sidney.</i>	
Piqua ch. 5; Troy ch. 7,	12 00
SYNOD OF INDIANA. <i>Phy. of Salem.</i>	
New Albany ch. two ladies, 6; mo. con. 10; for sup. James Priest; also one bandie shirts,	16 00
<i>Phy. of Logansport.</i>	
Monticello ch. 5; don. Rev. Alex. Williamson, Wabash town, Mrs. C. Stitt, 1,	8 00
SYNOD OF KENTUCKY. <i>Phy. of Louisville.</i>	
Lawrenceburgh ch. 8; Shelbyville ch. bal. 13; Louisville 1st ch. ann. coll. in part, 107, 65; do. mo. con. 7, 81; do. Free ch. Sab. sch. 87 cts.; Shiloh and Olivet, a friend, 2, 50,	139 83
<i>Phy. of W. Lexington.</i>	
Salem ch. Jas. Stonestreet, 10; Union ch. 21, 75; Winchester ch. 24, 40; don. Mr. Simpson, 10; Bethel ch. 22, 50; J. M. C. Irvin, 10; Lexington, Rev. R. Davidson, don. 5; McChord ch. 86, 08; viz: mo. con. 17, 18, do coll. in part, 55, 50; do. Sab. sch. to ed. heathen youth, 10; A. Harwood, 4; Lexington 1st ch. 52,	252 23
SYNOD OF VIRGINIA. <i>Phy. of Lexington.</i>	
High Bridge ch. per Rev. S. D. Campbell, to ed. Samuel Houston, in the orphan sch. at Saharanspur, 25, 50; less disc. 50 cts.	25 00
SYNOD OF W. TENNESSEE. <i>Phy. of Holston.</i>	
Madisonville ch.	4 50
<i>Phy. of Nashville.</i>	
Clarkesville, Jno. McCage, 5; B. Stewart, 5; Mrs. Reynolds, 1; Mrs. Johnson, 50 cts.	11 50
SYNOD OF ALABAMA. <i>Phy. of Tuscaloosa.</i>	
Mesopotamia ch. miss. soc. addl.	100 00
<i>Phy. of Tombeckbee.</i>	
Columbus ch. mo. con.	4 00
SYNOD OF MISSISSIPPI. <i>Phy. of Mississippi.</i>	
Pine Ridge ch. 28, 50; less disc. 83 cts.; Natchez ch. ann. coll. 508; do. mo. con. 41, 52; coll. Sab. sch. 5, 45; Port Gibson, ch. 53,	635 65
<i>Phy. of Louisiana.</i>	
New Orleans, 1st ch.	23 00
MISCELLANEOUS.	
Greensport, L. I., Rev. Wm. Hunting, 1; 'S. M.' in letter of Jan. 21, 50; 'the widow's offering,' 1; Washington Co. Pa. Rev. Wm. Bonas, per P. T. Jones, 13, 42; Phila. 'a lady,' per Mr. Mitchell, 5; Phila. Jas. H. Briscoe, to ed. an Indian boy under the care of Rev. Levi Janvier, at Louisiana, 25; Jas. Donahay, 10; Plumb Township, Pa., 'a family,' 5,	110 42
Total,	4,156 61
Amount received during nine months, ending January 31,	\$38,162 41
Amount received during same time of preceding year,	41,613 25
<i>Donations in Clothing.</i>	
Danville, Pa., Ladies' sew. soc. of Pres. ch. one box clothing.	

THE
MESTIC MISSIONARY CHRONICLE

MARCH, 1843.

BOARD OF MISSIONS.
AN APPEAL FROM MICHIGAN.

AN ITINERANT MISSIONARY.

Just returned from the first meeting of the Lake Presbytery. As that body is emphatically on missionary work, covers a very large extent of country, and needs aid, I beg leave, through the columns of the Domestic Missionary, to make its condition and needs known to the Christian public. The Lake Presbytery was organised at South Bend, Indiana, in accordance with the action of the Synod of Indiana, on the 1st of January. It embraces the eight northern counties of Indiana, and all of Michigan lying west of a line running north, from the line separating Indiana and Ohio, to the northern extreme of Michigan, including the whole of the State of Michigan between the line men- tioned and Lake Michigan, and extending directly across the state of Indiana, through the eight northern counties. Under will recollect it is not a Synod of Presbytery, a single Presbytery, covers this whole ground, and that there are only six ministers, and twelve, or thirteen churches. Each one of these churches must, and will, if this section of the country receives the attention it needs, in no distant day, represent a Presbytery.

This country is beautiful, fertile, and well watered. Villages are springing up in every direction, and the foundations of cities are already laid on the margin of our lake. Our population is increasing, and we have room for thousands more. Good land can be obtained, at a cheap rate. Now the question is, how to bring this important section of our country under the influence of the gospel influ-

ence?—shall we organise churches where we now can?—shall we cherish those already organised that are feeble and destitute?—shall we preach the gospel at points where we can have many attentive hearers, and where churches may be formed?—*shall we do it?* Many Presbyterians are scattered through this region and anxious to be united in churches,— Shall their wishes be met, and they be permitted to enjoy the sweet privilege of worshipping God in the way they believe to be scriptural? Infidelity and error of every kind is rife amongst us,—shall we make an effort to stop the contagion, and spread abroad a saving influence? Oh! shall we engage in such enterprises, and make such efforts, now while we are on the stage of action, that our dear children may have religious privileges, when we shall be slumbering in our graves?

The Lake Presbytery, at its late meeting, while taking a survey of this great and destitute field said, with one voice, something must be done, and done without delay. All said, we must have a good itinerant missionary. The Board of Missions must come to our aid, and send such a man into the field; and all united in urging the Moderator of the Presbytery, who had some experience in this business, to engage in this work immediately, and continue in it for one year, and they determined at once to ask an appointment from the Board, confident, if their means would permit, they would grant the request. They wish this special itinerant to traverse the country, preaching the word, to search out the scattered members of our church, bring them together, organise them into churches, ascertain

what they can do towards supporting the gospel, make their wants known to the Board, obtain for them supplies, and such aid as they may need. And until they can be supplied, they wish him so far to take the oversight of such churches as to preach for them, as he may be able, and administer to them gospel ordinances, to institute Sabbath schools, and encourage them to do what they can to maintain public worship among themselves until they can obtain a pastor. And now, well knowing that nothing but a want of means will make the Board hesitate for a moment to meet this exigency, suffer me, through your columns, to solicit from the Christian public the means necessary for accomplishing this work, and also that aid which our feeble churches will need to supply themselves with pastors.

We came to this country, dear brethren, some of us with large families, after resigning the charge of large churches, where we were supported, and where we had abundant evidence that our labours were not in vain in the Lord. We came to those who were perishing for lack of knowledge, relying on your promises and long-continued liberality. Will you now desert us? If we had ventured beyond our depth to save your drowning brother, having a rope attached to our person, and your promises to hold part thereto, and render every assistance in your power, would you fail to do it? Our case is similar. These are your brethren whom we are endeavouring to save from death, *eternal death*; and we have gone to them, relying on your Board of Missions, and your promises to sustain that Board. *Will you now let go of the rope*, and shall we perish, or shall our children perish with those we came to save? If we are indolent and useless, desert us; but if we are in labours abundant, and our labours are blessed, give us our pittance, and when it is due. Does the reader wish to look at the life, and labour, and the trials of the home missionary? I will make no selection of time, but give him the history of the past and the present week. I arose last Sabbath week, after a night of suffering in consequence of a

cold, brought on by previous exposure, and fulfilled my Sabbath exercises. On Monday morning I set out to attend the meeting of Presbytery, leaving behind me a sick child. I reached home about eleven o'clock on Saturday. My child had been visited by the physician every day, and its life had been in jeopardy. After remaining at home two hours, and changing my horse, I rode twenty-seven miles to fulfil an evening appointment. I preached near the same place on Sabbath morning, and rode on my way home fifteen miles to preach again in the evening. When the evening exercises were over, I rode home (such was my solicitude on account of my child) twelve miles. Monday evening I rode nine miles to an appointment, and returned home the same night. To-night (Tuesday evening) I have been to another meeting, and now, at the midnight hour, I am penning this article. Shall I anticipate the future? On Thursday evening I am to preach some six miles from my dwelling. On Friday morning I go twenty-seven miles in another direction, to prepare the way for organising a church on the Sabbath. During the ensuing week, I must travel one hundred and twenty miles; and, before I leave the people for whom I am to preach on the following Sabbath, I must get them together, ascertain what they can raise for the support of the brother who is to labour for them, and probably draft a letter to the Board of Missions for some assistance which they will need. This, dear brethren, is the life of a domestic missionary. It is a sacrifice of time, of property, of ease, of health, and of all opportunity to make improvement in the way of study.

Does the reader wish to look at some of our churches? I am full of matter, and only regret the want of space to say all I could. In passing through a place a few months ago, as soon as it was known that I was a Presbyterian minister and belonged to your General Assembly, I was invited to preach, and treated with the utmost kindness. I subsequently organised a church there. They wished to have the gospel preached to them, at least

part of the time, and two individuals engaged to find a house for the use of the minister, and to supply his family with all the flour and meat they might need, adding, "We have no money, and are embarrassed with debt." And who were these persons? They were the sons of one man, and that man an elder in one of our eastern churches. They were living in plank houses (a temporary abode, often seen in new countries,) well supplied with food, but of humble appearance as to furniture and raiment. They had but one horse between them, and he, they proposed, should serve their pastor also. And yet this is a church which, if sustained, will grow and flourish, and soon be able to get along without assistance. Elders, elders, let me tell you that your sons will be here perhaps when you are slumbering in the grave. Will you enable us to prepare churches and provide spiritual privileges for them whilst we may?

Another church, whose meeting-house, when erected, will stand in the capital of the county, and on one of the most public roads, consists now chiefly of one man and his immediate relations. This man was a ruling elder before he came to the west. His father, children, grandchildren, brothers and sisters, are all with or near him. They assemble in company with a few neighbours on the Sabbath, and hear a sermon read when no minister is present. They are sound in the faith, and many of them devotedly pious. This elder subscribed thirty dollars towards obtaining the services of a missionary one half his time. A total failure of his crop the last year, has left him without a dollar. Shall this church perish? Shall the religion of this family, which is the leaven by which we hope to leaven the whole county, become extinct? I know other families of kindred sentiments and feelings forty miles from them, who contemplate selling their property and joining them, for the sole purpose of strengthening their hands. Will not our eastern friends assist them? Raise them up from the dust: aid them a little now while they are subduing the soil, and they will in a little time return you all you give them,

or send it to the heathen, or other feeble churches, both principal and interest.

And now, dear friends, permit me to say that we are labouring here not merely for our own and our children's spiritual welfare, but for that of *your* offspring. To the west, to the west, your children will come, and you cannot help it. It is for you to say whether, when they come to this beautiful and well-watered country, they shall "go with the multitudes that keep holy day to the house of God," or find themselves surrounded by men who are "sinners before the Lord exceedingly." What we do must be done quickly. I could tell you of a church which I organised some months ago on a fertile prairie all settled up, where there are people and wealth enough to sustain the preached gospel. But aid is necessary, and more aid than if the church had been organised many years ago. For Unitarianism, Universalism, Atheism, and almost every other ism that has in it the seeds of error, prevails; and the wealth and the fashion, and the influence, are on the side of irreligion. Had a church been organised and sustained then, in the infancy of the settlement, and every new comer directed to it, it would now not only have sustained itself, but given aid to neighbouring churches.

One word more, and I have done. Be not offended if I take a text and preach a little. Our Saviour, when he said, "Go ye into all the world, and preach the gospel to every creature," had, I apprehend, both clergy and laity in view. Both are under obligations to obey this precept. They only have different parts to act. One is to *go*, and the other to *send*. One to *preach*, and the other to *support*. Christ's kingdom, the kingdom of light, is at war with the kingdom of darkness. Christ has declared this war. We, being his subjects, are bound to fight for him. Now, as when our country is at war, we are all, in a certain sense, engaged in the warfare; some go out, sword in hand, to meet the enemy, those who remain at home contribute every man in proportion to his ability, to defray the expense of the war, so should it be in this holy, spiritual war-

fare. The minister or missionaries must go to meet the enemy, and stand in the front of the battle. Those who are not ministers, like the people who remain at home in the time of war, should feed and clothe those who are in the field of battle, or marching towards it. Ours is the harder part. It is *you* who should *cheer* and *urge* us on to the conflict, and not *we* who should call on you for *support*.

But I forbear. The missionary selected by the Lake Presbytery may go immediately to his work. The times are hard, but "thus saith the Lord, the barrel of meal shall not waste, nor the cruse of oil fail until the day the Lord sendeth rain upon the earth." Thus believing, the missionary will obey the indications of God's providence. If he engage in the work at all, he must do it immediately. He has now an opportunity, which may not again occur, to supply his people, and a portion of his work may be best per-

formed at this season of the year. Before this article meets the reader's eye, the work spoken of will be in progress. Should the reader fail in doing his part, one wheel in the machinery will be wanting, *and the work will soon stop*, and difficulty and embarrassment of a serious kind ensue. An affectionate wife must for a season be a widow, and ten beloved children fatherless. But God says, "Leave thy widow and thy fatherless children with me, I will take care of them." God in his providence plainly says, "Go forward." When he thus spake to the children of Israel, the Red Sea lay directly before them: they obeyed the command—the waters divided—difficulties vanished. We must do our duty at all times, and under all circumstances. In taking this course, we are not, we think, *tempting* but *trusting God*. If we are wrong, the Board and the Christian public must correct us. B. O.

COMMUNICATIONS FROM MISSIONARIES.

ILLINOIS.

FROM A MISSIONARY IN HENRY CO.
Precious Fruits from Missionary Labours.—
Revival of Religion.

Since my last report, I have been absent much of my time, attending with my brethren sacramental meetings for days in succession; special blessings have attended these meetings. In one place, in Iowa Territory, previous to our meeting, the number of Presbyterians was so small, that they met with other denominations, and did not even keep up a weekly prayer meeting; since that time, they are greatly strengthened, have contracted for the building of a brick meeting-house, raised nearly the amount requisite to finish it, and have engaged a minister to labour among them for a year, whom they hope to be able to sustain, with some aid from the Board.

A very happy state of religious feeling, and interest continues to be manifest among the people of my particular charge at A****. In my last quarterly report you were apprised, that God had com-

menced a revival of his work in this place. At our last communion, on the first Sabbath in October, *sixteen* united with our church by profession, most of whom were heads of families. The ordinance of baptism was administered to *eighteen*, ten adults and *eight* children. At our previous communion, *six* united with the church. In the space of three months the number of communicants has more than doubled; during the past summer others have hopefully experienced a change, who have not yet made a public profession. Some of the subjects of this work were previously Universalists, but with their conviction of sin, and knowledge of their own hearts, they lost their hopes on that foundation, and we now trust they have "Christ formed in them the hope of glory." One of the number, a young man with an interesting family, was an Atheist; he believed there was no God, and that man had no future existence. Although brought up in the most religious part of New-England, he owned no Bible, and had scarcely read in one

for the last twenty years. He began to attend the meetings with entire indifference, but God was pleased to show him the darkness of his mind, and the hardness, and wickedness of his heart. He sought relief by prayer, for the first time in his life, in the grove, on his way home from meeting alone, but he felt he could not pray. His wife at the same time saw her lost condition, and her need of a Saviour. They spent the night weeping and praying; it was not long before they indulged a hope that they were reconciled to God, and have since united with the church.

Another is a sea captain, about sixty years old. From early life he was trained to the ocean, and visited the different nations of the earth, and formed his conscience where the sacredness of the Sabbath, and Christian influence were scarcely known. He, like many others, sought a home in this fertile, extensive, and beautiful valley of the west. For the first year he resided among us, none of his family attended public worship, or the social prayer-meeting: hunting was his occupation for the Sabbath; and he freely indulged in the social glass with his companions. He possessed the generosity and public spirit which is peculiar to the sailor. He began to attend on the preaching of the gospel, and contributed to its support; he was all attention to the subject; never did I see him slumbering or inattentive in the place of worship; he and his family attended our special meetings; he was convinced that he was a sinner; he was open and frank in his inquiries after truth; he attended the meetings for inquiry; he believed, hoped he loved the Saviour, his cause, and his people; began family worship, and continues to be attentive to all the requirements of the gospel. He and his wife have united with the church. I might mention many other interesting cases of hopeful conversion; my object in mentioning these has been, to show something of the character of our population, and the importance of using the means of grace with those whom unbelief would regard as hopeless.

VIRGINIA.

FROM A MISSIONARY IN HALIFAX CO.

* * * * * I have been so much engaged in labours for some time past, as to have no time for writing, and I thank God I have not laboured in vain. The Lord has been graciously present by his Holy Spirit to revive his people, and save souls; in our Spring Hill church, in the months of November and December, we had a precious season of divine grace. The work was very much confined to the young ladies in our Female Academy, six of whom have become hopefully pious. There have been eleven hopeful conversions, nine of whom have connected themselves with Spring Hill church; three of them were coloured persons. To God be all the praise. Although the shower seems to have been partial, it has nevertheless been refreshing to our little church, and we feel much strengthened and encouraged. Our church has been more than doubled in number; we hope there are still others, who may soon connect themselves with the church.

Permit me here to say, that on Christmas day, the members of Spring Hill church contributed *twenty-seven dollars and fifty cents*, and requested me to present it to the Assembly's Board of Domestic Missions, as a *thank-offering to the Lord* for what he has done for them in the recent revival. I think the amount will be increased.

At the C. H. we are still encouraged in our labours; I think since my last report we have received three members there, and there are a number there seriously impressed, on the subject of religion. I have visited as much as I have been able, and find it pleasant, and profitable. I am more and more convinced, that a minister's usefulness among any people depends much on his pastoral visits, if they are of the right character.

TENNESSEE.

FROM A MISSIONARY IN BLOUNT CO.

Sacramental Seasons.

* * * * * I held a sacramental meeting at B****C***, at our usual time ear-

ly in the season; the services during the occasion, four days, were solemn and deeply interesting, particularly to Christians. Three persons were added to the church. The attendance was good, and I trust good impressions were made. I had a communion season at M****, the third Sabbath in August. The occasion was one of uncommon interest at that place; the Holy Spirit was evidently present; Christians were revived; and many sinners were awakened to a sense of their guilt. A deep, and I trust a lasting, impression was made in favour of God's truth. Many strong and deep-rooted prejudices against the plain doctrines of the Bible were done away, and souls were humbled at the foot of the cross.

With the assistance of a Brother, I commenced a sacramental meeting at B**** C***, the latter part of September; and on account of the evident presence and powerful work of the Spirit of God, the meeting was continued from Friday until the next Wednesday evening, when it closed, very much against the wishes of many, who, in deep anxiety, were inquiring what they should do to be saved. The meeting was resumed on the Saturday following, and continued until Monday evening. The Lord was evidently still present, and the number of inquiring souls was increased, as was also the number of those who professed to have experienced a change of heart. Although the number of those who profess to have a hope in Christ is not large, we rejoice in this day of small things, and hope, and pray that God will continue his own work. We thank God for what he has done, and our prayer is that he would do for us still greater things. * * * *

PENNSYLVANIA.

FROM A MISSIONARY IN NORTHAMPTON COUNTY.

* * * * I have just closed a series of meetings at Cunningham, which have been attended with very happy results; the meetings continued between two and three weeks, during the whole of which they were full, solemn, and deeply interesting. Eight have been received into communion in this church, and a number more are in a very interesting state of mind, some of whom have been before the Session, but whose cases were deferred for a further development and maturity of Christian character. Thus our little church here, which was organized less than twelve months since, consisting of eighteen members, now numbers more than thirty. Truly the Lord has been kind, for which we desire to feel thankful.

In Beaver Meadow Congregation, I consider things in an interesting state at present; I closed a series of meetings here about two weeks since, which, although not attended with such decided manifestations of good, had nevertheless the effect of awakening in the minds of church members, a higher degree of zeal, and activity in the good cause, and of producing in the minds of some, a seriousness which I trust will prove permanent and salutary, and result in their conversion to God. In Hazleton, where I preach once every fortnight, there is a growing interest in the cause of religion, and especially in the cause of Presbyterianism; there are other stations, at which I preach periodically, but of which I have nothing special to communicate at present.

MISSION ROOMS, PHILADELPHIA.

ACKNOWLEDGMENTS.

With no ordinary feelings of gratitude to God, and to the donors, we publish here, by way of acknowledgment, several notes, enclosing the amount specified, for the cause of missions in our own country.

Belvidere, N. J., Jan. 12, 1843.

A young woman who lives in my family, and supports herself by her own exertions from day to day, after reading an article in the last Chronicle upon the subject of raising \$50,000 for missions in our own coun-

try, immediately handed me the enclosed two dollars, to hand to the Board, as her free-will offering to that interesting object.

Yours, &c. ———

Gainsville, Alabama, Jan. 6, 1843.

I have just been reading the *Missionary Chronicle* for the month of January: towards the close of the number I see a request of the Board to raise the sum of \$50,000 this year for Domestic Missions. I rejoice to have seen it; and although my subscription to the Presbyterian Board at the monthly concert, is five dollars each month, yet I feel it a blessed privilege to enclose you the small sum of *five dollars*. May God incline the hearts of all who read this portion of the *Chronicle* to do likewise; and may he bless this small sum, and make it the means of leading, if it be but one poor soul, to seek an interest in the atoning blood of our blessed Redeemer, is the prayer of

A MEMBER OF THE PRESBYTERIAN CHURCH.
Greenville, Sampter Co., Alabama.

An humble family, in the Presbyterian Church, having read with deep interest the loud call for \$50,000 to advance the Redeemer's cause in our beloved land, enclose *ten dollars* for the Board of Domestic Missions.

Philadelphia, Feb. 6, 1843.

Freehold, N. J., Jan. 17, 1843.

The enclosed *twenty dollars* is for the Board of Domestic Missions.

FROM A FRIEND.

Twenty-seven dollars and fifty cents from the members of Spring Hill church, a missionary church in Virginia, a thank-offering to the Lord for the outpouring of his Spirit,—(see report of the missionary in the present number of the *Chronicle*). We would also mention here, a note through the post-office in this city, enclosing *eighty dollars* for the same cause, donor unknown.

These, and other donations, which have recently been received from persons unknown, to us, have greatly cheered our hearts—amidst the peculiar difficulties and trials with which our great and important work is now prosecuted; we hail them as

indications of good to the cause, and to our churches. They evince a willingness to make some sacrifice for Christ, and his cause—which is the true spirit of the gospel, and we rejoice in being able to say to the churches, that we are beginning to see unequivocal evidence, that *some* are waking up to the unspeakable importance of Domestic Missions. A *few* are beginning to feel that this cause is identified, not only with the *prosperity*, but with the *salvation* of our country; that this great country, with its immense moral wastes, has been too much neglected by the churches; that while American Christians have been sleeping, the enemy of all good, has been sowing tares in all portions of our land; and that if our land is to be saved from the most desolating evils, the friends of Christ and of a pure gospel must delay no longer, but come up to this work *immediately*, and with *their whole strength*. Beloved brethren, the work is *great*, and requires the aid of *all*; and it is *urgent*, and *will not admit of longer delay*. While *we sleep*, the enemy is *active*; while *we delay*, souls are *perishing*. The Lord is at this moment, in a very peculiar manner, prospering your efforts in this cause. He is pouring out his Spirit on our missionary fields. Read the accounts of revivals of religion among our missionaries. Had we room, we could tell you of many, many more—and never was a wider door open for extending the church than at this moment, did your Board possess the means. God is now *testing* his people. There is a pressure in the land; the times are hard; these are the very times to *test* the faith and love of God's people. In times of prosperity it is easy to give—it requires no self-denial, no sacrifice, to give when our coffers are full, and overflowing; it is when our means are limited, and we are straitened, that our faith is *tested*. Then, if Christ and his cause have the first place in our affections, it will be seen, in the cheerfulness with which we make sacrifices for the advancement of that cause; and then, too, in denying ourselves, for Christ and his cause, we may hope for his blessing, and at such a time, when many have it in their power to do but little, *all should do something*.

Receipts in the Treasury at Philadelphia, in January.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
Sandy Hill ch., per Rev. Thos. Bronson,	4 31
<i>Pby. of Albany.</i>	
Female Miss. Soc. of 2nd ch. Albany,	110 00
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
Monroe ch., N. Y., per Rev. J. J. Thompson, 5.75; Hopewell ch., N. Y., through Rev. D. Wells, 11,	16 75
<i>Pby. of North River.</i>	
Smithfield ch., N. Y., 23.50, also 10.00 paid to a mis'ry, by Pby. Total, 33.50; to const. Rev. W. J. McChord, an h. m., Newburgh ch., N. Y., by Rev. M. R. Johnson, 42.50; Newburgh ch. mon. con. 19.19; do. subscription, 10.00,	110 19
<i>Pby. of New-York.</i>	
Duane st. ch. N. Y., per Hugh Auchincloss, Esq., Mrs. Kinlock Stuart, 50.00 Hugh Auchincloss, 50.00; John Wurts, 25; Geo. Douglass, 25; Miss Post, 25; Jas. N. Cobb, 20; Miss Bronson, 20; David Lee, 20; Seth J. Grosvenor, 25; Silas Brown, 10; W. H. Smith, 10; Mrs. Bethune, 5; Mr. Lee, 2; Jas. R. Wescott, 1; J. S. Jenkins, 1; N. Wilson, 1; E. Muligan, 1; J. S. Sherman, 1; sundry donations, 136.87; total from the Duane-st. ch.	428 87
<i>2nd. Pby. of New-York.</i>	
Canal st. ch. N. Y. by a lady, 1; a member of the 2nd Pby. of N. Y., 30,	31 00
SYNOD OF N. JERSEY. <i>Pby. of New-Brunswick.</i>	
Fennington ch. N. J., to const. their pastor, Rev. Geo. Hall, an hon. mem., 50; Princeton ch. N. J., 100,	150 00
<i>Pby. of Newton.</i>	
Cash in hands of the treasurer of the Pby. 12.50; ditto, 25,	37 50
SYNOD OF PHILA. <i>Pby. of Philadelphia.</i>	
A member of the 6th ch. Phila. 10; a member of Central ch. per Rev. Dr. John McDowell, 20; coll. in Central ch. 48.02; Central ch. addl. Dr. John McDowell's sub'n., 10; Walnut-st. ch. Rev. Thos.	

Hoge's sub'n., 30; Central ch. addl. viz: Mrs. Plotz, 1; Sarah L. Smith, 1; Sarah Steinfelt, 1; total, 3; Central ch. Alex. Henry, Esq., sub'n. 100, (acknowledged in the Chronicle of last month under the head of Miscellaneous.)	111 02
<i>2nd. Pby. of Philadelphia.</i>	
Newton ch. Penn. to const. the Rev. Geo. D. Morris an hon. mem.	50 00
<i>Pby. of West-Jersey.</i>	
Cedarville ch., N. J., per Rev. Richard Curran, 6; Ladies Miss. Soc. of Bridgeton ch. N. J., per Rev. M. B. Hope, 25,	31 00
<i>Pby. of Newcastle.</i>	
Forks of Brandywine ch. their annual contribution through Dr. J. N. C. Grier, per Mr. Neely,	30 00
<i>Pby. of Carlisle.</i>	
Carlisle ch. Penn. per Robert Irvin, Esq. treasurer, 94.75; Dickinson ch. Penn. per David Glenn, 31,	125 75
SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Rev. F. Berryhill, rec'd. from his cong.	5 00
SYNOD OF INDIANA. <i>Pby. of Vincennes.</i>	
West Salem ch. Ia. per Rev. J. M. McChord	2 63
SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>	
Springhill ch. N. C. per Rev. A. D. Montgomery,	27 50
MISCELLANEOUS.	
Mrs. Gardiner, Chester Co. Penn. 5; a member of 6th ch. Phila. 1; an "unknown friend" through the post-office, 80; Mr. Woodán, Franklin, Tenn., 5; a young woman in Belvidere, N. J., 2; Mt. Hope ch. N. Y. addl. 25 cts.; "M." N. Y., 30; "R." N. Y., 100; through the Bank of New-York, 5; a member of the Pres. ch. at Gainsville, Ala., 5; donation of Dr. W. A. McDowell, Cor. Sec., 100,	353 25

Total \$1633 77

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN JANUARY.

SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Rev. Messrs. Dunlap and Smith, 4; Frank lin ch. bal. 6.50,	10 50
<i>Pby. of Cincinnati.</i>	
8th ch. Cincinnati, bal. 4.50; Springdale ditto, 20; Pleasant Ridge, 15.75; Somer set ch. per Rev. S. Gazley, 1.50; Pisgah, per do. 3; Reading, per ditto 4.50; Bethel, per ditto, 75 cts.; Williamsburgh, per do. 25 cts.; Feesburgh, per do. 8.35; Monroe, per do. 2.52; Mt. Carmel, per do. 6.45 Goshen, per do. 1.70; Hopewell, per do. 6.35; Rev. S. Gazley, 5,	84 63
<i>Pby. of Oxford.</i>	
Oxford ch 24; Hamilton and Rossville, 24.50	48 50

SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Rev. J. Wood, D.D.,	5 50
<i>Pby. of Madison.</i>	
Lancaster, per Mr. T. C.	4 75
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Rev. W. L. Breckinridge, 20; Shiloh and Olivet, bal. 18.87	35 87
<i>Pby. of Ebenezer.</i>	
1st ch. Covington, Ky,	13 00
SYNOD OF W. TENN. <i>Pby. of Western District.</i>	
Mt. Bethany, per Rev. S. W. and C. S.	68 00

Total \$270 75

WILLIAM GARVIN, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, IN JANUARY.

SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>	
Plum creek cong. per Rev. Mr. McClung, addl. 20.25; Ebenezer cong. per John Leard, 11,	31 25
<i>Pby. of Redstone.</i>	
Long Run cong. in part, 41.40; Sewickly Run cong. in part, 26.03,	77 45
<i>Pby. of Ohio</i>	
1st ch. Allegheny city, per Alex. Campbell, 116.88; East Liberty cong. addl. by Rev. Mr. McIlvaine, 23; Millers Run cong. 12; Racoon cong. 33.43; Ladies' Miss. Soc. of Racoon cong. 43; Sharon cong. in part, 17.24; Montour's, in part, 6.05,	261 00

SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Washington ch. 64.35; Ladies' Miss. Soc. of do. to const. Mr. Chas. Hawkins, 50; Pigeon creek cong. addl. 29; Female Miss. Soc. of Washington, 15.50,	156 75
<i>Pby. of St. Clairsville.</i>	
Cadiz cong. per C. C. Sloan,	5 00
SYNOD OF OHIO. <i>Pby. of Lancaster.</i>	
Barlow cong. Ohio, per Rev. Mr. Annan,	4 00
Total \$538 05	
BAILEY & CO., Treasurers.	

THE
FOREIGN MISSIONARY CHRONICLE.

APRIL, 1843.

MISCELLANY.

LETTER FROM THE REV. DR. DUFF,

CONCERNING

EARLY MARRIAGES AND WIDOW-HOOD, IN INDIA.

A friend has called our attention to the following letter of the Rev. Alexander Duff, D.D., of the Scotch Presbyterian Mission, Calcutta. It treats of the early marriages, and the prohibition of re-marriages, of females in India—subjects deeply affecting the condition of woman, the general state of society, and the spread of the gospel among the Hindus. Though somewhat long, this letter is well worth perusal.

CALCUTTA, CORNWALLIS SQUARE,
Sept. 16, 1842.

MY DEAR DR. BRUNTON,—In common with yourself and other friends at home, we feel strongly that the cause of Indian amelioration cannot progress *satisfactorily*, so long as the female half of the population are abandoned to ignorance, superstition, and vice. Our heart's desire and prayer to God have ever been, that, in the course of His gracious Providence, a door of access, large and effectual, might be opened up to the understandings and the hearts of these degraded millions, so influential for good or evil. Our desires and wishes, however, are not like the volitions of Deity—omnipotent. It is our duty, therefore, to persevere in *prayer* and in *effort* too—even though these should not be *immediately* followed by the longed-for results. To be hewers of wood and drawers of water, in connection with the rearing of Jehovah's spiritual temple in the realms of gentilism, is an office not to be despised, merely because there are higher offices which we might covet as more honourable and desirable. The grand thing is, habitually to *act with faith and patience* in *waiting* upon that God whose alone are "the times and the seasons," as well as the blessed "increase"—doing what our

hands find to do with all our might, however feeble, however humble, however apparently insignificant—in the full assurance that we shall reap, if we faint not;—and that the crowns of immortality will be massive and bright, not so much in proportion to *present visible success*, as in proportion to the *manifestations* of our *faith*, and *self-denial*, and *zeal*, and *love*.

To the *leading* and *peculiar* obstacles which interpose throughout India generally, and Eastern India in particular, in the way of an *extensive, successful, and thoroughly satisfactory* education of females, it has been my lot often to advert. And I am grieved to state that, in this part of the country, these obstacles, especially as regards the more respectable and wealthier classes, present a front which, to the outward eye of sense, looks as insuperable as ever. The eye of faith, however, sees it in a different light; and even the eye of reason, aided by past experience, can detect latent elements, whose augmenting energy prognosticates the certainty of coming change. Still it would be neither pious nor wise to overlook or to make light of the real difficulties of the case. Those who do so, must inevitably be covered with the confusion of disappointed hopes, and the bitterness

of unverified anticipations—a disappointment and bitterness which they might have been spared, had they soberly reflected that visions of facility and success, resulting neither from *enlightened faith* nor *patient labour*, must ever be destined, like Jonah's gourd, to spring up in a night and perish in a night.

Amongst the obstacles now alluded to, there are *two* on which I do not remember having previously expatiated. It is proper, however, that they should be made known and distinctly understood. I refer to “the *early marriages* of Hindu females;” and “the absolute restriction that is laid on the re-marriage of widows.”

First. By what is regarded as religious law, hereditary custom, and immemorial usage, all Hindu females *must* be married ere they reach the years of puberty. The existence, consequently, of such a being as an “old maid” is, in this part of the world, a phenomenon wholly unheard of. In point of fact, the greater proportion by far are married *before* they are *ten* years old; numbers *before* they are *eight, six, or four*; and not a few *younger still*. Nor is this marriage, as is often supposed, a mere betrothment, from which either party may subsequently resile, with no other obstruction save that of breach of faith or loss of honour. It is, in the eye of religion, law, and social morality, a *real* marriage; and is universally held as religiously, legally, and socially binding. The parties may not, from disparity of age or other circumstances, immediately or even for years, live together as husband and wife. But, the prescribed marriage ceremonial having been duly celebrated, the conjugal relation has been indissolubly established; and when the parties choose to become householders, there is neither the performance of new marriage rites, nor the repetition of old ones. From this statement it follows, that should the husband-boy die ere he attain to manhood, the wife-girl or infant becomes a widow ere she reach to womanhood. And once a widow, she is doomed, however juvenile or infantile, to remain such all her days. From the same statement, it may readily be inferred that, with Hindu parents, their

first, and last, and whole duty towards a daughter is, to secure for their young daughter a suitable match; or, if not a suitable one, any match rather than none. To aid them in gaining the supreme object of all their cares and anxieties, there is a class of men whose *sole profession* is to institute inquiries, bring reports, communicate intelligence, and, by sundry other means, prove helpful in proposing and effecting matrimonial reliances. And such is the strength and might of hereditary sentiment and social feeling on the subject, that rather than incur the insufferable disgrace of having a daughter unmarried beyond the age of puberty, parents would connive at the ruin of her virtue, the sacrifice of her happiness, or even the destruction of her life. Now, let any one endowed with ordinary perspicacity, reflect but a moment, and he cannot fail to discern what a stupendous barrier is raised by this unnatural and wide-spread system in the way of female emancipation by means of educational improvement. Think of the low, grovelling emotions that predominate in the breasts of parents and child; think of the multitudes that are thus hurried into early seclusion, and cut off from the possibility of receiving instruction, during the tender years of childhood and infancy! What a blighting of the mental faculties! What a deadening of the moral feelings! What a withering of the kindlier affections! What a quenching of the more genial sympathies! What a generating of imbecility and decrepitude! What a perpetuating of ignorance without a spark of rational bliss; and of superstition without a gleam of heavenly promise! But I leave it to imagination to follow, if it can, and realize in any adequate degree, the magnitude and extent of the soul-harrowing spectacle.

Secondly. From the representation now made, it is clear that, throughout India, thousands and tens of thousands annually become widows in their childhood, or even in their infancy. Now, the evils of this system, bad as it is, are greatly aggravated by the peremptory and “absolute restriction against the second marriages of these widows.” With certain local or

trivial exceptions, such restriction is absolute and general among the different classes and castes of the great Hindu family. In Bengal, it may be said to be universal. In a pamphlet recently published by the late Mr. Wilkinson, of the H. C.'s Civil Service, one of the most intelligent and generous of secular philanthropists, he declares, that the noxious restriction which dooms so many myriads to perpetual widowhood, privation, misery, and vice, is rigidly observed by all the more respectable tribes of Rajputs; by almost all the tribes of Bunyahs, as well those who follow the Brahmanical doctrines, as those of the Jain persuasion; and also by the Kayuths and Khetrees of Upper India. "So deeply rooted," says he, "in the hearts and heads of all who observe the custom, is the prejudice in its favour, that a Rajput of family, when anxious to show his supreme contempt of those poorer tribes, whose necessities have compelled them to abolish the restriction,—fancies he most briefly and readily conveys the idea of degradation, when he tells you that they have recourse to '*the re-marriages of their widows*.' The great majority of the women themselves, whose unfortunate position in society affords matter of so much regret to any discerning friend of India, would greet the announcement of their recovered liberty with reproaches and execration. The boon we would bestow, they would regard as a liberty to abandon a high and much valued privilege. Nay, even the very wanton, who, detected in her course of profligacy, has utterly and irrecoverably forfeited her position in society, and has become a concubine or common prostitute, still thinks that one step down the ladder of degradation remains to be taken, whilst she has not been guilty of a second marriage. Such is the force and depth of the existing prejudice on this subject."

Of the contagious influence of living example—the assimilating power of familiar usage—the overcoming potency of the traditionary and consuetudinary, when brought into perpetual collision with merely written or statutory law—the present subject furnishes a striking illustration.

This is clearly and forcibly stated by the author already cited: and what he avers from large experience, respecting Upper India, holds equally true throughout the Gangetic provinces generally. "Whilst the Musalmans," says he, "have not failed to work a gradual change in many other habits and practices of the Hindus, and to communicate their own mode of thinking to them, in regard to this matter of re-marrying their widows, Hindus have, on the contrary, made *complete converts of all the more respectable Musalmans of India*. They now regard the re-marriage of widows, though *sanctioned by the example and word of the prophet himself*, as *utterly degrading*. I feel assured, that there is no Musalman of any respectability, in India generally, nor even a widow in any family of respectability or rank, who could be induced seriously to entertain the question of re-marriage; so inseparably connected with the idea of degradation, indelicacy, and loss of caste, are all their associations of re-marriage. This restriction, indeed, forms the single distinction, characteristic of the difference between the rich and the poor, between those of high and those of low degree. The rich and powerful neither possess, nor pretend to the possession of the improved and moral principles or superior attainments and accomplishments which it is the aim of education to give. They rather boast in their utter want of education; and aver that God allotted the sword and spear to them; whilst the pen and the pottri were for Mutondias, and for poor begging brahmans. When an individual of those poorer tribes, in which re-marriages (from necessity) prevail, rises to wealth, he will sometimes show his refinement and respectability, by refusing to allow his widowed daughter to re-marry."

Now, let any person possessed of common understanding and the most elementary knowledge of human nature, try to conceive what must be the inevitable result of the unnatural system, created by the *twofold law of early marriage and perpetual widowhood*. Alas, humanity shudders at the amount of *corruption and*

demoralization which it unfolds! Is this mere inference or theory only? Would to God that it were! But it is not so! Hundreds and thousands of Hindus and Musalmans there are now, who do not scruple to lift up the veil of domestic secrecy, when interrogated in a friendly manner by Europeans. These impolitic and unwise laws, and prohibitions, and the miserable lot, especially of widowed infants, have tended to excite the commiseration of some of the more humane members of the native community; and have led them to advocate the abolition or modification of such barbarous and degrading usages. Amongst these, a learned brahman of Nagpore, a man of rank and wealth, held in great and general respect, a son, too, of the late minister of the late Rajah of Nagpore—deserves to hold a distinguished place. Urged to stand forth as the champion of the rights of the females of his caste, solely by feelings of humanity and the hope of inducing his countrymen to open their eyes to the endless and various evils and degradation brought upon them and upon society in general, by the unnatural law prohibiting the re-marriages of widows, he has written an elaborate and masterly essay, in which, with peculiar tact and freedom, he inveighs against the impolicy and cruelty of the prohibitory law. He does so on such specific grounds as the following; which he illustrates and enforces at great length, viz:—"that it (the said law) disappoints some of the palpable purposes of the Creator, in having sent them into the world—that it inevitably leads to great moral depravity and vice on the part of those widows—that it inevitably causes an incalculable amount of infanticide and other atrocious crimes—that the maintenance of these widows in an honourable and virtuous course of life, causes a ceaseless though fruitless anxiety to their parents, and parents-in-law, &c.; and lastly, that these widows, inevitably rendered corrupt and vicious themselves by the hard and unnatural laws operating on them, cannot be prevented from corrupting and destroying the honour and virtue of all other females with whom they associate."

Such is the frightful bill of indictment brought by a brahman of rank, wealth, and respectability, against one of the most iniquitous of the social laws under which his unhappy country has for ages groaned;—laws, the disastrous consequences of which his every prejudice and bias must have led him rather to conceal, palliate, or deny. That the picture is in no way surcharged or exaggerated—that it even falls *far short of*, rather than goes *beyond* the dire realities, is positively affirmed by Mr. Wilkinson from his own long and large official experience as a British magistrate. Yea, more, to prove beyond all debate the awful extent of demoralization to which the whole system unavoidably tends, he minutely and circumstantially describes about a dozen cases of singular barbarity, disgusting incest, or horrid murder, springing *solely* out of that system, which challenged his judicial investigation, during the few months immediately preceding the composition of his own pamphlet. Well then might he, on reviewing the entire subject, conclude with the weighty and practically important reflection, that "those friends of infant or juvenile education, who maintain that the character and conduct of the man or woman is formed by the education and training of his or her infant years, will seek no other cause for the existing depravity of the Hindus, beyond the obvious cause, that their early years are consigned to the care of mothers, aunts, or sisters, thus unavoidably corrupted and demoralized."

Who can delineate the manifold evils which necessarily arise from such a hateful social economy—from such vicious social laws and usages? an economy wholly at variance with the dictates of reason and the promptings of nature—laws and usages, the joint result of the priestcraft and ignorance, the tyranny and superstition, of three thousand years. Or, who can adequately conceive the amount of fatal counteraction and resistless antagonism which these *at present* oppose to the *general cause* of female education? Would I, then, give way to *discouragement* or *despondency*? God forbid. If I

my own heart at all, I may truly say that to the *sentiments* which these words symbolize I am an utter stranger; that the words themselves have never had a place in my practical vocabulary. My own principle has been, is now, and ever will be, to work on, *as, where, and how I can*; and when I do nothing, to betake myself to *rest*: and the burden of my prayer is, that the Lord might endow me with the *gift of patient waiting*; that He may be enabled, in His own good season, to fling open the gates of brass, and wrench me under the iron fetters—to bestow the necessary light, to enable me to recognize working, and the necessary grace to seize the providential opportunity. “The Lord God omnipotent reigneth,”—then why be *discouraged*? As sure as He liveth, “all the kingdoms of this world shall one day become the kingdoms of our God and of his Christ,” then, what room for *despair*? Was it enough to animate the drooping pilot in a storm, to be told that he carried his ship and his fortunes in his tempest-torn vessel?—and ought it not to be more than enough to rebuke our despondency, and light up the torch of hope, to be assured that we carry Christ and His glorious destinies, as Mediatorial King and Governor, in the ark of the everlasting covenant; in which we have ourselves embarked, and in which, amid storm and tempest, we may safely pursue our voyage of God-like benevolence to the uttermost ends of the earth?

Do any still crave for *sensible* and *visibly-encouragement*? Does not the production of such an essay as that of the celebrated Nagpore brahman supply something of this sort? And does not the fact, that he is only the representative of a class which, though as yet not very numerous, is sure to be on the increase, furnish something additional in the way of reasonable expectation? In Calcutta alone, there are hundreds or rather thousands who, in consequence of English education, are thoroughly *persuaded in their own minds* of the radical evils of the system of early marriages, and perpetual

widowhood, and exclusion from the blessings of instruction; but, not having attained to that glorious freedom wherewith Christ maketh his people free, they are still *practically* in bondage under the hereditary yoke—*practically* afraid to encounter the odium and disgrace which might be entailed by their breaking away from it. This want of *moral fortitude*, in spite of the clearest *intellectual convictions*, has recently received a striking illustration. A wealthy and liberal minded native gentleman, Babu Mutilal Seal, offered, by public advertisement in the newspapers, the handsome premium of *ten thousand rupees* (about \$5000) to the first respectable Hindu who would be enterprising enough to brave the scorn and prejudices of his countrymen, and ally himself to a widowed bride. Surely, the very fact that *such* a proposal should have been seriously made, must tend to lay open the minds of many to the *unique* state of things with which we have to do. Though thoroughly cognizant of the sensation produced by it in Hindu society, I prefer by way of remembrance conveying the facts in the language of one of the first converts of your mission—the Rev. Krishna Mohan Banerjee. “The subject,” says he, “became a prominent topic of conversation from one end of the town to the other. Plans began to be projected whereby to remove the inhuman restrictions of which a large portion of native females had long been the unhappy victims. Meetings after meetings, committees after committees, councils after councils, were held, in order to devise the most feasible means whereby to lead widows to the hymeneal altar. But the moment *theories* were found ripe for *practice*, the most insurmountable obstacles were experienced. Against the tide of popular opinion every one advised his neighbours to contend; but none had the fortitude to buffet for himself. The consequence was, that *nothing was done*; though much sympathy was gallantly *expressed* for the weaker sex. Along with the subject of the remarriage of Hindu widows, that of native female education was much canvassed. The propriety of instructing wives and

daughters was acknowledged by all. Much concern was expressed for the intellectual degradation of those, who were intended by Providence to render the domestic circle a scene of rational enjoyment and soothing comfort. The existing evils proceeding from female ignorance were loudly deprecated; and extreme anxiety was professed for the removal of female misery. As the only way of effecting any improvement, private instruction was pronounced to be alone feasible; and funds were promised for the employment of suitable tutoresses for the purpose. But the dread of opposition from the great bulk of the Hindus prevented the execution of the plans."

Some may be apt to say, Where is the mighty encouragement in all this? They ought to remember that the *value* of such embryo movements is *wholly relative*; not to be judged of by reference to the standard of things at home, where *general* education has for centuries been the *law*—but solely by reference to the *antecedent state* of things here; where, by immemorial usage, which Manu, the great Hindu lawgiver, declares to be "transcendent law," the education of the female sex, as well as other rights, have been entirely neglected, or absolutely prohibited. *Incipient* symptoms like those now adverted to, one is glad to hail, on somewhat of the same principle as the weary husbandman, after a long drought and treasureless sky, hails the first small cloud as the prognostic of gathering rain; or as the jaded traveller in the desert, after marches of parched barrenness, hails the most dwarfish and stunted palm-tree as an indication that water is not far underneath; or as the shipwrecked mariner, on some lonely and desolate shore, hails the first fresh burnt ashes as a sign that human beings are nigh at hand.

Besides what has now been related, I may farther state, that within the last fortnight the subject of female education has begun to be seriously discussed in the native newspapers. One of these argues decidedly in favour of it; and even asserts that there is a *secret society* among the educated Hindus, for *privately instructing* their young daughters, and other female relatives, and that, by and bye, the world will hear of its doings. Other papers, of course, oppose the attempt, as contrary to prescriptive usage, and to the spirit of the Hindu Shastras. Others, again, seem to steer a middle course; and may be considered as neutral. Are not these discussions also symptomatic of approaching change? Well, then, let us banish all despondency; do what little we can for the present; and patiently, yet hopefully and longingly, wait for the day when the sluices of inveterate prejudice shall be thrown open; when the marsh of accumulated errors shall be drained, and the streams of true knowledge shall freely flow in, to occupy their place, replenishing and fertilizing the soil of every heart.

Things are proceeding with us as usual. The Institution continues, in spite of its Christianizing tendencies, highly popular with the natives. In proof of this I may state, that, on the first Monday of this month, there were upwards of a *hundred* new applicants for admission; of whom not above a third or fourth part could be received for want of room. Still, another baptism would temporarily put many to flight. Well, well!—Meanwhile, truth, divine truth, is being largely communicated to many an opening mind; and may the Lord bless it all in due season.

Ever yours, affectionately, &c.
Miss. Record, Dec. 1842.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

AFRICAN MISSION.

SETTRA KROO: JOURNAL OF THE REV.

R. W. SAWYER.

(Continued from p. 85.)

Aug. 21, 1842.—Every day brings with it increasing evidence of the importance of this mission. If it can be permanently established, there can be no question of its proving a fountain, from which shall proceed streams that shall make glad hundreds and thousands—yea, millions of immortal beings. The people of this country have no steam-boats nor railroads, still they travel a great deal, and their intercourse with other tribes is very great. Since I have come to this place, one man came four days' journey to see the Mission-House. They who live in the interior are compelled to come to the towns on the beach for the supply of their wants; so that if the church of Christ is established in this place, the spread of the gospel into the interior will be very natural and easy, if not necessary. And why cannot the church of Christ be established in this place? May God grant that the answer may no longer be a want of money and of more willingness to suffer for Christ's sake and the good of souls!

This people, judging from the experience and information I have been able to gain, I believe think themselves superior to most of the colonists, as well as the surrounding tribes. Since Peter left to visit his friends, a young man from Sinee has been teaching the school; but I shall have to dismiss him, as the boys do not and will not consider him other than their equal, although he has had considerable experience in teaching. Another instance which occurred in my presence a few days since, will serve to show that my belief is not without foundation. A colonist man in the employ of the mission contradicted my head man. The immediate inquiry was, Do you know to

whom you are talking? The Kroo-man then told him that he wanted sense or he never would have done so to a Settra Kroo-man; called him hard names, &c.; although the colonist is a man considerably advanced, and a person that has a very good opinion of himself; and he charged him, in short, by every consideration, never to do the like again. This feeling is perhaps increased by the treatment the natives almost invariably receive, from part of the colonists. The most wealthy planter of the southern states does not make a greater distinction between himself and his slaves than some of the colonists make, or suppose to exist between themselves and the natives: I have heard the natives ridiculing the same feeling. "Well," said a shrewd native man, "they (the colonists) call us negro and black men;" and with a loud laugh he exclaimed, "What are they?" Another sneeringly said, "Why, they *think* themselves *white men*."

As it respects the establishment of a mission in the interior, we think a long period will have first to intervene. A decided and lasting influence over the inhabitants on the coast must first be gained, before even an attempt to civilize and Christianize the Bushmen (the name given to all persons living 25 or more miles from the coast) can be made with safety, to the lives or property of the missionaries. War between the two is almost constant; even when it does not exist, the inhabitants of the coast are constantly committing depredations upon those of the interior. In every way possible, the former seek to take advantage of the latter.

I think it would be well to form a station at Nanny Kroo as soon as the Board can make it convenient. The distance from Settra Kroo is sufficiently great, being eight or ten miles, and the place, in itself considered, is very important; but especially is it so with reference to access to the interior of the country. The peo-

ple, too, are willing and anxious for such a measure, (if it be proper to use these terms, in speaking of the desire the heathen manifest for teachers and preachers of the word.) A station formed at Nanny Kroo would add very much to the strength and influence of the mission in this place. If successful, the two would probably in the course of three or four years secure a permanent influence over all the intervening and very important country, as well as over that on each side of them to a considerable extent; which being once acquired, a wide and an effectual door for the spread of the gospel in Africa would be opened.

This is a work so momentous in its consequences to millions of benighted, degraded, and now hopeless souls, and so intimately connected with the glory of the Saviour in the extension of his kingdom, that the church might not, with impunity, refuse to engage in it, were she absolutely certain that, to accomplish the same, would cost the lives of hundreds and of thousands of the very best of her sons, as well as millions of her treasure.

23.—King Peter came to-day and forbade the men disturbing a certain bush, where, he said, the devil resided and held conversations. He told the men he was a king, and therefore they should obey him rather than myself. Mr. Watson, a colonist, told him he thought not, and commenced cutting. The natives were afraid to touch the bush, except as I went ahead of them. The bush was about 25 or 30 feet in circumference, and so thick as to make it dark in the interior. King Peter said his father was accustomed to worship at that place, and taught him and his people to do the same: that his father and he had often brought wash-bowls and plates, and poured out rice and liquor for the devil. (Their manner of worship is to prepare food and drink and leave it at the place of his majesty's abode. They pour out the liquor, and break the basins and plates, lest themselves or others should steal them.) What they will do now that the bush is all cleared away I know not.

24.—Finished cutting the bush and woods which shut out the sea-breeze from

the mission-house. This, though an exceedingly unpleasant and long job, was, nevertheless, very necessary for the comfort and health of the mission family. Before, we could scarcely see any part of the ocean, unless from the upper part of the house; now nothing obstructs our vision from extending itself to the utmost.

25 and 26.—Spent in getting timber for the garden fence. For three or four weeks, and indeed since the 10th of July, comparatively little rain has fallen. But for the want of plank and timber, the house might have been, instead of its remaining in *statu quo*, nearly completed.

27.—Was observed as a fast-day, preparatory to the communion on the Sabbath following. Paid the native workmen on Friday evening for Saturday, with which they seemed peculiarly struck; and I have no doubt, on that account, they made more inquiries concerning our manner of spending the day. Some of them came to meeting in the afternoon.

28.—Is memorable for its being the day on which the Lord's Supper was, for the first time, celebrated in the Kroo country. We had felt as if we could not have a communion, the number of the professed disciples of Christ being so very small; but the day proved a precious season to us all. Mrs. Sawyer said she had never enjoyed so sensibly the presence and love of the Saviour. One of our boys, John C. Lowrie, seemed favourably impressed, and told me in the evening, that when he saw us communing, he resolved to join the people of God by the next time. In the morning he had come to me, and apparently much affected, said, "I will be a son of God—God is my father," &c. He is daily in the habit of secret prayer, and reading the word of God. We hope well of him, though not without trembling; there are so many temptations in his way, and so many endeavouring to lead him astray.

I have under charge three boys, who have been members of Mr. Wilson's school. J. C. L. and Jonathan P. Alward have been mentioned, the other, bearing the name of Dr. Charles Hodge,

of Princeton, is about sixteen years of age, and, like the others, is naturally a very promising boy; he is quite a good scholar, though at times he is rude, and disposed to be refractory. I know you and the Christian friends at home will remember these three boys at the throne of grace with a special interest. Do not forget that the present is the most critical period of their lives, and that every day the agents of the devil (in human form) are seeking to lead them in the ways which take hold on hell.

29 and 30.—All of us are longing and hoping for papers from the Board and our relations. We have been for some time expecting the newspapers and Chronicles, at least ever since the receipt of yours of March, in which was mentioned that a company of emigrants would sail some time in June.

30—in the morning: a vessel lies at anchor, and the spy-glass declares her to be from our own dear native land. The head man is immediately sent, and after about two hours spent in deep anxiety and suspense, we are happily relieved by the arrival of Captain Brown, bringing to us as he does papers and letters, and (what we did not expect until the arrival of the new missionaries) an ample supply of provisions. I need not tell you the day has been to us a day of joy and of thanksgiving. We feel like rejoicing and giving thanks for many days. O, if our dear relatives as well as our friends knew what an unspeakable luxury it is for us to hear from them, methinks they would not write so few letters.

Sept. 4.—Sabbath day. Had worship as usual, and in the afternoon had Sabbath-school. In the morning was quite unwell, having had a chill the evening previous; after worship found myself better. Spoke from the words—"But grow in grace, and in the knowledge of the Lord Jesus Christ." I think growth in grace, and in the knowledge of Christ never appeared to me so desirable. Had a most pungent sense of my sinfulness and of my short-comings in duty. I hungered and thirsted after righteousness, and resolved to study more the gospels

which contain the fullest account of Christ and of his doings. The smallest incidents in the life and death and ascension of Christ, have of late, more than at any time in my life, appeared as having great importance attached to them.

5.—Commenced the garden fence. The day being overcast, I was enabled to assist the most of it in nailing on the pailings. The piece of ground selected for a garden lies N. E. of the house, and contains very nearly one acre; which will be quite sufficient for at least the first two or three years, by which time a new fence will be needed. The mission family has endured a great privation in the want of vegetables and of such things as grow in the garden. The natives have actually suffered themselves from want; and therefore have, comparatively, furnished us with nothing.

I intend to plant as large a piece of ground with potatoes and cassada as possible; also to purchase an ample supply of rice, for which I shall have to send to Cape Palmas. The Kroo people have depended very much for their supplies upon the Bush-men, and war at present existing between the two, the former have no more provisions than they will require for their own use. They have never raised the potato.

6.—War dashes or presents are again solicited; but upon being refused, they are purchased by the persons demanding them. In the evening I have a chill.

7.—Morning. I feel much better, but not well enough to be out with the men; consequently the forenoon is spent in writing, and the afternoon is occupied in attending upon calls, and in fixing things about the house, and in watching our things. O, how very little our friends at home know of the reality of dwelling amongst heathen. We are obliged to lock up *every thing*, and to carry or conceal the keys. The natives will take keys in preference to almost any thing—they wear them for ornaments. If any thing is left out of doors, close watch must be kept, or the risk encountered of losing the article. If we are wronged and abused, the only redress, in most cases, is to bear

it as patiently as we can. I hope our Christian friends will pray especially that we may be patient and meek; for we need all the patience of Job connected with all the meekness of Moses. In short, we live in the midst of a people without *the knowledge* of the true principles of justice, and who are virtuous and friendly only as they are paid for it. Do not such a people need the gospel? And would not the inhabitants of the States, in time, sink as low as they, should *the gospel* be removed?

8.—The native men having completed their part of the garden fence in the evening, celebrated the missionaries in song in front of the mission-house. Their manner of doing it was as follows: a part of them formed themselves into a ring, and remaining stationary, continued singing and playing; another part locked arms, and marched back and forth, playing and singing differently from the first part. The head-man, who stood by himself, at the close of each strain, ran into the ring, and added something like a chorus. This they continued for more than half an hour; and though their voices were so elevated as to be heard at a great distance, the music they made was rather pleasant than otherwise. It was some time before I learned that this is one of their principal modes of expressing commendation. At the close, each one received a small present, and all went home apparently cheerful and happy. O, that they were really so. Our attachment to this people is daily increasing; not so much on account of their virtues, as on account of the increasing hope that this mission will eventually do them great good. I have lately felt much assured of the success of the gospel in this place. Indeed I can no longer doubt that God has in store a blessing—a great blessing for this people; if I should, I would be chargeable with denying the connection between prayer for and the reception of his blessing. For certain it is, at least to my mind, he never would have excited so many of his people to *continue* in prayer for a particular object, if he did not intend to grant the thing desired. Let none, how-

ever, be disheartened or disappointed if dark days and darker nights intervene.

9.—To-day moved the cook-house to a greater distance from the store, in which are the most of our provisions. Now the store, standing alone, will be in no danger of fire; unless the man who continues to threaten setting on fire the mission-house should be permitted, by the Lord, to carry out the feeling of his heart; we hope in God this will not be the case, at least in our day. He is a bad and a dangerous man; but the Lord reigns.

10.—Engaged with the native men to build a native house for the workmen and boys to sleep in. This is what is very much needed. All have to sleep in the mission-house or in the cook-room; which makes it very unpleasant, and almost impossible to keep the house in order.

11.—Sabbath evening. We have enjoyed the peace and quiet of the day; and though shut out from the society of our friends at home, we have not been cut off from enjoying the blessings of the gospel. When we first came to this place, we were much annoyed by persons bringing things to sell, and by others calling to see the house on the Sabbath. For the last month and a half nothing of the kind has taken place. About the 1st of July, there being one Sabbath morning a large public palaver in town, and a bullock having been killed for the occasion, the king sent one of the head men with a choice piece to the mission family. After explaining to him the nature and institution of the Sabbath, I sent him away, telling him to thank the king for me; and to explain to his people why I did not accept it. Since then we have not been disturbed on the Sabbath, except by persons from a distance.

12.—This day finished the garden fence and commenced the garden. If our new missionaries should not arrive until January, we hope to treat them to some of its productions; and may it prove a great blessing to others if not us. I have had great satisfaction in preparing it, conscious as I was of my being engaged in a good work for some body; on

three sides, the fence would not disgrace any garden in the States. The remaining side was built by the natives; but it is strong and will be durable. The location of the garden is also beautiful; and all things taken together, it adds much to the appearance of the place, and makes us feel more than before as if we were at home. Should life and tolerable health be spared to us, and father — not visit us, before this time next year, we think as comfortable and as pleasant an abode will be presented to his view as missionaries have reason to expect or ought to desire.

I mentioned in one of my communications to you, that the heathens generally believe that missionaries are paid large salaries from home. This opinion, I think there is good reason to believe, is losing ground; but other reasons are now assigned for the missionaries' conduct in leaving all to live, labour, and die amongst the miserable heathen. In a conversation with a company of native men this evening, the idea was advanced, that if missionaries did not receive pay from home, the name and influence which they gained was more than sufficient to compensate them. I had been endeavouring to persuade them of the duty of the heathen to support their own schools and missionaries, when one of them replied— "If I could make all these Kroo-men obey me just as you can, and if I could be talked about as much as the Kroo-men and the Bush-men talk about you; and especially if, in addition, I could have good food and clothes, I should think my compensation sufficiently great."

One of the head men came to me to-day, and demanded, for the fifth time, (having been each time positively refused,) money sufficient to defray the expenses of clearing and burning his farm, assigning as the principal reason that his boy attended my school. He left in quite a rage, because of my telling him just what I thought of his conduct, and how he would be regarded were he in America or England and should so conduct.

13.—King Peter being somewhat angry on account of his receiving no dashes,

came four or five days ago, and told my head-man his son must be a second head-man for the mission; but said nothing about the wages his son was to receive. To-day he came again to the house, and without saying to me so much as good evening, he commenced in quite an angry tone, talking to Sancho. The substance of his conversation was—I sold the land to the missionaries, and I am king; and therefore I have a right to say, and Ido say, my son *shall* be a head-man for the mission, and shall receive fifty cents each day for his services, whether he work or play. (It is impossible to get him to work more than one half of the day.) After trying for some time to reason with him, telling him I did not want more than one native man for a head, &c., but entirely to no purpose, I told him he had been paid for the hire of the land, and had given a deed to the mission; and as to the matter in hand it was none of his business. That King Peter, King Necka, the governor, nor any one else, except myself, had a right to say who should and who should not be employed to work; and so saying, I went into the house. Greatly enraged, he attempted to follow, but was prevented by Mr. Johnson; and in a little while he went away. In the evening I saw him in town, but thought it expedient to pass him by without notice. Perhaps I did wrong; but I am sick and tired of his attempted downright impositions, and I am fully satisfied, that in the language of the old proverb, if an inch is granted, a mile will be taken. It is not long since he forbade me repeatedly employing any person to work or engaging in anything without first having consulted him.

14.—Planted some potatoes, and a large patch of beans, and had a large mess of green beans, purchased of a colonist woman living amongst the natives and as one of them, for dinner. They served to remind us forcibly of home.

15.—Planted a large patch of peas; but am somewhat in doubt about the seed, whether it will come up or not. Hope our dear friends will frequently send us supplies of fresh garden seeds, inasmuch

as seeds in this country very soon lose their vegetative properties. This morning King Peter came to the house apparently in a very good humour; but he received quite indifferent treatment, lest he should continue of the opinion that we felt ourselves entirely dependant upon him. The truth is, I dare not treat him or any other with too much kindness. If I should, many of them would make it convenient to call regularly at meal time. For some time after Mr. C.'s death, King Peter visited the house as often as every morning and noon. One Kroo-man, of more than ordinary intelligence, though himself a very wicked man and a great beggar, observed this morning to Mrs. Sawyer, that his countrymen did not know what is right. "For," said he, "should you give one of them your table-cloth, he would ask you for your bed." I have found that a small present or act of kindness leads them to seek for and to expect a greater. King Necka having been refused a second or third time the piece of blue balf, did not call for a number of days; but on one occasion being treated friendly, and receiving some dinner, the very next day, he in company with the governor, almost imperatively demanded it. Rarely does a person think a kindness worth returning, unless it be done in the hope of a greater.

There has been to-day a large *palaver*, or *public meeting* in town, concerning the deputation about to be sent to consult the Grand Greegree, or Doctor-man. A great many pieces of cloth, and a great quantity of other goods have been collected to pay his Honour for predicting the event of the war existing between the Kroo people and the Sea-town people. Where the Grand Devil (the Grand Greegree man is supposed to have charge of him) resides, I have not yet ascertained. They say, however, that it is about three weeks travel from this place. When the war will cease, is only known to the Disposer of all events. The Kroo people, some of whom have been so candid as to tell what I suppose to be the fact, that they were the transgressors, say it will soon come

to a close; for, say they, our enemies can get no salt nor tobacco.

16.—To-day fifteen women in company passed, each bearing a heavy burden on the head, and all being the property and wives of one man. They were returning from the rice farm, which they had just finished planting. The man I have at present engaged in building the house, who is about sixty years of age, said to me a few days since, "My heart is almost broken, and I feel very bad. I saw a woman last week that I desire to make my wife, but her mother was unwilling. I want you, when this house has been completed, to give me money enough to purchase the said girl." (The price I am unable to say.) I asked him how many wives he had already. He replied, "I have ten; but I cannot rest until I have obtained the one I recently fell in love with; it is well to have a good many wives—they do all the work—they bring the wood and water—plant, weed, watch and harvest the rice, and wait upon the man, so that he has nothing to do."

The other evening as I was walking into town, a woman whom I knew sat by the side of one of the houses weeping. I asked her why she wept—if her husband had beaten her. After a little hesitation she replied in the affirmative, and I have good reason for saying this is no uncommon thing. While we were living at Cape Palmas, the wife of Brother ——'s head man was brought home one evening nearly dead—made so by the inhuman blows of as pleasant and as respectable a looking man as I have ever seen in any country—her own husband. I have only time to mention the above, and that in a hasty manner. If life and health are granted, I shall endeavour to communicate such facts as I can gather concerning this and the surrounding tribes, that will be of interest to you and the dear Christian friends at home; hoping by this means to encourage prayer and effort for the salvation of the Africans. But alas! if there be any amongst the professed disciples of Christ, who can unmoved meditate upon the awfully solemn

fact, that the heathen in Africa, as well as elsewhere, are descending one after another into a miserable and eternal hell, without the knowledge of a Saviour or of a Saviour's love in dying on the cross, I can have no hope with *them*. Indeed I think it not at all uncharitable to say of all such, that they give fearful evidence of their possessing "no part or lot in the matter," and that they ought in justice to their own souls at once to examine well the foundation of their own hopes for eternity.

18.—Sabbath. Preached at the Mission-house in the forenoon. In the afternoon, asked the king for permission to hold meeting in the Palaver-house. He made me no reply, and walked away. I read a chapter, and made some remarks by the door of a private dwelling. Two of the head tradesmen were present and four others, all of whom could understand me. The tradesmen, both of whom were much opposed to Brother Canfield's coming to settle at this place, promised, of their own accord, to send their boys to school. The king had been for several days in succession attending war palavers, and looked a good deal dissipated, which added to the consideration of his having been so repeatedly refused a dash, probably induced him, for the first time, to treat me with manifest neglect. It is now within a few days of four months since our arrival at Settra Kroo; and to-day, for the first time, a woman was present at church. The men are abundantly careless; but alas, for the poor women! they seem to have no care about God, eternity, or their own souls; and yet, considering their advantages and circumstances, they are far more intelligent and interesting than would be supposed.

Evening.—The natives in town are at this moment singing so loud as to be heard at a great distance—two miles at least or more. I wish I could cheer your hearts by telling you they are singing the songs of Zion instead of war songs, and those in honour of the devil. But alas, you will probably have to wait some years before such intelligence can be communicated; and perhaps you and the Church

may never hear of this people singing, with the spirit and with the understanding, the songs of Zion, until it shall have been proclaimed to you by the ministering angels in the other world. The event, however, is certain; because God has purposed that the whole world, of which Africa composes a part, shall be filled with the knowledge, glory, love and praise of the Saviour; and because, though it may be the hearts of some are failing, the great Head of the church seems to have poured, with reference to this mission, a spirit of united, persevering, and therefore prevailing prayer upon a great many others of his people.

ALLAHABAD MISSION.

LETTER OF THE REV. J. H. MORRISON.

The extract below is taken from Mr. Morrison's letter, dated at Simla, in the Hill States, Sept. 2, 1842; the former part of this letter was inserted in the February number of the Chronicle.

I come now to speak of the advantages and disadvantages of Simla, as a station for a missionary—and as difficulties are first to be met and overcome, it may be as well to commence with them. Some of these difficulties are of such a nature that they must always exist to a greater or less extent. The first is the nature of the surrounding country—the hills are so high and steep that it requires a strong man to do much at preaching among the surrounding villages; and after all the labour and fatigue of getting to them is endured, their inhabitants are not to be found; some are at their farms, some at the jungle, and some have gone to the bazar. In fact disappointment is by far the most probable result, except in visits to those whose work is at home, such as weavers, &c. Another obstacle is the language of the people, i. e. the common dialect of the villagers. This appears to be a very gross mixture of Hindi and Panjabi, spoken in a peculiar sing song tone. It varies also every few miles. Beyond Virula the natives from the region of Sabathu can hardly understand

or make themselves understood, except to the few who live on the road and are accustomed to converse with travellers from the lower hills and the plains; besides, the language is not written. The population being Hindu, all who learn anything study the Hindi or Sanscrit. This also exhibits another difficulty, i. e., the extreme ignorance of the population. Very few indeed can read anything at all; there is a character employed by men of business, but I am not aware that it is employed in writing books of any kind in the peculiar dialect of any one of the tribes about here. Some for their own use do transfer books from the Hindi Nagari, into the Hindi Tankra character. This character also varies every few miles. I have been endeavouring to ascertain how far it would be practicable to get tracts and scriptures printed in this character and the Hindi language, and have found four different characters, all called Tankra, and all employed within thirty miles of this place. Perhaps I should not say they are really different characters, but they are written so differently that the natives would not be able to read any they had not been accustomed to; and they have no energy to try to learn a new character. In this part, all these species of Tankra, the Nagari, the Kaithi, the Panjabi, and by a few the Persian, characters are employed. So many different characters being employed by so small a population becomes no trifling hinderance to the circulation of the word of God and tracts. One effect of all this ignorance, is the apathy to any attainments in knowledge which it induces. I have tried to get up a school in Simla, but so few could be induced to attend that I felt it a duty to dismiss the teacher. It is, however, but right to say, that my health has been such that I could not give it that personal attention which I wished. What effect a vigorous superintendence from a qualified missionary would have, yet remains to be tried. Another obstacle lies in the character of the transient population. This consists chiefly of the servants of visitors, and native merchants and tradesmen of all descriptions. They

are, generally, the most enterprising and at the same time the most hardened in wickedness that can be found in their respective circles of society on the plains. The merchants, &c., come only for a few months, with their whole souls absorbed in securing a fortune, and have no time to hear, or hear only to cavil, or be gratified with the cavils of others. The class of servants are so much at home, that we are comparatively seldom in contact with them. Still where there are so many we can seldom go to the bazar without seeing them, or having some in the audience. Among the permanent residents are quite a number of Kashmeres, who are universally considered the most abandoned and hardened class in the country; they are occupied in the manufacture and sale of Kashmere shawls, and other articles peculiar to that country. . . .

The attachment of the natives to caste and idolatry does not differ enough from the same features of society on the plains to constitute a peculiar feature either of encouragement or discouragement. Their castes are not, so far as I can learn, so numerous; consequently more latitude is allowed to each; but these bounds cannot be passed with impunity any more than the bounds of caste on the plains. Indeed I have been led to suppose, if we may judge of the strength of a bond from the force required to break it, that the chains of caste among the Hill people though a little longer, are proportionably stronger. And adopting the principle that "Ignorance is the mother of devotion," this peculiarity is easily accounted for, since the same measure of light has not dawned upon these hills, as that which has broken the chains of superstition on the plains. As to their attachment to their idols, it appears, in some respects, stronger, and in others weaker, than on the plains. The natives are divided into little communities or sects of one or more villages, each party having their own favourite idols, and often quarrelling with the advocates of other idols. In short, there does not appear to be that unity among the people generally on this subject, that exists on the plains. In this respect

there is greater weakness. These quarrels will of course not fail to influence the minds of such as think, and lessen their respect for, and attachment to their own idols. Still, divided as they are on the merits of wood and stone, they are not without a bond of union. The cow is universally venerated, and in reference to her, I think their prejudices are much stronger than those of the people of the plains.

From what has been said it will be evident that there are advantages growing out of some of the disadvantages which exist here. I will endeavour briefly to mention all the prominent reasons for establishing a missionary at this place. The climate, with the exception of the rainy season, is delightful. I have never lived in a place where I, or my family have suffered so little from colds; we moved up here last November, most of us suffering from colds; all were rid of these in a few days, and since that, with one exception, that of the infant not then two months old, none of us have had a cold that could put any one to inconvenience. During the hottest of the weather at the height of the bazar, I never saw the thermometer in a house more than 76°, and the last summer was considered unusually warm. During the winter I do not think water ever freezes in the house. The unhealthiness of the rainy season, is supposed to be occasioned in a great measure, if not entirely by the damp, being so constantly in such close proximity to the clouds, and by the density of the jungle. The former cause must continue to exist modified only by differences in the seasons. The latter will no doubt gradually diminish as the forest is cleared up, and the exuberance of vegetation checked. The amount and character of the population presents one claim on missionary enterprise. In Simla there are five bazars, and one at each end of the station just beyond its bounds. The native population at no time of the year is supposed to be less than three or four thousand, and when the station is full sometimes will rise to eight thousand or more. This is the seat of the Sabathu

Political Agency, which of course brings many of the natives from all parts of the Agency to this place. The native Chiefs, their Vakils, and Vazirs, too, are frequent visitors, especially at times when the high officers of the Company's government happen to be here. Simla being situated on the western extremity of the Company's territories, will always be the place of resort for government functionaries who may find it necessary to consult about border troubles, such as the Affghan business, or the anticipated troubles among the Sikhs. We have now here the commander-in-chief, with his staff, and their officers, the lieutenant-governor of the north-west provinces, postmaster-general of the same, and the political agent of Ambala, awaiting the arrival of the governor-general and his suite. This brings here a great number of natives of all classes and descriptions, learned and unlearned, and among these some of the most enterprising of the population of Hindustan. This enterprising class, from their being so wholly absorbed in gain, are undoubtedly the most difficult of access. They always want a more convenient season, and can never get it to attend to eternal interests. Yet when they are arrested we may expect that, like Paul, they will be the most efficient instruments in the spread of the Gospel. And it is no small point gained when we can plant the standard of the cross upon such a concentrating point, from which every sort of influence but good is radiating and overspreading the land. When the light of the Gospel begins to send forth its enlivening rays, clear and strong from all such foci, happy will it be for India, happy for the Church of Christ, happy for the world. Again, the people are constantly coming in from the surrounding villages, and a missionary living near the bazar, would be able, by meeting them there, to do more than by itinerating among the villages and in a great measure overcome the difficulties of that work. There are also several melas held annually, within one or two days' march of this place. Besides, here the gods are accommodated with both summer and

winter residences, and the semi-annual periods of their change from one to the other, secures a gathering of their respective followers, at all of which gatherings the gospel may be freely proclaimed, no man forbidding. Even the Chiefs are found at these melas. And this, so far as I have had any experience, is almost the only opportunity of preaching to them Jesus and the resurrection. Another advantage which Simla affords for the extension of our missionary operations is, in the residence of a considerable number of Kashmeres. These are mostly permanent residents employed in the manufacture of Kashmere shawls and other Kashmere articles. There are also traders constantly passing between this and the valley of Kashmere, bringing the raw material and some of the manufactured articles. Should you wish to designate a missionary to that country, he could reside here and enjoy the same facilities for studying the language and preparing Tracts and translations of Scripture that he would at Lodiana, and have the advantage of a delightful climate. The actual amount of missionary preaching would be comparatively little; but then all the preparatory work could be done here, and the Scriptures and Tracts sent by traders to their native country. Europeans are permitted to visit the Kashmere valley, but not to reside there. For the sake of observation, and acquiring greater familiarity with the idioms of the language, a missionary might make an occasional trip (it is about a month's journey from here) into Kashmere; but I doubt very much whether his life would be safe in attempting openly any missionary work there. I judge this from the character of the people more than from any knowledge of the principles of the government under which they live. I think they are, without exception, the most blindly bigoted to their own religion, and at the same time the most irreligious and depraved beings I ever saw in human shape. From these facts you will perceive the bearings of the whole question with reference to Kashmere, without any further suggestions or reflections of mine. I

would only beg that this people may not be neglected, because "they are sinners above all men." The worse their state the greater their need of the gospel. Still, were I asked whether I would advise the location of a missionary here who could labour on the plains, I would unhesitatingly answer—No. The field there is large, and to all human appearances nearly ripe for the harvest. But in case of a missionary being compelled to reside in a climate like this, either on account of his own or family's health, Simla affords greater facilities than most hill stations. This should never encourage a weak or unhealthy man to come to this country or the Board to send one. A thorough-going efficient missionary in these hills must be a *strong* man. Still when a missionary's health fails on the plains, he may, by taking a house near the principal bazar, say within five or ten minutes walk of it, do much missionary work, and make his influence tell on distant provinces and kingdoms. The Panjab, Kashmere, Thibet, and the plains of Hindustan, could not help feeling the influence of a minister of God full of faith and of the Holy Spirit stationed at this place.

IOWA MISSION.

JOURNAL OF THE REV. W. HAMILTON.

May 27.—Had some conversation with Wawnongquawskoone, who came in while I was writing. I had just finished the 19th chapter of John, giving an account of the crucifixion of Christ, which I read to him, when the following conversation took place, which I noted down.

Q. Why did Jesus Christ die?

A. The people wanted to kill him, and he must have been willing.

Q. Why was he willing?

A. The people bothered him, so that he thought he would let them have their own way.

Q. Could he have kept them from killing him if he wished it?

A. Yes; (perhaps, said he, I have answered wrong,) he was the Son of God, and could do all things, he continued.

Jesus thought he would let them do as they pleased, and they might afterwards find out who he was.

Q. Do you think Christ never did anything wrong?

A. I think he never did anything wrong, because he is God.

Q. Do you think it right that a man should die who never did anything wrong?

A. Our forefathers told us if any would not sin, when they died they would go to heaven. On this account, one who had not sinned would be willing to die.

Q. God tells us there is not one who has not sinned.

A. True.

Q. Do you think any will go to heaven?

A. Perhaps there are a few; and *little children* dying before they sin will go there.

Q. All people are sinners; children are sinners, because their fathers are sinners, and can be saved only through Christ. The first man was made good, he sinned, and all are, like him, sinners. As all are bad, do you know of no other way that we can get to heaven?

A. If all are sinners, I know not what to think, but suppose there are some who will go there who think (repent) of their sins. Had our forefathers had these writings, (Bible,) they might have known the law of God, and perhaps they would not have been so great sinners.

Q. Nothing that is unholy can go to heaven. God is holy; sin makes us unholy. How can we be made holy that we may get to heaven?

A. By hearing the words of God and obeying them, we will go there.

Q. Our hearts are so bad that we cannot obey God's words as we should, what then shall we do?

A. If, from a child, we think about our sins, and tell them to God, and are not backward about it, [meaning, I suppose, a *full and hearty* confession of our sins to God] we may go there.

I then spent some time in endeavouring to show him our wickedness by nature, our just desert of hell, and the plan of salvation through Christ, which God in great

mercy had devised and executed, and now offered to all who would come. I then said, you must come to Christ.

A. A great many in the village do wrong. I often think about the words of my forefathers, when I am doing wrong, and check myself.

I said, you must think of what Christ has done and suffered for us, sin was the cause of it.

A. Yes; [meaning he ought to do so]

Q. Do you not think it a great plan of God to save sinners?

A. He has done well.

Q. Do we not deserve to die, if we do not love and serve God, since he has done so much for us?

A. We all say that the wicked will go to hell.

Q. Why then are you (they) not more willing to inquire what you must do to be saved?

A. They are foolish—won't remember what God says, that is the reason they won't listen.

Q. Does not this show that they have very bad hearts?

A. Yes; they never think about God—follow their own way.

Q. When you fear another nation, you do something to keep them away, that you may not be destroyed.

A. They want to be brave in war, are foolish, and think not about God. (Thinking, I presume, I was going to talk about their war parties, or reprove them for it, and not comprehending the comparison I was about to make.)

Q. Why not do something to save your souls from the devil, who seeks to destroy them?

A. *After some reflection.* God and the devil work their own way:—God for us, the devil against us; the devil gets the advantage over a weak person. [Devil in their language is called "*Bad God*."]

Q. God says if you come to him, he will make you strong to resist the devil. In Jesus Christ, we will be safe from harm more so than we would be from an enemy in a strong fort. You know these things now, will you not be more attentive to learn these truths before you

die? Will you not think more about them?

A. I come pretty often.

Q. Will you not think much, go alone, and pray to God to make you wise, &c.; you must ask if you want to receive?

A. I try to keep myself good as well as I can, and worship God. Were I to try to do as the book says, I cannot read, and cannot do it; we do to the best of our knowledge.

You have not this book, cannot read, this is the reason we have come to teach you. I spoke to him about endeavouring to collect them on next Sabbath, urging him to tell the rest these things, when he replied, "If I were to try, I could not tell much, I do not understand. They do not try to hear when I speak." Do as we do, try often, they may yet hear! "I had a friend," said he, "that used to go with me, but since I lost him I have none to go with me." (Torroho, who died near two years since.)

The above is the substance of his answers. He is perhaps one of the most sensible men in the village—has not drank for a long time, is very friendly, and disposed to listen, but does not seem to feel his need of a further knowledge of the truth of the Gospel. He said, "Perhaps I have not answered right, but have answered to the best of my knowledge."

June 7.—On last Sabbath could collect but few, much indifference is manifested about the truth.

To-day the doctor (Wawnaungquow-boone) came again. I read the 6th and 7th of Genesis to him, giving an account of the flood; he said they had a tradition among them of the flood—spoke about the dove in connection with it—said their forefathers used to teach them; but since they became so intemperate, they forget these things. I gave him some farther accounts, when he said, "that all were destroyed, according to their account, and that the dove in some way communicated to their forefathers an account of it—made them understand it." I inquired how the earth was re-peopled? He said, he supposed God had done it—spoke about their having no way to keep

a record." I tried to show them the truth of our account as coming from God, and then urged them to turn to God.

CHINA MISSION.

EXTRACTS FROM A LETTER OF THE
REV. T. L. M'BRYDE: KOO-LONG-SOO,
JULY 27, 1842.

The island of Amoy was taken by the English forces on the 27th of August, 1841, without a man being killed on the side of the English, but with considerable loss to the Chinese, the number of killed not being known. The city was occupied by the English about five days, during which time very few of the inhabitants were to be found; after which, they came over to this island, whose forts had also been cleared at the same time that Amoy was taken.

And here I will digress a little, in order to describe the Chinese forts and guns of this place. The construction of the former is characterized by its great simplicity, being only square mounds, with slightly peaked tops.* Each mound is about five feet broad, and six or seven high; and they are built in a single range, about six feet apart. The guns are placed between the mounds on immovable fixtures, and are fired by men who stand behind the mounds. The guns appear to be well constructed, and some are very large. Those that I have seen about here are constructed of iron; but I believe in other parts of the empire copper ones have been found. On the whole, their forts appear to be in a good condition to resist a strong force, provided they were manned by men who were skilled in fight and had the proper courage. I have heard English officers say, that it is almost impossible to batter down these mounds; indeed they appear to have resisted every ball that was sent against them, with scarcely any marks of being defaced. But what cannot the ingenuity of man accomplish? A few shells and rockets thrown by the hands of a foreigner in the midst of these

* The materials with which they are constructed are sand and lime chiefly.

forts will unman their inmates of all their strength and courage, and a few balls will drive away thousands from their quiet homes. The Chinese are certainly unskilled in war. As to the Chinese weapons of war, the cannons resemble ours very much; but the guns which they hold in their hand, or matchlocks, as they are called, differ from ours, in being fired off by the touch of a match instead of a flint. The bow is also used, and a kind of dagger or sword. But I will return to my subject.

The English forces left Amoy about five days after its capture and came over to this island. I presume their chief reason for this step was the difficulty of garrisoning so large a place as that of Amoy, and the comparative ease with which they could occupy this. The name Koo-long-soo is derived from the beating of the waves upon a hollow side of the island, which resembles the sound of a drum; hence it is called "drum wave island." It is about a third of a mile from the city of Amoy, is in full view, and commands the entrance into the harbour; for which purpose, there is a fort on the point next to Amoy. Its latitude is about $24^{\circ} 25'$ N.—long., about $118^{\circ} 12'$ E. of London. I have not yet been able to ascertain its exact dimensions; but from a rough guess, I should say it is two and a half miles long and one broad. The number of its inhabitants previous to its capture by the English, is stated by the Chinese to have been about 5000; the number at present is about 400 permanently residing on the island. These have received permission from the Commandant to remain here as long as they behave themselves well. Besides these, there are many others who come over from the city during the day for trade or employment; and some for the nefarious purposes of selling samshoo (Chinese grog) to the soldiers, to their serious moral and physical injury. There is but one woman residing on the island, and that one is very old and blind, and has never been able to leave the island on account of her infirmities and poverty.

As far as we have been able to ascertain, it appears that the inhabitants were

generally cultivators of the soil. And from the appearance of the houses, I should also suppose that many of them were occupied by a respectable class of people.* Some of the houses are really elegant,—after Chinese fashion. The principal of these are occupied by the English officers. Many valuable and handsome pieces of furniture were also found in the houses, whose occupants fled in great haste on the arrival of the English. As very few of the houses were required for the use of the new possessors of the island, and so few inhabitants have returned, very many are uninhabited. Of these, the greater portion have been greatly defaced by the weather and by the inroads of the soldiers, and chiefly by Chinese robbers in search of wood, which they tore from the windows and roofs for use and for sale. Consequently, the villages present a most melancholy picture of the waste of property and of the wickedness of man. As I walk through these ruins, I can but lament the existence of war, which so often deprives the innocent of their lives, their property, and all they hold dear on earth. Multitudes who were once living here in comfort, are now reduced to poverty and wretchedness. When we talk to some of these wretched beings about the vicious means they employ to get money, they reply, "We have nothing to eat, and we must steal, or perish with hunger." Would that this war were at an end, and that these unfortunate beings were once more restored to their homes and means of subsistence! Most of the desolations above mentioned were made in the early stages of the occupancy of the island by the English; since then, a vigilant guard succeeds pretty well in keeping off those mischievous persons who would commit the same acts again. Besides the houses occupied by the troops, there are a few others which have been guarded by their owners, and kept from ruin. Of these, we found a very good one for ourselves, which I had

* Probably by the wealthy merchants of Amoy, who came over to seek retirement from the bustle of the city.

fitted up for the sum of forty-five dollars; that is, had some of the Chinese filth removed and windows put in. The latter is an article to which the Chinese seem to have a very strong objection, chiefly, I presume, for fear of thieves, preferring to live in close and dark houses to exposure to loss of property. Mr. Boone and myself occupy adjacent houses, and Mr. Abeel and Dr. Cumming occupy one within a few paces of us.

All the houses are constructed either of bricks, or of a composition of sand and lime, which grows to be quite hard enough for building, provided it is not exposed to the weather. Some of the better houses have a good deal of granite in their construction, chiefly in the basement and for door-sills; and on some of the granite pillars, there are most beautiful engravings. The Chinese are fond of having hideous looking figures about their houses, some in the form of a lion, cut out of granite, or some nondescript animal, and some hideous paintings on the doors. Some of their engravings are very tasty, and must have been done at no trifling expense; yet the expensive ones are not common. On the tops of most of the houses are seen an ugly picture of a being something like a man seated on the back of an animal, that looks to me like an elephant. It is difficult to find out the precise intention of these pictures, &c.; but they have some connection with keeping off evil spirits. So the Chinese say, but they seem to put them up more from custom than anything else. A very common habit also among them is, to write a few of their characters on the leaves of their doors, having reference to the same object. It seems strange that a people so intelligent as are the Chinese should be so superstitious; and that too in cases wherein they can assign no reason for their foolish notions, but seem to adhere to them rather from attachment to the opinions and practices of their ancestors than from the strength of their belief in them. I have often known respectable Chinamen to be really ashamed of their customs before foreigners; and yet they persist in them, be-

cause, they say "all Chinamen do so;" and therefore it must be so. I have reason to believe, that were it not for their stubborn adherence to old customs and opinions, and particularly their reverence for their fathers and the sages, the Chinese would be easily persuaded to give up idolatry. For this practice does certainly sit very loosely upon them, as far as I have been able to observe. They rarely go to their temples, and when they do, or when they perform their devotions in their own houses, they seem to have no heart in the matter. Their priests seem to be a neglected and often miserable class of persons, and only now and then we find a temple at all worthy the honour they profess to pay to their gods.

God has doubtless caused this indifference to their idols in order to encourage Christians to pray and to labour for the salvation of this great nation; and he has also permitted the barrier of prejudice to be raised up against foreigners, and of blind attachment to their own ways and the ways of their fathers, in order to show us how weak and helpless all human agency is towards the accomplishment of God's gracious purposes. We can do nothing of ourselves for the salvation of these souls; but we can tell them of a Saviour who died for them. O, that the Spirit of God would breathe upon these dry bones that they may live! And would that the dear people of God, who have sent us to deliver the message of salvation to the perishing, would hold up our hands by their faith and prayers; then surely we should see the salvation of God and the heathen around us would be found inquiring the way of life! I reflect upon the state of religious feeling and of interest in the missionary work, with astonishment and grief the longer I live in the world, and the more I see of its wretched condition, and of the fearful responsibility resting upon those who have been enlightened in the knowledge of the Saviour of sinners, and have felt his blessedness in their hearts. O, that we did indeed love the Saviour more, and were more entirely devoted in soul and

in body to the advancement of his glory on earth!

But I must soon bring this letter to a close, as there is an opportunity this evening (August 5th) for Macao, which I must embrace—such not being very frequent. I can only add a few words respecting our employments and prospects. My health is so poor that I am making but slow progress in the study of the language, yet I endeavour, with the strength that God gives me, to gain a little from day to day. I have for many months been obliged to give up the study of the written language, and have confined myself chiefly to the spoken, except as much attention to the former as will aid me in acquiring the latter. In this way I think I am not unprofitably employed. Indeed I am now convinced that I erred when I first entered upon the study of the language in attending so closely to the written; and I should advise a new beginner to endeavour from the first to learn to converse. This will enable him better to understand his teacher when he explains the books, and he will also be sooner qualified to drop a word to those for whom he desires to labour. And here I ought to remark, that in the dialect spoken in this province, (viz. the Hokkeen,) there is a very marked difference between the spoken language and the

written, so much so that one may know the latter perfectly and be able to speak fluently in it, and yet not be at all understood by the great mass of the people. To one not acquainted with this fact, it would seem very strange to hear a teacher read in one language and repeat the very same ideas in another in order to explain them. Yet such is the case. No Chinaman of the Hokkeen province converses in the language of the books, however learned he may be. Some of the sounds are the same in the written and the colloquial, but the greater portion of the latter have no corresponding characters, and the idiom is peculiar also. As I observed before, this is the case with the Hokkeen dialect. I cannot speak generally of the other dialects of the empire. The Taoschew dialect resembles the Hokkeen very much in its sounds and in many of its peculiarities. In Macao and Canton, on the contrary, there is a great resemblance between the written and the spoken language.

The difficulty just mentioned in respect the study of our dialect hinders our progress not a little, inasmuch as we are obliged to learn the colloquial part of it from the lips of the people, there being no signs or representatives of most of the words used. * * *

MISSION HOUSE, NEW-YORK.

Letters from Missionaries.

Feb. 14th, to March 15th.

IOWA MISSION.—Mr. S. M. Irvin, Feb. 16. Rev. W. Hamilton, Feb. 21.

OTTAWA MISSION.—Rev. P. Dougherty, Jan. 18, Jan. 23.

CREEK MISSION.—Rev. R. M. Loughridge, Feb. 16.

FURRUKHABAD MISSION.—Rev. J. L. Scott, Oct. 12, Oct. 15. Rev. J. C. Rankin, June 8, Oct. 18. Rev. H. R. Wilson, Oct. 12, Oct. 17, Oct. 18. Rev. W. H. McAuley, Oct. 18. Annual Report, dated Oct. 4.

ALLAHABAD MISSION.—Rev. J. Wilson, Sept. 19, Oct. 18. Rev. J. Owen, at Futtehghurh, Oct. 13.

LODIANA MISSION.—Rev. J. Newton, Aug. 29. Rev. W. S. Rogers, Oct. 3. Rev. J.

Porter, Dec. 13. Rev. J. R. Campbell, October 4. Rev. J. M. Jamieson, Oct. 11. Rev. L. Janvier, December 13.

TEXAS MISSION.—Rev. W. C. Blair, Jan. 2

News from the Missions.

LODIANA MISSION.—We are thankful to learn the safe arrival of Dr. Willis Green, of this Mission, at Calcutta; no letters have been received from Dr. G. himself, so that we are unable to mention any particulars of his voyage. Mr. and Mrs. Janvier had reached Lodiana, and Mr. J. was appointed by the Mission to take charge of the High school, formerly under the care of Mr. Rogers. The annual meeting of the brethren from the three stations was held at Lodiana

in the latter part of November. Mr. Porter says of this meeting—"We had a very harmonious and pleasant season, though but little business of special importance came before us."

From the Furrukhabad and Allahabad missions, we have no news of special interest.

TEXAS MISSION.—Mr. Blair mentions that a house for public worship has been erected, which also answers for a school-house. Owing to the unsettled relations of the Texan and Mexican governments, the labours of the missionary are attended with much discouragement.

IOWA MISSION.—Mr. Hamilton writes that "there is more solemnity and attention of late in our meetings at the station than formerly." Mr. Irvin's letter contains mournful evidence of the evils inflicted on the Indians by the use of ardent spirits: "Within the last five months, no less than five individuals have been murdered in their drunken revels, besides a poor woman who now lies at the point of death in the village." Surely we ought to pray earnestly for a better state of things among that unhappy people.

CREEK MISSION.—Mr. and Mrs. Loughridge reached the Creek country and landed at the falls of the Verdegris river, on the eighth of February. They were in good health and spirits, and had most encouraging prospects before them. Mr. L. makes a very urgent appeal for assistance. It certainly is of great importance that he be joined by at least another missionary.

OTTAWA MISSION.—Mr. Dougherty writes, "On the first instant, (January) we celebrated the death of our Lord in the communion of the Supper for the first time, at Grand Traverse. We were but a small Company, yet I trust we felt it to be a privilege to obey the dying command of our Saviour. There were twelve communicants in all, three of whom were members of the Baptist church; the others were members of our Communion. None of the natives were received, as it was thought best that they should witness the observance of this solemn ordinance first. There are some who we hope will be prepared to join us by next time of administering this sacrament. Upwards of forty attend the Sabbath-school, and

many of the adults take great interest in trying to learn to read."

ON THE RELATION OF MISSIONARIES TO THE BOARD.

We learn with regret that a paragraph in the letter of one of our missionaries, relating to Instructions, has been misunderstood. The letter referred to was inserted in the Chronicle of February, pages 44-46; and we now deem it proper to add the following remarks.

While speaking of missionary operations at Hong Kong, the writer presents a rapid sketch of the Romanist and Protestant manner of conducting missions in China; mentioning that the papal missionaries are men of experience and well furnished with funds, while the protestant missionaries are young men, limited by instructions, and poorly supplied with money.

We fear this description is too true in some of its aspects; though as to the inexperience of protestant missionaries time will correct that, and there are some decided advantages in their being young; as to health, knowledge of the language, &c. It is notorious that the Romanist despotism, with its system of clerical celibacy, and its absolute ecclesiastical authority, can command the services of experienced men as missionaries, whether in India or in our own land; and at the same time prescribes to them the most rigid laws. And it is unhappily true that funds can be procured under superstitious motives, which are often withheld under the light of the pure Gospel, because that light has not penetrated and warmed the hearts of many on whom it shines. Still the Gospel does produce such effects amongst Protestants, as far surpass the boasted efficiency of Romanist agencies. The ablest and best men in our churches are made willing to make any sacrifice of their own labours, time, or property for the cause of Christ. However this may be, the writer of the paragraph in question could have had no intention to discourage the efforts of protestant churches, though he might deem some particular things unwise; and as the proceedings of six or seven protestant Missionary Societies, European and American, were under his review, it does not surprise us that particular cases might

have occurred which would suggest the general and passing remarks which his letter contained, and all this without the slightest intention to disparage the general measures of any missionary body, now conducting missions in that field of labour. Such we believe to be the true bearing of that particular passage. As to its being a complaint of our own Board, we are surprised at the mention of such an idea. This certainly was not the intention of the writer, nor does his language convey this meaning.

We are gratified to add, that the Instructions of the Executive Committee have never been complained of by any of the missionaries connected with the Board. The policy, on which the missions of the Board are conducted, effectually prevents difficulties of this kind from occurring. The feelings and wishes of the missionary are always consulted in the first place as to his field of labour, nor is any missionary appointed to any particular mission against his consent; though cases have occurred in which missionaries preferred leaving this matter to the judgment of the Executive Committee. But usually the missionary makes his own choice, after conference with the Committee and Officers of the Board, in which they gladly afford him all the information and experience in their power. In the next place, when the missionary reaches his field of labour, he becomes connected with a Presbytery, if there be a Presbytery organized; and the Board are anxious that Presbyteries should be formed as speedily as possible at all the missions. The greater part of the work of a missionary is then conducted on the very same principles which govern men in their connection with Presbyteries in our own country. The main point of difference arises from their depending on the churches, for the funds to support themselves and their missionary labours; concerning which it is only needful in this place to say that the Committee would as gladly give, as the missionaries would expend, moneys for the salvation of the perishing, if the means were but at their command. But as these funds are limited, an apportionment must necessarily be made according to the best judgment of those to whom the Church has committed this weighty trust, making them

responsible to herself, and who by their position have the wants of all the missions under their eye.

We are thankful to know that this policy is one which our missionary brethren approve; and they are themselves the best witnesses that men of character, for talents, scholarship, and piety, are not deterred by it from engaging cheerfully and heartily in the service of the Church among the dying heathen. It is not our purpose to praise them; their works are their witness; and their brethren and classmates now labouring in this country, in a different sphere of duty but with the same spirit, will bear a willing and affectionate testimony, to their worth.

Rev. R. Moffat's Missionary Labours and Scenes in South Africa.

We are truly glad to see that Mr. Moffat's Book has been republished in this country. It is a work of great value, being filled with accurate information concerning a large part of the interior regions of South Africa, containing spirited sketches of the state of society amongst its rude inhabitants, and many entertaining notices of its hardly ruder tribes, the lions and other beasts of prey,—all connected together in a narrative of highly interesting personal adventures. Apart from its missionary character, this will prove an attractive book to all classes of readers. Young persons will read it for its striking anecdotes, and people of mature and reflecting minds will find much food for thought in its facts and reasonings.

But to those who would understand how low men will sink without the gospel, and what the gospel can effect for the most miserable tribes of our race, we would particularly recommend the perusal of Mr. Moffat's book. It is a monument of enduring fame to the success of missionary labours, as at present conducted by the church of Christ. No religious man can duly weigh the statements which this work furnishes, without having his convictions of duty towards the heathen confirmed and increased, and his faith and hope greatly strengthened in the efficacy and preciousness of the word of God, as the means of spiritual and temporal good to men. Mr. R. Carter, 58 Canal-street, is the publisher.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN FEBRUARY.

SYNOD OF ALBANY. <i>Phy. of Troy.</i>	
Lansingburgh, Rev. J. H. Symmes,	5 00
SYNOD OF NEW-YORK. <i>Phy. of Hudson.</i>	
Scotchtown ch. for sup. Rev. James Wilson, at Allahabad,	132 00
<i>Phy. of Bedford.</i>	
S. Salem ch. 102,56; do. Fem. benev. soc. 50,	152 56
<i>Phy. of New-York.</i>	
Rutgers-st. ch. addl. 33; Thompsonville ch. coll. 30; Duane-st. ch. C. Beers. 20; do. mo. con. 26,17; Brickch. M. Allen, 5; 1st ch. N. Y., mo. con. 59,22; Greenbush ch. 2,	180 30
<i>2d Phy. of New-York</i>	
Scotch ch. N. Y., mo. con. 39,85; John Johnston, 250; R. L. & A. Stuart, 500; Richard Irvine, 50; Edmund Penfold, 50; Andrew Mitchell, 25; Andrew Foster, 25; H. A. Kerr, 10; R. Carter. 100. to con. J. H. MERLE D'AUBIGNE, a life director, of wh. 50 prev. ackn.	999 85
SYNOD OF NEW-JERSEY. <i>Phy. of Elizabethtown.</i>	
Lamington ch. bal. to con. Rev. W. W. BLAUVELT, a life director. 26,13; Rahway, Rev. C. K. Imbrie, 10; do. for work from orphan school at Allahabad, 1,	37 13
<i>Phy. of New Brunswick.</i>	
New Brunswick ch. mo. con. 9,65; Wm. Janeway, 5; Princeton, Rev. Dr. Miller, 50; do. 'an aged coloured woman,' 1,25; Trenton 1st ch. Ewing township, 40,	105 90
<i>Phy. of Newton.</i>	
Marksboro ch. Harrison Cook,	1 00
SYNOD OF PHILA. <i>Phy. of Philadelphia.</i>	
Phila. Dr. Wm Harris, 5; do. 10th ch. 'a friend,' 25; do. 10, do. 5; do. 2nd ch. sab. sch. miss. soc. to ed. <i>Eleanor Cuyler, William Dulty, Mary Rice, James Nassau, and Maria Wood</i> , in India, 135; Dr. H. L. Hodge, 30; mo. con. colls. 50. ann. coll. 81,25; do. 9th ch. 50; do. 8th ch. coll. for 1843, 202,12; mo. con. 67,39; F. M. Soc. fund, 17,50,	674 23
<i>Phy. of New-Castle.</i>	
Falga Manor ch. 25,82; White Clay cr. ch. 15,	40 82
<i>Phy. of Carlisle.</i>	
Carlisle ch. mo. con. 53,72; coll. in part, 100; less disc. 11,47,	142 25
SYNOD OF PITTSBURG. <i>Phy. of Blairville.</i>	
Glade Run ch.	4 12
<i>Phy. of Redstone.</i>	
Uniontown ch. Nathaniel Ewing,	30 00
<i>Phy. of Ohio.</i>	
Pittsburgh 1st ch. M. Allen, 30; Harman Denny, 30; Isaac Cruse, 2; Mrs. McCormick, 3; J. D. McCord, 15; F. G. Bailey, to con. his son, ROBERT BAILEY, a l. m. 30; R. W. Poindexter, to con. his son, CHARLES CARROLL POINDEXTER, a l. m. 30; Alex. Laughlin, to con. his wife, MARY ANN LAUGHLIN, a l. m. 30; Samuel Bailly, to con. his wife, MARY BAILEY, a l. m. 30; James Marshall, 10; Mrs. Heron, 5; W. R. Murphy, 10; Samuel McLain, 3; Robt. Beer, 10; sundries, 64; in all, 302; do. Sab. sch. No 1, to con. A. LAUGHLIN, a l. m. 34,20; Sharpsburgh ch. 17,04,	353 32
<i>Phy. of Allegheny.</i>	
Parnassus ch.	6 25
SYNOD OF WHEELING. <i>Phy. of Steubenville.</i>	
Wellsville, Rev. Thos. H. McGill,	5 00
SYNOD OF OHIO. <i>Phy. of Columbus.</i>	
Mt. Pleasant ch. 4,75, less disc. 90 cts	
Truro ch. in full of 50 to con. Rev. J. D. SMITH, a l. m. 1.07	
Columbus ch. mo. con. 7,93; coll. in part, 41,41; Ladies' Sew. Soc. 100; Rev. H. Huribard, don. 10; Thomas Mordie, Exchange on dtds. 5.	180 31
<i>Phy. of Lancaster.</i>	
McConnellsville ch. 15; New Washington ch. 15; do. 16,80; do. Sab. sch. 'ed. heathen youth, 2,31; Zanesville ch. in part, 112,75.	161 86
<i>Phy. of Richland.</i>	
Perryville ch.	7 50
SYNOD OF CINCINNATI. <i>Phy. of Miami.</i>	
Muddy Run ch. 3 Clifton, Mr Stewart, 51 cts; Dayton ch. mo. con. 21,37	24 66
<i>Phy. of Cincinnati.</i>	
Cincinnati, 1st ch. James Wilson, on account of Semi-Centenary fund, 20; Reading ch. mo. con. 9.	29 00
<i>Phy. of Oxford.</i>	
Hamilton and Rossville ch. in full for quarterly pay't Jan'y last,	10 45
<i>Phy. of Sidney.</i>	
Bellefontaine 2nd ch. 4; Sidney ch. in part, 11,12.	15 12
SYNOD OF INDIANA. <i>Phy. of Vincennes.</i>	
Washington ch. 4,60; Carlisle ch. Ia. in part of coll. 1st Monday in Jan'y 10.	14 60
SYNOD OF INDIANA. <i>Phy. of Indianapolis.</i>	
Sand Creek and Greensburg ch. for which Rev. M. Monfort sent a draft about a year since which was not collected.	21 25
SYNOD OF KENTUCKY. <i>Phy. of Louisville.</i>	
Louisville 1st ch. mo. con. 10,01; Bal. in part of Jan. sub. 7; Plum cr. ch. 30; Mulberry ch. of which 30; to con. Dr. WILLIAM J. MORTON, a l. m. 58,94; Louisville 3d ch. 14,75.	120 70
<i>Phy. of Transylvania.</i>	
Dansville ch. bal. 6; Richmond ch. 29; do. Sab. Sch. 18.	106 00
SYNOD OF VIRGINIA. <i>Phy. of Lexington.</i>	
Christiansburg ch.	10 00
<i>Phy. of East Hanover.</i>	
Norfolk, Capt. C. K. Stribling,	24 00
SYNOD OF W. TENNESSEE. <i>Phy. of Holston.</i>	
Leesburgh ch. 17; Knoxville 1st ch. mo. con. 31; do. sab. sch. 9.	77 00
SYNOD OF S. C. AND GA. <i>Phy. of Harmony.</i>	
Camden ch.	168 36
SYNOD OF MISSISSIPPI. <i>Phy. of Louisiana.</i>	
N. Orleans, 1st ch. am. coll. Jan. 1, 250; do. sab. sch. 65.	315 00
MISCELLANEOUS	
N. Brunswick, N. J., Dr. J. J. Janeway, 200; Baltimore, Md. J. P. W. per Miss Cross, 2.	302 00
Total, \$4,456 86	
<i>Donations in Clothing, &c.</i>	
N. Brunswick, N. J., am't of money collected for outfit for Mrs. Cole, \$100 of which 94,86 was expended. Bal. remaining 5.12. New York; Robert Carter, 30 copies of Moffat's Southern Africa, for missionaries.	

THE
DOMESTIC MISSIONARY CHRONICLE.

APRIL, 1843.

BOARD OF MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

INDIANA.

**FROM A MISSIONARY IN KNOX-CO.
GOOD NEWS.**

SINCE my last report, I have more encouraging information to communicate; the Lord seems to be blessing us, far beyond what, under ordinary circumstances, we could at all anticipate. For something like a year past, there have been palpable evidences of the presence of God by his Spirit in the church and congregation at W—— S——. You have been informed by the successive reports I have forwarded, of the success which has attended the preaching of the gospel, and other means of grace; every report, I believe, for the last year has communicated the cheering intelligence, that some sinners have become converted to God, and come out openly on the Lord's side; but at no former time have we had the privilege or happiness to communicate the intelligence that so many have professed their faith in Christ, as at the present time.

On the second Sabbath in February, we held a sacramental meeting at the W—— S——. Although the weather was remarkably unfavourable from excessive rains and piercing cold, still our congregations were very respectable; during the progress of the meeting, fixed attention was given to the preaching of the gospel. Early in the morning of each day, the congregation for miles around, assembled to engage in prayer before the public preaching of the day commenced. There was no excitement; no efforts were made to produce excitement, but the gospel was preached in its

simplicity, and with earnestness, and seemed to be carried to the heart, by the still small voice of the Spirit. On the Sabbath the communion of the Lord's Supper was administered and eleven were received into the church on the profession of their faith. Among these is one, who perhaps may be regarded as the last scion of the red men of the forest, which now lingers in this part of the great Mississippi valley. She is experimentally pious, deeply humble and determinedly persevering by the grace of God. Another one of the above number, six months since was a notorious infidel, denying even the immortality of the soul, and regarding the whole human family after death, as on the same footing with the inferior animals. A radical change in this individual has been for some weeks before our meeting. Another one two years since, was a habitual drunkard—about one year since he became a member of the temperance society, and has lived up to his pledge faithfully, and has been a constant attendant upon the preaching of the Gospel. His wife and a daughter have also professed their attachment to Jesus Christ. A little more than half the number were young people, who have consecrated the flower of their days to the service of Jesus Christ. I administered the ordinance of baptism to six of them, and they sat down with the rest of our little church to commemorate the dying love and living care of our common Lord.

My dear brother, it was a happy day to me and to the rest of my brethren there, to see the "cords of Zion lengthened, and as we believe her stakes

strengthened." It seems to me there can scarcely be a more perceptible change in the Sandwich Islands, since the Gospel has been received there, than there is in the neighbourhood of W—— S——, effected within a year. Why, it reminds me of the days of old, when they that feared the Lord spake often one to another. When I go amongst them, in any place, and every place, you hear something about Christ, and him crucified. It requires no effort to talk about religion, it is on every tongue. It is more than pleasant to spend days and weeks in visiting such a people. Within the past year this little church has increased from *seventeen* to *forty-three*. The Lord has indeed "done great things for us, whereof we are glad."

FROM A MISSIONARY IN CLARK CO.

Revival of Religion.

Since I last wrote, the religious feeling has increased in U—— Church. During the summer and fall we received *seven* to our communion. On the second Sabbath of January, we received *fourteen* more, on profession of their faith, nine of whom were heads of families. Our little church now numbers *thirty-six*. *Twenty-one* of this number have been admitted during the present year. We are increasing in numbers, and I trust also in strength of Christian graces. The work has been a silent work; the still small voice of the Lord speaking to the wandering, and calling them to himself.— There was one case of conviction, the most pungent I ever witnessed, a man in middle age. I had talked with him frequently and he always declared he could not feel. I gave him Baxter's Call to read, and while reading it, we appointed a fast day; he resolved to keep it: in the evening he appeared very serious; I preached at night, a sermon, which, he afterwards informed me, had a tendency to deepen his impressions; he could not sleep, and about midnight his agony was so great, he sent for me and one of our elders to go and pray with him; we continued with him, wrestling, like Jacob

until the morning light; when he seemed to see a new world; he called his little family around the altar, and for the first time offered that sacrifice which is due to God from his intelligent creatures.

FROM A MISSIONARY IN HENRY CO.

Good Effects of Missionary Labours.

* * * * The Lord has been pleased graciously to bless my labours here, and give fruitfulness to the seed sown. At a protracted meeting the last of October, *fourteen* were added to the Church on the profession of their faith; these were mostly young persons, and children of the covenant. Three or four were heads of families; it was indeed a season of refreshing, and encouraging to many pious and praying souls, who had been weeping over the desolations of Zion and crying "O Lord, revive thy work." This church has been built up mostly by the silent and scarcely perceptible influences of the spirit of grace, like the gentle dew, rather than the plentiful shower. When I commenced my labours here as a licentiate, under the patronage of the Board of Missions, I found *forty* members. Our last statistical report shows *one hundred and twenty-three* members. This promising field still needs the kind care of the Board; and although I feel myself called to leave this flock, I trust they will not be left long without a shepherd.

FROM A MISSIONARY IN VERMILLION COUNTY.

Large and Important Missionary Field.

The field assigned me by the Crawfordville Presbytery, and which it was intended my commission should cover, includes the most of Vermillion, and a part of Warren counties, being more than fifty miles in length, and varying from eight to sixteen in breadth. It is densely settled for a new country, and comprises a considerable amount of wealth, but its moral desolation is great. It is a new field in which no missionary has heretofore been employed, and in which they

have had very little preaching from ministers of our order. From the New lights, the Campbellites, the Universalists, &c. &c., the people have received most of their religious instruction. And the followers of these, constitute the largest part of what is called the Christian community. Here we have had for some years the two little churches named in your commission, numbering in all *forty-four* communicants, emphatically scattered abroad, "as sheep without a shepherd." In this field I have been labouring since October last. I found five members in Warren county, in good standing, who had been without any church connexion for years, not having any church within their reach. These, with four persons, received on examination, by order of the Presbytery, I organized into a church of nine members, and ordained one ruling elder.

We have no house of worship in this whole field. The attendance on the preaching of the Gospel at all times is good. The Presbyterian part of the community is so dispersed, that we are unable to have Sabbath schools in the winter season, and in one neighbourhood only, have I been able to collect a sufficient number of members to keep up a weekly prayer meeting. God has mercifully preserved my health, and my whole time has been employed in ministerial labours and travelling. I have preached uniformly twice, or thrice, on the Sabbath, and three or four times during the week. I have also spent much time in family visitation for religious conversation, and catechizing the children; these labours have been well received, and the results so far are encouraging, but I have nothing extraordinary to report. We must sow the seed, and water it with our prayers, and by faith look to God for the increase.

PENNSYLVANIA.

FROM A MISSIONARY IN BUCKS CO.

An Old and Dying Church Revived.

As far back as the year 1711, God was pleased to plant a church in this place; by

whom it was first organized is not known, probably by some one or more of the members of the Presbytery of Philadelphia. They then erected a small house of worship. Here the Rev. William Tennent, sen., laboured between three and four years. The congregation was made up of Protestants from Germany and France, the township of B*** being, for the most part, settled by them. In 1771, their present building was erected. Up to this period, there was no other church of any kind in the township. Soon after this, the Rev. Mr. B*** became their pastor, and continued forty-five years until his death. But for the last generation this church has been left very much to take care of itself, so that, in 1839, it was almost extinct. There was none who seemed to care for it, none to look after its few and scattered members, while enemies were multiplying and threatening its utter destruction, "scattered and peeled, an hissing and a bye-word among the people," none to sympathise with her; her friends few in number, knew not which way to turn for help, and they just ready to give up all for lost, and abandon it. Man's extremity is God's opportunity! In this condition your Board of Missions found it. Through your instrumentality, "the arm of the Lord was made bare" in her behalf, and it has wrought deliverance for this ancient heritage. How it should gladden the hearts of the benevolent to sustain your Board in its labours of love, when they thus see that the blessing of him that was ready to perish comes upon them.

The labours of your missionary have not been confined exclusively to this ancient church, but divided, as he saw them destitute, among seven other stations in three different adjacent townships. Of the general amount of labour performed, I will not now speak, but limit my remarks to the operations of the last three months. As to the state of religion in general, as to order, good attendance, and attention to the means of grace, we can say with the oldest among us, it was never known to be better. And comparing our present condition with what it

was three years since, there is indeed much reason to "thank God, and take courage." Three years since, there was no one on the ground to defend, what we believe to be God's truth, from the attacks of opposers; our doctrines were caricatured and held up to the hatred and scorn of the people. Now the truth is preached plainly and fearlessly. At least fifty copies of our Confession of Faith, and many of the books of our Board of Publication have been purchased by the people, and four Sunday-school libraries at as many different stations. By these means, under God, "the truth as it is in Jesus" is making its way silently but surely. We have great difficulties with which to contend here; and the great error most prevalent, is of all errors perhaps the most difficult to meet and overcome. It is that which makes man his own saviour, and substitutes what the world call, morality for vital godliness. But the Spirit of the Lord can overcome even this obstacle; and among this moral mass, here and there, God's Spirit begins to move. In this valley of vision he gently breathes upon the slain; through his power, we trust, some have recently been formed anew. Some twenty or more, we believe, are the subjects of deep religious impressions, some of whom have found a Saviour precious;—one old gentleman, whose father was a Papist, but whose mother was a Protestant—O, Christian mothers, how much you can do!—has learned Christ, is found sitting at his feet, and in his right mind. His seat in the house of God is now seldom found vacant, although he has two miles to walk. Others having an interest in the Saviour, are, for the most part, in early life; several young men are among the hopeful. They have a prayer-meeting, in which they take part. Last Sabbath evening, this meeting was held at the house of a young man, who, with his wife, profess to know the Lord. Of both these, it may be truly said, Satan has tried them; but although their conflicts have been great, with the sword of the Spirit and the shield of faith, they have been enabled to quench all Satan's fiery darts, and have been made

conquerors through Him that loveth them. Other interesting cases might be mentioned. But after all this, precious as it is, without prophetic vision, we can see this valley to be still full of dry bones, very dry, no life in them; and from the heart, we renew the prophetic cry—"Can these bones live?" Our answer is divine. "O Lord, thou knowest."

T. M. H.

FROM A MISSIONARY IN LUZERNE CO.
God's Work Revived.

I believe I may say in truth that there is scarcely a congregation of much importance in this whole region where the Lord has not revived his work this winter; and in many, indeed in most places, his glorious work is now in progress. Ever since I came here, there has been a gradual increase of attention to religious things, and in the same degree, an increase of seriousness, and for weeks before the work commenced with great power, there were many who were very deeply impressed, and several hopeful conversions. I desired in December to commence a protracted meeting; but as another denomination had made an appointment for such a meeting, it was thought best we should not hold one at that time. At that time God's work was in progress, and on the increase, and they were permitted to reap in a field already ripe for the harvest; and I am sorry to say, that a spirit of proselytism strongly manifested in efforts to hurry persons into their own church, and keep them from joining our church, has done much, I fear, to mar and check the good work. Before that unhallowed business was commenced, there was a very powerful work in progress, and many of our most careless people were hopefully converted; but no sooner did they commence this course, than the Spirit of God seemed in great measure to withdraw, although we hope he has not entirely deserted us; there are yet inquiring souls in the midst of us. About two weeks after the meeting referred to commenced, we concluded we would hold meetings for lecture and

prayer in our own house every evening, and the Lord was with us, and several were hopefully converted. A number have been already received into the communion of the church, and a still larger number, it is expected, will unite with us hereafter. "The Lord has indeed done great things for the people here, whereof we are glad." Could I have spent my whole time the past season in this portion of my field, I have no doubt, with God's blessing, the work would have been much greater, and its fruits more precious. But impressions made, would, in some measure, be worn off before my return from the lower part of my field of labour, as I had to preach half of my time in F***. You may perhaps ask, why I did not spend more of my time here, seeing such was the condition of this people? I answer, because things in F*** were in precisely the same state. Ever since I commenced preaching there, there have been the same favourable indications, and there, too, there has been a precious revival. I held a series of meetings there, in two different and remote parts of my field, of about two weeks, and about 850 have been the hopeful subjects of the work. There the work still seems progressing, although not so powerfully as some few weeks since. Such have been, and are still the calls on me for labour in different portions of this region, that I cannot begin to comply with them.

There are now, no less than six places, whence the call comes to me, "come and help us, for the Lord is in our midst, and we have no one to preach to us," but I am worn out, and must have a little rest, as I have preached so much that my lungs have become very hoarse and weak. In this region the harvest is plenteous, but the labourers are few. After I have rested a few days, if the Lord will, I intend going into some of the neighbouring towns, and giving them what assistance I can. It seems to me at times, that the present awakenings throughout our whole country are indications of the approach of the glorious millennial day. I believe we have few accounts of revivals so extensive as at the present day. My manner of preaching has been such, as to show men their utter helplessness by nature, and their entire dependence on the grace of God for regeneration and salvation; I have endeavoured in my preaching to cut sinners off from all hope of salvation by any human efforts; in fact the work of grace commenced under the preaching of the doctrines of grace, and I have found that the sound and precious doctrines of the Bible, as contained in our excellent standards, are most effectual in abasing man in his own esteem, and exalting the Lord in his view. And these are the precious truths, which God has made effectual, as I trust, to the conversion of many souls.

MISSION ROOMS, PHILADELPHIA.

EXTRACT FROM THE MINUTES OF THE LAST GENERAL ASSEMBLY.

"Whereas, it appears from the statistical reports from various parts of our church, and it is well known to the Assembly that there are some Presbyteries which have more churches than ministers, and other Presbyteries which have unemployed ministers and licentiates under their care; therefore,

Resolved, That it be enjoined on all such Presbyteries to report these facts, with the names and locality of these vacant churches and unemployed ministers to the Executive

Committee of the Board of Missions, who are hereby appointed and authorized to act as a Committee of Supplies for the whole church, by and with the concurrence of the Presbyteries."

We republish this resolution of the last General Assembly, with the view of submitting to our readers a few remarks; and we preface our remarks with a brief extract from a letter of one of our most judicious and valued ministers, and the pastor of a

church which stands first on our list, for contributions to the cause of missions both at home and abroad. In relation to this resolution of the Assembly, this excellent brother remarks—

"I would rejoice, if in accordance with the resolution of the last Assembly, the Committee of Missions could act as a Committee of Supplies for the whole church; it would be a blessing to our surplus and unemployed candidates and ministers, and to our vacant and feeble churches, if you had funds at your disposal to send out the former and to supply the latter. Then you might request all applications from both respectively to be made to you, with a pledge, that all in good standing, and recommended by their Presbyteries, should be sent into the field. If the strong churches would do their duty, *this might be done*. Our Presbytery has several more ministers and candidates than churches. We have named two or three who are able ministers, and who would be acceptable and useful in almost any place, but they have families dependent on them, and feel a delicacy in thrusting themselves forward; and perhaps some want of faith too, in giving up a certainty for an uncertainty. At the same time, if the Committee of Missions had it in their power to send them to suitable fields of labour, they could not, and would not refuse to go."

We have received letters from other brethren expressing similar views and feelings. The object of the Assembly in adopting this resolution, doubtless was, as far as practicable, to have our destitutions supplied, by bringing into immediate and active service *our whole ministerial strength*. And could this be accomplished, with God's blessing, the most important and happy results might be anticipated. If the Board had the means for employing the ministers *we now have*, many, very many of our destitute and feeble churches might be supplied. Since the adoption of this resolution by the Assembly, special pains have been taken to ascertain from the Presbyteries the number of ministers and candidates unemployed, or but partially employed in the work of the ministry. Also the number of feeble and destitute Presbyterian churches, with the vacant and unoccupied ground within the limits of each

Presbytery. From a few of the Presbyteries we have received full reports; from most of the Presbyteries no reports have been received. We have not, therefore, the materials for a full list of either unemployed ministers or feeble and vacant churches; but we have ascertained sufficient to know, that there is a *large Presbyterian ministerial force, either wholly lost to the church, or but partially engaged in her service*. We feel safe in saying, that there are *not less than one hundred Presbyterian ministers* qualified to be useful, and able to labour, who are not engaged in preaching the Gospel. Many, and most of whom, from dire necessity have resorted to other employments to gain a living for their families. And there are a *still greater number* who are but *partially engaged* in the work of the ministry, whose time is divided between the service of the church and secular employment, and who assign the same reason for this unhappy division, that they may obtain bread for their families.

And whilst so many ministers and candidates are thus diverted from their appropriate work, or but partially employed in it, thousands and hundreds of thousands in our land are doomed to silent Sabbaths, and are actually perishing for the bread of life. The number of weak churches, without pastors and almost without preaching, is very great, whilst thousands and thousands have neither churches nor any Gospel privileges. At the Missionary-office, we are receiving the most affecting appeals from almost every section of the country. *But what can your Board do? They have not the means for meeting these numerous and pressing demands*. Could they send into the field *the men we already have*, and who are qualified and ready to go, if they could be sustained, how many feeble and declining churches might be revived and strengthened? How many new churches might be formed? How many souls might be converted and saved? And if we realized the importance of this work, and felt our obligation to Jesus Christ, and a deep interest in the salvation of our country and the souls of men, *how easily might this be done?* As our brother justly remarks—"If our strong churches would do their duty, it might be done;" and we may add, *if all our churches would do something*

for this great object, which could be done without the slightest self-denial or sacrifice, the work *could be done*. Most of these destitute churches need aid, and cannot sustain the Gospel without it; and among those who have never enjoyed the Gospel, it must for a time be sustained by others who know its value; and the sum required to sustain a missionary in the destitute parts of our own country is not large. The Home missionary can be sent into the field and sustained on comparatively a small sum; and for want of this, which our more than one thousand strong churches could furnish with so little self-denial, must our feeble churches be left to languish and die? Must many of our ministers be driven to other employments to seek a support for their families? Must many portions of our land be left a prey to the most dangerous and destructive errors? Must immortal souls be left to perish? May God in his infinite mercy prevent it, by sending down his Spirit, and rousing his ministers and people to do immediately their duty in this great and important matter.

TO PASTORS AND ELDERS.

DEAR BRETHREN,—The time approaches for the meeting of the next General Assembly, when your Board of Missions must close their accounts for the present year; we hope to be able at that time to report to you operations and results, far surpassing in interest and importance those of any former year. From the Domestic Chronicle, which comes to you monthly, you have learned that your Board have a large number of missionaries in the field, who are labouring with much diligence, and whose labours God is most signally blessing; probably at no former period in the history of our church have the missionaries of the church been blessed with so many and such interesting revivals of religion. The Lord is indeed doing wonders in many of our missionary fields, and affording to the churches the most precious en-

couragement to increase their prayers and efforts in this great and good cause. In the present number of the Chronicle, you have a specimen from a few places of what is doing in many portions of the vast missionary fields; such are the calls for labour, and such the efforts made by many of your missionaries, that they are becoming exhausted, and ready to sink under their responsibilities. And surely, dear brethren, while these servants of Christ are thus wearing themselves out in preaching to the thousands in the wilderness, and while God is thus signally setting his seal to their labours, they should not be left to want. The churches should, on the contrary, esteem it a privilege to do what they can to encourage and cheer them in their work. But, brethren, they are in great want; and in many instances, their families are actually in a suffering condition. Your Board are anxious, deeply anxious to send them relief, by paying them the small amount they have promised; this they cannot do, unless the churches furnish the means. And as the year is drawing to a close, we make our appeal to the churches for the means necessary to meet our very large engagements.

A very large proportion of the churches have as yet made no collection for Home Missions the present year. Some of these churches, we know, make their collections in the spring, and will not fail to do their duty. May we hope this will be the case with all? that when the Assembly meets, the heart-cheering report may be made—that not a single Presbyterian church has failed in the important duty of remembering the destitute in our land. Could such a report in truth be made, on what a holy eminence would it place our churches? How noble! And what a token would it be for good to our beloved Zion? *Pastors and elders, "this matter belongeth unto you; the people also will be with you—be of good courage and do it."*

WILLIAM A. M'DOWELL,
Cor. Sec'y G. A. B. M.

Receipts in the Treasury at Philadelphia in February, 1843.

SYNOD OF ALBANY. <i>Pby. of Ogdensburgh.</i>		
Ogdensburgh ch. per Rev. J. M. Macgregor,	16 00	
<i>Pby. of Albany.</i>		
Northampton ch. per Rev. David Lyon,	6 50	
SYNOD OF NEW-YORK. <i>Pby. of North River.</i>		
Cold Spring ch. "a female friend," through Rev. John F. Clark,	2 00	
<i>Pby. of New-York.</i>		
Fern. Miss. Soc. of Rutgers-st. ch. per Rev. Dr. Krebs, 56,98; C. Beers, Esq., of Duane-st. ch. 2 ^d ,	76 98	
SYNOD OF N. JERSEY. <i>Pby. of Elizabethtown.</i>		
Plainfield ch. N. J., in part to const. Rev. Lewis Bond, an hon. mem. 23; Chatham village ch. in part, 27,63; Basinridge ch. N. J., to const. Rev. Oscar Harris, an hon. mem. 50; Patterson ch. N. J., to const. Rev. Math. Allison, an hon. mem. 50,50; New Providence ch. N. J., in part to const. Rev. Thos. Cochran, an h. m. 10,	161 32	
<i>Pby. of New-Brunswick.</i>		
An "unknown friend," at Freehold, N. J.,	20 00	
<i>Pby. of Susquehanna. @</i>		
Warren ch. 3,25; Wyalusing, 5,76; Troy, 3,50; Towanda, 6; Orwell, 3,66; Wilkesbarre, 27,63; total, 50, per Rev. John Dorrance,	50 00	
<i>Pby. of Caledonia.</i>		
Caledonia ch. N. Y., per Mr. Donald Frazier, Jr., 25; "a lady," per do. 15,	40 00	
SYNOD OF PHILA. <i>Pby. of Philadelphia.</i>		
Central ch. addl. Mr. James Field's sub. 25; Theo. Davidson, 1; J. M. Pedan, 1; Mrs. Booth, 50 cts.; F. W. Buck, 20; J. Sibley, 10; Wm. Wier, 2; Simon Colton, 5; total Central ch. 64,50; Second ch. Phil. in part, of collection 70,32, per Dr. Dar-		
rah, also don. of Dr. Hodge, 20; total Second ch. 90,32; Walnut-st. ch. Rev. H. A. Boardman's sub. 15; Dom. and For. Miss. Soc. of Ninth ch. Phila. per Mr. Craig, 14,91; "an humble family in Presb. ch. to advance the cause of Missions," 10,		194 68
<i>2^d. Pby. of Philadelphia.</i>		
"P." of Bridesburgh ch. Penn.		3 00
<i>Pby. of West-Jersey.</i>		
Salem ch N. J., through Mr. Jaggards, per Dr. Jno. McDowell,		25 00
<i>Pby. of Newcastle.</i>		
Churchville cong. Md. 10; don. Mr. Franklin Gillespie, 5; per Rev. Mr. Finney, Faggs Manor ch. through Rev. Mr. Hamilton, per J. C. Ernst, 24,67; Rev. Jos. Bazz, Williamstown, Penn. 6,12,		45 78
<i>Pby. of Baltimore.</i>		
*1st ch. Baltimore, coll. in part, per Rev. John C. Backus,		65 00
SYNOD OF OHIO. <i>Pby. of Marion.</i>		
Don. Rev. James Smith, Marysville, Ohio,		10 00
SYNOD OF INDIANA. <i>Pby. of Vincennes.</i>		
Don. Rev. Jos. B. Adams, Washington, Ia.		10 00
<i>Pby. of Logansport.</i>		
La Porte ch. Ia., per Rev. Jas. C. Brown,		25 00
SYNOD OF VIRGINIA. <i>Pby. of East Hanover.</i>		
Don. Capt C. K. Stribling, of Norfolk, Va., per Rev. M. B. Hope,		25 00
		Total \$776 22

* This is part of a collection in the 1st ch. Baltimore, amounting to \$600,65, the balance is in the hands of the Pastor to be drawn for.

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURGH, IN FEBRUARY, 1843.

SYNOD OF PITTSBURGH. <i>Pby. of Blairsville.</i>		
Gilgal ch. per John Caruthers, 10; Perry ch. per do. 6,	16 00	
<i>Pby. of Redstone.</i>		
Sewickly cong. per J.B. McKee, 12; Wheel-		
ing valley cong. per Rev. Mr. Annan, 2,		15 00
<i>Pby. of Ohio</i>		
Bethany cong. by Saml. Collins.		25 41
		Total \$36 41

BAILEY & CO., Treasurers.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN FEBRUARY.

SYNOD OF INDIANA. <i>Pby. of Salem.</i>		
New Albany ch. in part,	28 05	
<i>Pby. of Crawfordville.</i>		
Bethany, per Rev. R. W. A., 5; J. Mulligan, 5,	10 00	
<i>Pby. of Indianapolis.</i>		
Indianapolis cong.	52 00	
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		
Shelbyville ch.		18 50
<i>Pby. of Transylvania.</i>		
Harrodsburgh, 55,15; Danville, in part 203,70; Rev. R. A. Johnston, Lancaster, 5; Lancaster ch. 14,50; Paint Lick, in part, 14,50; Richmond, per Rev. R. A. J. 22,45,		416 60
		Total \$394 55

WILLIAM GARVIN, Treasurer.

THE

FOREIGN MISSIONARY CHRONICLE.

MAY, 1843.

BOARD OF FOREIGN MISSIONS.
COMMUNICATIONS FROM MISSIONARIES

FURRUKHABAD MISSION.

EXTRACTS FROM A PAPER "ON THE SUPERIORITY OF THE CHRISTIAN
RELIGION OVER THE HINDU."

BY GOPEE NAUTH NUNDY.

The Rev. H. R. WILSON, in forwarding this manuscript, remarks—"The enclosed is part of an Essay which Gopee read before Presbytery at its last session. A good deal on the subject of Idolatry, which would not do for the eye or the ear of a Christian community, was omitted in transcribing it, and still more was omitted in the latter part to prevent too large a bulk."

This Essay extends to thirty-six closely written pages, in a fair and good hand, and treats of the chief religious systems of the Hindus, the avatars or incarnations of the gods, castes, &c. The last part presents a contrast between the Hindu and Christian religions, strongly showing the superiority of the latter. This part of the Essay we insert below. Its force is somewhat impaired by being separated from the preceding view of Hinduism, but our space in the present number of the Chronicle will not admit such extracts from the former part of the Essay as would fairly exhibit the train of remark, while the part now inserted will show the writer's views of his former and of his present religious belief. How great the difference!—Our readers will recollect that Gopee Nauth Nundy (sometimes written Gopí Nath Nundí,) is an assistant missionary at the Futtehgurh station. He was educated at the Scotch Mission School, Calcutta, and has been for several years connected with our mission. He is an Elder of the mission church, and a candidate for the holy ministry under the care of the Presbytery of Furrukhabad, before which body this Essay was read.

The writer in the last six pages of his Essay mentions five points of difference between Hinduism and Christianity.

1st. Hinduism, complicated and varied as it is, provides no adequate means of instruction for man in his ignorance. As sinners, we are in darkness and ignorance not only of the true character of God, but also of our own character. The Hindu Shasters, although they tell us something about the attributes of God	yet are wholly ignorant of his true character. The Veds say something from which the Purans differ as we have seen. But the Bible teaches us the infinite character of God; that He is a spirit, He is eternal, self-existing, almighty—omniscient, and above all, that he is holy. "God is a Spirit; and they that worship him,
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must worship him in spirit and in truth. But the Lord is the true God, he is the living God, and an everlasting king. And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God, walk before me and be thou perfect; speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I, the Lord your God, am holy." Again, the Shasters do not pretend to relate what man was before he fell, nor say any thing of his character, since driven from the paradise: this our blessed religion does. It tells us of what man was made, and how his body when made was animated by a rational soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." For "God created man in his own image, in the image of God created he him, male and female created he them." It next teaches us of his sad fall, by which he brought guilt and ruin upon himself and all his posterity. When man was created, God placed him in the garden of Eden, and commanded him not to eat the fruit of the tree of the knowledge of good and evil; but he did not mind His command, ate the fruit of the forbidden tree, and thereby brought the curse upon him and his posterity. "And unto the man he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Again, it teaches us the object for which man was created, not for his own gratification, but for the glory of God. What a contrast is there between this and the tenets of Hinduism; the one teaches the exact duties of man towards God, and the other keeps him in darkness and ignorance of that duty which he owes to his Maker. A man being under the shackles of Hinduism, is no better than a beast in the forest, which eats, drinks, sleeps and dies; but the blessed religion of Jesus elevates him above the beasts, shows him what his duty is, while living

in this world, teaches him every moment how to glorify God, brings him nearer to his Saviour, prepares him for the next world; and, above all, makes him holy. Again, the Bible not only teaches us what we are, and who God is, but it also points out the way by which he is to be worshipped, not with men's hands. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things." The want of this knowledge leads the poor heathen into a fatal error, for their worship is more of manual labour than an exercise of the mind and soul. With their hands they make their gods, and with their hands they worship them when made; but our religion teaches us that God is a Spirit, and they that worship him, must worship him in spirit and in truth.

2d. Nothing to sanctify his heart, or fit it for the service and enjoyment of a pure and holy God. Although the heathen admit in general terms that they are sinners, yet their religion teaches no means by which their nature is to be changed and the desires of their hearts renewed; they vainly wash in the Ganges, but the vile current of their affections remains the same; the heart which contains the roots of sin can never be cleansed by water. But the Bible teaches us the office of the Holy Spirit, and the life of the sincere Christian proves the efficacy of this blessed Agent. It is He who can touch the innermost parts of our hearts, and can clean them from all the defilements of the world, the flesh, and the devil, then softens and prepares for the Gospel truths. By His sanctifying power, he draws us near to our Saviour, and makes our hearts fit for the service and enjoyment of a pure and holy God. He keeps the reign of our affections, and prevents us from plunging into deadly sins. Such is the office of the Holy Spirit, and without his influencing power drawing us, we can never go to the Saviour; without His removing the blindness of our hearts in spiritual matters, we can never perceive the good-

ness of God; then let us invoke His assistance and say,

"Come, Holy Spirit, heavenly dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

3d. Nothing to excite to virtue. Virtue, which is the hand-maid of religion, is an entire stranger to Hinduism. It tends to individual happiness, as well as that of the nation. It ameliorates the condition of man, and reforms his moral character. The Hindus are destitute of this, they are quite ignorant of true virtue that which they consider as such, in the end, proves nothing but vain delusion: besides, how is it possible for them to know what true virtue is, when their Shasters teach the very opposite when their gods and goddesses themselves, as we have seen, are examples of the most shocking vices. Again, what can excite them to virtue, when they are ignorant of the true God, and own gods not being represented as virtuous. But the true virtue is taught in the Bible. The word of God tells what that true virtue is, and how it is attainable, not by our own works, but only by the merits of Jesus Christ. Gospel view of morality and virtue is as high above that of the heathen as the heaven is above the earth. Thus, says our Saviour, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Again, "When thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men; verily, I say unto you, they have their reward. But thou, when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly." Again, the Apostle John says, "He that saith he is in the light, and hateth his brother, is in darkness."

4th. Nothing to promote the peace of society, nor the mutual benefit of mankind. Hinduism can never keep two persons in peace, much less the world. The very nature of Hinduism is discord,

fighting, quarrelling, murdering, &c. Have we not considered, in a former part of our essay, what the Abtars [Savatare] came for, and what barbarous examples they have left! Thus we who live among heathen, and who were once a part of them, know well the hatred, envy, jealousy, blood-shed and murder which prevail and what else can we expect, when their gods and goddesses are more distinguished for the practice of these vices, than for any thing else. Besides, peace and tranquillity are even unknown in many of the families, where there is only a husband and a wife; for it is not an uncommon thing to see a wife quarrelling with her husband, and he beating her cruelly; nor can the Hindus derive any mutual benefit from each other, when they do not trust one to another; no two Hindus can be found that would trust each other. They would act suspiciously, transact business deceitfully, and oftentimes kill each other for trifles. What inducement have they to love each other? What promotion do they expect for this love, when their hopes of happiness consist in this world when their religion does not inculcate it; when it opposes all promotion of peace and mutual benefit? Contrast these with the effects of Christianity, and we will find the result to be very different from that of Hinduism. "Christianity," says Bishop Wilson, "elevates and ennobles man, aids his mental powers, gives him sublimity of thought and conception, raises him in the scale of moral and intellectual being, touches all the springs of his purest affections, and unites the lofty discoveries of the incarnation with that practical love and obedience in which they have their proper effects and consequences." It demands an entire change of man's heart and conduct, enforcing a pure and virtuous life, and inculcates truths of the most sublime nature. In its doctrines, its precepts, and its morals, it stands superior to all philosophy and false religion. It convicts at no vice; on the contrary, it loudly declares against all wickedness—such as the Apostle mentions in the Epistle to the Romans "Being filled with all unrighteousness, fornication, wicked-

ness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperings, back-biters, haters of God, despites, proud, boasters, inventors of evil things, disobedient to parents," &c. Those who are guilty of such wickednesses, the Apostle says, "are worthy of death." And do we not see them practised by the Hindus, sanctioned by their religion? Christianity subdues all these, and implants in their place, first love to God, then to our fellow-men. Wherever the blessed truth of the Bible has been entertained, it has wrought a thorough change in the character of individuals and of nations. The virtue and piety of the Gospel tends to subdue the evils of this life and to promote peace, happiness and love throughout the world. Such has been and such will be the effects of Christianity wherever it is entertained. Let us once look at history, and we will find changes of the most striking kind that Christianity has effected. It furnishes us with abundant proofs of its blessed effects, from the first propagation of the Gospel to the present day. What converted the five thousand in one day? was it Peter's own work or his own doctrines? or was it not the power of Christ manifested in him? What was it that changed the hearts of the heathen at Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch, Tyre, Caesarea, Troas, Athens, Philippi, Lystra, &c., that they burnt their religious books, destroyed their temples, and melted their idols of gold and silver? was it the Apostle's power, or eloquence, or philosophy, that wrought this change? or was it not the effect of Christianity? What was it that made Great Britain a prominent, a powerful, and civilized nation? Why do we not hear them following Druidism, as their ancestors did, and become a constant prey to the victims of vain gods? To whom does she owe her advancement? To the blessed Gospel. All her greatness sprung from Christianity; and so it will be wherever Christianity is propagated. What induces the missionaries to leave their comfortable home, their endeared friends, their beloved country, and hazard

their lives amongst uncivilized people, in a hot climate, with enough of self-denial? Is it not the influence of the religion they preach? Is it not the sweetness of the Gospel that they have received, that they come and proclaim the truth? "Go ye," says our blessed Lord, "into all the world, and preach the Gospel to every creature. Freely ye have received, and freely give." Then ascended He in heaven with this consolation—"And lo, I am with you always, even unto the end of the world." What more proof do we require of the transforming influence of Christianity. The blessed Gospel has made its entrance into India, and within a short time we shall hear the happy consequence; but do we not hear already? Has not the amount of enormity and vice which some of us witnessed twenty years ago greatly diminished? Do we see in history any account parallel to this? Has any religion spread so widely and extensively, producing such beneficial effects, softening the hearts of the most despotic monarchs, reforming kingdoms and nations, and raising the people to a state of civilization? Paganism has its millions of votaries, but still Paganism is limited. Mohammed extended his conquest by the force of his sword; but even his religion is confined to a very few nations; but Christianity has not been confined to the land of Judea, where it originated, but it has spread from nation to nation, from island to continent; and so it will continue to spread until the whole world is covered with it, as the channel of the great ocean is covered with water; so the blessings of the Gospel will fill every corner of the world, then the kingdom of our Redeemer will extend, and the sayings of the Apostle will come to pass,— "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

5th and last. But what is the greatest defect of all, it provides no Saviour through whom we may escape the wrath of God, by satisfying the just demand of

His holy law, which we have all broken, and whose penalties we have incurred. Hinduism is a fabrication of wicked designs, and contains the account of some of the vicious persons who were supposed to have been Abtars. They, as we have related in a former part of our essay, came to kill, to destroy, and to gratify their wicked desires; and no one pretended to do any thing for lost and ruined sinners. How then can Hinduism be a revelation from God, when its design is to keep men in darkness? But its greatest defect is, that it provides no Saviour who can free us from the wrath of God, which we justly deserve. People with a vain hope of assistance, call upon their idols to save them from the punishment which our sins deserve; but cannot escape, save through the blood of Him who paid for our redemption. Again, the just law of God demands the shedding of blood for our sins. Did any of the Abtars or gods shed any blood in our stead or purchase our redemption? Was there any amongst them who was without sin? Then what excellency is there in Hinduism, when it is destitute of this Saviour? But the crowning excellence of the Gospel religion is, that it provides a day's-man between God and us; one who not only acts as an intercessor, but one who became our surety, who paid the fearful price of our redemption, and brought in an everlasting righteousness. The law which we all have broken called for blood. To satisfy that law, every one must have shed his own blood: who then could redeem his brother? But here the innocent died in the room of the guilty "the just for the unjust." He is the only Saviour promised by God himself, when Adam, by his transgression, brought a curse of God upon him and his posterity. God, in pronouncing that curse, was graciously pleased to make intimation of a Deliverer, who will restore him and his posterity to the enjoyment of heaven. "The seed of the woman shall bruise the serpent's head." This intimation was repeated to the patriarchs, and afterwards

more fully revealed to Isaiah and others in the spirit of prophecy. This Saviour, who was known in old times as Messiah, was predicted by Isaiah to be Emmanuel, about 742 years B. C. "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel." It was also foretold that Christ should descend from the royal family of David, son of Jesse. "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his root." Many more passages can be added; but what is already stated, are enough to convince us that Christ is the only Saviour promised by God for the whole world. We who had rebelled against God and broke his holy laws deserve his wrath; but He has not dealt with us as we deserve, but showered upon us His mercy and love to the world. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Jesus is the corner stone, He is the way to heaven, and He is the sure rock; then let us build our hopes on Him. Nothing will suit better to the depraved state of men than the Saviour Jesus Christ; no one stands as the friend of sinners but Christ the Redeemer. Then, O, my countrymen, come to this Saviour, who is ready to receive you. Cast off your idols and worship the true and the living God, through his Son Jesus Christ. Receive Him whom you will find your friend both in pleasure and sorrow, in sickness and in distress; and in the end He will receive you to everlasting happiness in heaven, where there is joy and gladness without end.

"Salvation from my Jesus flows.

His covenant must for ever stand;

Nor can the fiercest of my foes

Force me from his Almighty hand.

Surely my soul from such a Saviour blest,

Cannot despair of everlasting rest."

CHINA MISSION.

LETTER FROM THE REV. W.M. LOWRIE :

OCT. 10, 1842.

Narrative of the Shipwreck of the Harmony, bound from Manila to Singapore, and of the escape of the Passengers to Manila.

Having taken my passage in the *Harmony*, I went on board, September 18, about noon, with Captain Smith, and found the two gentlemen, who were to be my fellow-passengers, already on board. There being no wind, we did not get started till after dark, and were apprehensive that we should be delayed a day or two in getting outside of Corregidor. But about 8, P.M., as the moon was shining brightly, and a fine breeze had sprung up, we got under weigh, set studding sails, aloft and aloft, and walked off in fine style. The ship was very deeply laden, having more than six hundred tons of sugar; and though one of the fastest British merchantmen in China, yet as she drew nineteen feet of water, the captain feared her sailing would be injured. However, she kept up with the *Cecilia*, a very fast-sailing English bark, going out at the same time, which was not-nearly so deeply laden. It was a lovely night, and every thing looked so favourable, that we were all in high spirits, and had great hopes of a speedy voyage. By daylight the next day, we were fifteen or twenty miles outside of Corregidor, which was far better success than we had dared to hope for.

This day was our Monday; but as we had been observing Manila time previously, and had sailed on their Saturday, I tried to spend it as well as I could. The day before had been given to the men as Sunday, as it was really their own Sunday; and they had no business to do except to get the ship under weigh, which took but very little time.

In the afternoon, a fine breeze sprung up. It had been almost calm in the morning, and the *Cecilia* had got ahead of us; but as soon as this breeze fairly set in, we caught up with her, and actually ran away from her: in three or four hours she was five miles astern. This settled the point of the *Harmony's* sailing, and gave us great hopes of her future performances. The breeze, however, increased to a gale,

and the next morning (Wednesday) the ship was going on under double-reefed topsails, and a tremendous sea astern. The sea reminded me very much of the waves in our first gale off the Cape of Good Hope. The ship being deep and heavy, shipped a great deal of water; immense waves piled themselves up several feet higher than her bulwarks, and came tumbling in on deck, and the cabin was flooded with water several times. I was standing by the cabin door once, when an immense wave came over, and before I could get out of the way, the water was up over my knees. The gale increased to a regular storm by noon; and though we were going right before it, its violence was so great, that we were obliged to lie to at last under a close-reefed main top-sail and fore-topmast staysail. Being from the east, it helped us on wonderfully on our course, and we must have run 250 miles that day.

The gale moderated during the night, and though the sea was rough, the sun shone out. The next day (Friday) was quite a pleasant day. I had been seasick during the gale, but began now to pick up, and had such an appetite, as quite astonished my fellow-passengers.

The *Harmony*, I think, was considered by all who knew her, as one of the very finest British merchant vessels in the Chinese waters; and there are more than a hundred of them out here now. Her captain was just my idea of what a captain ought to be, a stout, hearty, good-humoured Scotchman, with somewhat of the Scotch pronunciation and accent—a perfect sailor, full of sailor phrases, and as fond of his ship as if she had been his wife, (he was not married,) kind, and yet strict with his men; and therefore liked and obeyed by them; using no profane language, (at least, never in my presence;) extremely attentive to his passengers, and almost unduly anxious to see them comfortable.

Saturday, Sept. 24th, was a cloudy day, wind from the west, and we running nearly south. No observation; but by reckoning, we were at noon in Lat. 11° 53' N.; Long. 114° 20' E. This was a very unpleasant position, being only about fif-

teen or twenty miles north of the North Danger—a small island with a tree on it, and a reef all around, which marks the Northern limit of the dangerous archipelago of shoals, in the China sea. Accordingly every effort was made to get to the westward; but the wind became exceedingly unsteady, veering about to such an extent, that it was hardly possible to keep the ship on any course, except the N. E., directly opposite to the course we wished to go.

Sunday morning rose, dark, cloudy and squally, a heavy sea, and a rolling ship; frequent showers and hazy sky, and exceedingly baffling winds. About ten o'clock, A. M., the wind became steady at S. W.—ship went off to W. N. W. five or six miles an hour, under double-reefed topsails, and the weather looked less threatening. About noon the captain came down, changed his wet clothes for the third time that day—said the prospects were more favourable—that he had just been sending men aloft to look out, and no dangers were visible. So we had our tiffin, and were quite cheerful together. Captain took his cigar and went on deck, and we passengers exchanged a few sentences as to the time of arrival at Singapore, and were about quietly reclining on the sofas to read, when the ship struck with immense force against some obstacle. We started to our feet—again she struck—and again—decks quivered beneath our feet—the men were running about—officers giving their orders, and the terrified steward groaning and wringing his hands at the cabin door. So violent were the strokes, that I was apprehensive of the ship's breaking in pieces, and ran to get my life-preserver. By the time I had it half inflated, the ship had beaten over the shoal, and I went up on the poop deck. The captain had changed the ship's course, and I found him pacing the deck, giving his orders, and looking about in great agitation. The shock had been so sudden and so unexpected, that every one was taken by surprise. I had scarcely time to speak to him, or to reply to some observations he made to me, when the ship struck again

with far greater violence. The sea was rolling violently, and we seemed to be above some deeply-sunken rock, on which the ship's bottom seemed to be dashed with violence every time she sunk in the hollow of the waves. At one time the middle of the ship *rose up*, while the stem and stern sunk down; and for a moment, I fully expected she would break in two. It was an awful time—a good deal of wind—a smart rain falling at the time, and a heavy sea; yet there were no breakers, and no discoloured waters, the usual signs of a shoal; and although we could see at least ten miles around in the intervals of rain, there was nothing that bore the appearance of danger in sight. Of this I am certain, for the captain requested me to look round and see. I imagine that such shocks are as dreadful, if not more so, than those of an earthquake. They were the blows of an unseen enemy, and we could not tell at what moment we might receive another, that should at once send us to the bottom. The pumps were manned at once, and the water that came up *tasted sweet*—it had already reached the sugar in the hold. On sounding the well, three feet of water was discovered. The four pumps were immediately set a-going—the main hatchway opened, and two or three hundred bags of sugar thrown overboard to lighten the ship; but this was soon abandoned: others were employed to get the boats ready in case of necessity. We packed up a few clothes and valuables in as small a compass as possible, and waited in suspense to see what the end would be. You may be sure I was on my knees more than once. It was a solemn time; but my mind was kept in a calm and composed frame. We struck about half-past one, P. M.—in less than one hour, there was three feet of water in the hold—in two hours more, there was *six* feet—in less than one hour more, there was *seven* feet—in twenty minutes more, there was seven feet six inches; and this, though four pumps were kept constantly going, and all drawing well. It was now about five o'clock; and as it was evident the ship would soon sink at this rate, the

pumps were abandoned and the boats got ready. It was very providential for us that the masts had not fallen overboard, as otherwise we should hardly have been able to get the long-boat out. It was about half-past six when the boats were ready, and it was a work of difficulty and danger to get in them; for, with the heavy sea running, they rose and fell more than ten feet every minute or two. Twenty-one were to go in the long-boat and eight in the jolly-boat—the captain and passengers went in the former, and the mate and seven men in the latter. We managed to get in about seven o'clock, and pushed off; the ship was then sinking fast—the water being already nearly on a level with her deck. We wanted to see her go down; but as the sea was rolling heavily, wind high, and a drenching rain falling, it was neither comfortable nor safe to stay by her; and we kept the boats before the sea by means of small pieces of canvass. They had four oars in the jolly-boat, and we had had as many, but three of them were broken in keeping the boat from dashing against the ship's side; and we found ourselves in the open rolling sea, four hundred miles from land, with only a single oar. A heavy rain fell almost constantly till midnight, from which, of course, we could have no protection; and in a very few minutes we were drenched with rain, while every now and then a dash of spray came over us. The boat with so many persons in, was, of course, very deep; as she had leaked a good deal, we had some apprehensions of her not keeping afloat. About midnight, however, the clouds dispersed a little—the moon dimly glimmered in the sky, and we kept slowly on to the north. I managed to get a little sleep towards morning, though how or where, it would be hard to say.

Monday morning. We got a couple of masts up, and as a royal-studdingsail and main-skysail had been put into the boat, we got them rigged out as a foresail and mainsail, using our whole oar and one of the broken ones for yards. We then lightened the boat, throwing overboard every thing that could be spared—packed

ed the baggage and provisions as neatly as possible—took a man and boy from the jolly-boat, which made our number amount to nineteen men and four boys—a large number for a boat only twenty-one feet long and eight broad. We then examined our provisions, and found we had plenty of bread to last us for a week or ten days; but that we had but a very small quantity of water—there could not have been more than 12 or 15 gallons. This filled us with a good deal of anxiety, for we were by our calculation about 420 miles from Manila; and at this season of the year, we might expect calms and even head-winds, which would make our passage very long. So all hands (passengers and all of course) were put on allowance of *half a pint of water* daily, and bread in moderation. I had put my little keg of Boston crackers on board, which kept dry, while all the rest was wet with rain and salt water. I had also my little box of raisins, which proved very acceptable. We had a few cheeses, and some cocoa nuts, the water of which supplied us for two days, thus making a great saving of our water-cask. Monday was a tolerably pleasant day; and having nailed pieces of canvass round the boat to keep the spray from coming over, we spent a *tolerable* day, making pretty good progress. The sun came out in the afternoon, and dried our wet clothes, and most of us slept well. We now began to have pretty good hopes of arriving at some land before long.

Tuesday—Was a terrible day. Not a cloud in the sky—scarcely a breath of wind, and the hot sun of the torrid zone beating full upon us. There was only a single umbrella in the boat, and we could not hoist an awning—being sun-burnt was the least evil. Half a pint of water (in so hot a day, when tantalized by the sight of an ocean of salt water) was but a small allowance; and I almost prayed to be swallowed up at once in the roaring sea, rather than be suffered to linger in such a dreadful condition. Still we all kept up our spirits pretty well. As the jolly-boat sailed much the fastest, it was thought best that she should go on a-head. She could be of no service to us, and we of

were to her if we kept company ; and she might escape safe, and even be of service to us by going on a head. She left us in the afternoon. It was a great pity she had not gone on the day before. This night I slept badly ; the baggage had been shifted to put the boat in better trim ; and I had not room to place myself comfortably, (lying down was at any time out of the question for want of room.) A fine favourable breeze had sprung up soon after dark, and we made good progress.

Wednesday, the breeze was stronger, with somewhat of a heavy sea, and we went on finely—saw a great many boobies, which seemed greatly surprised at the sight of so small an object. Several of them came and sat down upon our yards ; and even on the side of the boat. Our boatswain, in his eagerness to catch one, fell overboard, which afforded a fine laugh to the rest, as it gave him a complete ducking. Several showers fell near us about dark, and we hoped to catch some water, but could not. I slept miserably. The two other passengers occupied the whole of the after-part of the boat. In the part where I was, we had four persons to sleep, and one constantly employed in bailing the boat out.

Thursday morning, commenced with rain, which soon wet us to the skin ; but we did not mind that, for we caught several buckets-ful of water, which gave us great joy, and we ate our breakfasts with great glee. For fear of suffering from thirst, I ate but little—taking only *three* Boston crackers a-day, with a bunch of raisins, and perhaps a mouthful of cheese.

From the progress we had made during the night, we had great hopes of seeing the land, either in the course of this day, or early on the following ; but we soon began to think of other things. About ten o'clock, A. M., the wind rose—the sea ran very high, and frequent squalls of wind and rain darkened the heavens, and drenched us to the skin. The captain sat down by the compass—sent the best helmsmen to the tiller, and for eight long hours he did not move from his seat.

Conversation ceased, and scarcely a word was uttered during all that time, except the orders from the captain to the helmsman—"Port!" "Port your helm quick!" "Hard a port!" "Starboard now!"—"Mind your port helm," &c. Many a longing anxious look did we cast to the westward, to see if there were any signs of the gale abating—but no—darker and darker grew the heavens—higher and higher rose the sea—louder roared the waves as they rushed past our little boat, and faster fell the rain. If a single one of those waves had come over our side, it would have overwhelmed and swallowed up the boat and every one on board ; and it was only by the utmost care and skill that the boat was kept before them. Death never seemed so near before. An emotion of sorrow passed through my mind, as I thought that my friends at home would probably be long in suspense in regard to my fate ; and of regret, as I thought of the work in which I had come out to engage ; but for myself, my mind was kept in peace. I knew in whom I had believed, and felt that he was able to save ; and though solemn in the near prospect of eternity, I felt no fear, and no regret that I had perilled my life in such a cause. Thus the day wore away, and night approached without any prospect of more moderate weather. The wind was now so strong and the sea so high, that it was only with the utmost danger that we could attempt to run before it. Every thing was wet, and we tried in vain to get a light for the compass ; besides, by our calculation, we could not be more than thirty or forty miles from land, and at the rate we were going we should reach it about midnight ; but to attempt to land in the dark with such a sea would be madness itself. What could we do ? Backward or sideways we could not go, on account of the sea ; to go forward, was like throwing our lives away ; to remain where we were, *even if it were possible*, seemed to be only remaining in the very jaws of death. It was, however our *only* hope, if hope it could be called ; and accordingly preparations were made for heaving

the boat to. The foresail was taken down and securely fastened to the yard; the longest cord we could muster securely attached to it, (it was about thirty fathoms long.) The cord was then strongly fastened to the boat, and the mainsail being lowered, the foresail was hove overboard, and the cord paid out, and the boat's head turned to the wind. This last was a most perilous operation; for, had a wave struck her while her broadside was exposed to it, it would have been all over with us. The plan, however, succeeded admirably. The little foresail being between the wind and the boat, broke the force of the waves somewhat; and as it lay flat on the surface of the water, it was not acted on by the wind; and therefore served somewhat like an anchor to keep her head to the wind. We had the mainsail then hoisted up in the form of a staysail to keep the boat steady, and thus we were *hove to*. For a while it was very uncertain how she would act. The wind howled past us with a force that made every plank in the boat quiver—the rain fell in torrents nearly all the night with the violence of small hailstones; and we could hear the great waves rising and foaming away a-head of us, and rushing towards us with a sound like the whizzing of an immense rocket. Sometimes they would strike us as if with a heavy hammer, causing the boat to *jump bodily* away; and at other times, their white foaming phosphorescent crests would be lifted up by our side, as if the next moment they would dash in and overwhelm us in an instant. There we were, packed together so closely that we could scarcely move, while every now and then a dash of spray came over us, covering us with pale phosphoric sparks, that spread a dim and fearful light for a few inches around. Oh, it was a dreadful night! There was distress and perplexity—the sea and waves roaring, and men's hearts failing them for fear. Not one of our company, I will venture to say, had any expectation of seeing the light of another day. For myself, I thought deliberately of each and every member of our family—of many of my friends—of former scenes—of various

missionary fields, and offered up prayers for each and all—of my own past life—of my eternal prospects and the certainty, for so it seemed to me then, that in a few hours I should enter on the untried realities of which I had so often thought. I know not that my mind was ever in a calmer state, or that I could more deliberately reflect on what I wished to fix my thoughts upon; and though I could not feel those clear convictions of my safety I have sometimes felt, yet my faith was fixed upon the rock of ages, and death seemed to have but few terrors for me. In such a night, and with such expectations, it was wrong to sleep; and I did not close my eyes during the whole time. Many precious Scripture truths passed through my mind—such as, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee,” &c., which I applied to myself in a spiritual manner; for, situated as we were, I could hardly hope to have them literally fulfilled to me. I know not when I felt more the delightful sublimity of the expression, “He holdeth the waters in the hollow of his hand;” nor the feeling of security (even for the body, which for a moment) it gave me.

As you may suppose, there were but few words spoken; and the only sound we heard, besides that of the whistling winds and roaring sea, was that of the the boys bailing out the boat. Towards two or three o'clock in the morning, (by our conjectures, for we had no light to see with,) the wind and sea abated; and finding that we shipped very little water, we began to hope that our lives might yet be spared. The morning slowly dawned, though as it dawned, the wind and sea appeared to increase. As soon as we could see, the foresail was hauled in and hoisted to the wind, and the mainsail spread, and we commenced again our perilous course. Soon the cry—*Land, ho!* was raised; and when the day had fully dawned, we saw it stretching along right before us, apparently not more than ten miles off. We must have drifted a good many miles during the night to be

so near it. Soon our hopes were greatly raised, for the land had precisely the appearance of that about the entrance of Manila Bay. We could see what we took to be Point Hornos, Mount Mari-veles, the island Corregidor, and the Lora Mountains; and we were filled with joy at the prospect of being so near the end of our voyage. We steered directly for the land, meaning to get behind some point of it, and wait till the sea went down. Meantime, the wind and sea rose again; the heavens became black behind us, and there was a great rain. To our sorrow also, we found that we were mistaken as to the land, and that none of us had ever seen it before. It was however too late to go back; the squall was upon us, and though the rain fell so fast we could not see twenty yards, yet on we must go. There was a little island on our right, and the captain was about to steer the boat so as to get round under its lee, when we saw heavy breakers right a-head. We turned off to the left, though at an imminent risk, for this brought our broadside to the sea, and several light waves dashed over us. There were breakers on the left too; but we found a channel between them through which we passed, and rounding a little projecting point, we found a little cove sheltered from the wind, and as smooth as an inland lake. Soon our boat touched the bottom, only a yard or two from the shore. We jumped overboard, secured her by ropes to two or three trees, and were safe! It was a time of joy. With one consent, we gathered together under the trees, and offered up our thanksgivings and praises for our deliverance, and prayers for future assistance and protection. It was a scene worthy of a painter's skill—our little boat securely fastened to the trees—our scanty baggage piled on the shore, and ourselves under the custard apple-trees, standing with upturned faces, while the rain dropped upon our bare heads, as we lifted our voices, and I trust, our hearts, to the God, who had held the winds in his fist, and the waters in the hollow of his hand, and brought us through dangers which we never expected to sur-

vive. It was well for us that we landed when we did, for it was then high-tide; and a few hours later, the channel through which we had passed between the breakers, was itself one mass of foaming breakers, and our boat would inevitably have been dashed to pieces there, and some, if not all of us, buried in the waters.

After having properly secured our boat, refreshed ourselves with biscuit, raisins, and cheese, and plenty of water, for there were several streams only a few yards from where we landed, our next care was to find where we were—we knew it to be an island, for we could see land at a great distance to the eastward, which we supposed to be Luconia; but we were not certain whether we were north or south of Manila Bay. From a little point near where we landed, we saw a telegraph station on a hill, and concluded, therefore, that the island was inhabited. Accordingly, the Captain, Mr. —, (who spoke both Spanish and English,) and myself started to discover what we might. Chun Sing brought me a cutlass that had been saved in the long-boat; but being a man of peace, I told him to take it to the captain, while I armed myself simply with a walking stick.

Thus accoutred, we set off; but Mr. — broke down in less than three hundred yards, and declared he could go no further. So the captain and myself went on alone—came to the telegraph station, but found nothing and nobody—so we kept on. Saw a bullock tied by the nose, a paddy field, and a small shed, with a pile of boards near it. So we knew there must be inhabitants near. We were now joined by about a dozen of the sailors, two of whom had cutlasses, and the rest stout walking sticks; and a Portuguese man, who had been on board the long-boat, and spoke a little Spanish and English. Altogether, we formed quite a formidable company; and being in high spirits, from our late wonderful escape, we went on with great glee, except that every now and then our mirth was checked by an allusion to the other boat. We

all concluded that it was impossible she could have survived such a gale, and that all on board of her must have perished.

Finding a little path, we followed it over a hill and down a little valley, and presently came to a pumpkin field, in which was a native hut, and several men eating boiled pumpkins. They very kindly gave us some. One of them, who spoke Spanish, told us there was a village about a mile off, with an officer, who would receive and entertain us, and very kindly offered to go with us. Off we went; but instead of a mile, it must have been at least three. We crossed hills—went through valleys—picked our way among bushes—through mud half-knee deep—along the sea-shore—fording a great many small brooks, and getting wet several times by the rain; but we did not mind *that*. The sand got into my shoes, (I had no stockings on,) so that I had to go barefoot most of the way. We passed several natives cutting fire-wood—met several riding on bullocks, one of whom was so polite, as to take his hat off when he saw us; and at last came to the village. It was a collection of some twenty or thirty huts by the sea-shore, and all the open windows and doors of the houses we passed were crowded with women and children gazing at us, as if we had fallen from the skies. Our guide led us to the house of the *Resguardo*, when who should meet us but Mr. Fillin, (the mate,) and one of the men who had gone in the jolly-boat. "Oh, captain," said the former, "is this you? how many have you saved?" "Thank God, we are all safe; but I thought you were lost—are you all alive?" "I've lost four men, sir."

They had arrived in sight of land the previous afternoon, about three o'clock, and when about four miles from it, a tremendous sea came upon them, turned the jolly-boat *clear end over end*, and threw them all into the sea. Two or three men clung to the boat, but were swept off by the sea—another tried to swim ashore, but must have been dashed against the rocks and carried out again by a back current, while the mate and this other

man, taking each an oar, had made for the land, and succeeded in getting ashore through the surf, though with great difficulty and danger. The mate was much bruised and cut about the feet by the coral rocks. They had spent the night on the rocks near the place they came ashore.

Next morning, they found the jolly-boat and several of the oars on land, but saw nothing of their companions. They then started to find a house—arrived at this village after several hours of very laborious walking, about half an hour before we did, and were just telling the people that they supposed all the rest of the ship's company were lost when we hove in sight. It was a joyful, and yet sorrowful meeting.

The people of the house received us very kindly—gave us hot coffee and some raw eggs to clear it with—an egg to each cup, and some sweet cakes, which in our then condition, dripping wet and cold, were very acceptable indeed. The house was crowded full of people, old and young, to see us eat; and a big *Manilla* bloodhound, chained in the corner of the room, gave us some surly growls by way of music. After the coffee, they gave us cigars, and partly out of politeness, partly to counteract in some degree the effects of the *dampness*, I actually smoked *three* that day, without any bad effects.

But my story is growing too long, and I must come to a close. It was Friday when we arrived on land. We stopped in the village of Loc, island of Luban, at the house of Nicholas Penalta, an Indian. (There are no Spaniards on the island.) We staid there two days—Senor Penalta giving up to us his own best room. As the inhabitants were poor, we bought all our own provisions, and our cook and steward prepared them—hired a *pontine*, or native schooner, with two masts, and amazingly torn and ragged sails, for \$100, in which we left Luban on Sunday morning, and arrived safe in Manila the next day, October 3d, about noon. The silly captain of the pontine had almost wrecked us again in a squall off Corregidor, about midnight; and had

it not been for Captain Smith's presence of mind, who sent one of his own men to the helm and took command himself, we should have been cast away again on the rocks off Point Limbones. Mr. and Mrs. Moore, and Mr. Geo. Sturgis were seated at the fruit table, when I re-entered their house; and great was their astonishment as they saw me return. They received me most kindly. Great was the sympathy expressed by all classes in Manila. The news of our shipwreck and wonderful escape spread like wildfire, for every one had seen and admired the Harmony, and every one knew and liked her captain. I got my full share of sympathy; and from the captain's report of me—of credit for my behaviour on the occasion; and had also the satisfaction of knowing, that many of the sailors in the harbour declared the loss of the Harmony to be entirely owing to her having had that clergyman on board! The long-boat was visited and inspected by many persons, who could scarcely believe it possible that twenty-three persons had lived in so small a space, and how we weathered out such a gale, (which was very severely felt in Manila—several ships having dragged their anchors,) was a wonder to all. Captain Cole, of the Delhi, a large American ship, which had been obliged to lie to in the same gale, told me he considered our preservation as little less than miraculous.

Indeed, when I look back and see how many wonderful circumstances conspired to secure our safety, I can hardly believe that it has been a reality. It seems like some terrible dream, from which I have hardly yet awaked. It was providential for us that the ship struck by day and not by night—that her masts did not go overboard when she struck—that we all got safely into the boat—that we had provisions enough with us—that we weathered that severe gale—that by daylight we were so near the land—that we escaped the breakers by coming in at high tide—that we found that little sheltered cove—that we found such kind treatment from the inhabitants—that we arrived safely at Manila, notwithstanding

the dangers off Corregidor—and that none of us, so far as I know, have suffered any serious inconvenience from so much exposure to sun, wind, and rain. All that I suffered was a little soreness in my limbs, and a slight fever for four or five hours, the day after we landed on Luban. I cut a walking stick the day we left that island, which I mean to have mounted, and to preserve as a memento of my wonderful deliverance; and I am sure that you and all our family will join me in the prayer, that the life thus spared may be devoted to the glory of him who first gave it to me, and now has rescued it from the engulfing sea; that, though I may not attain to the eminence of that Moses who was drawn out of the waters, I may yet be in some humble degree like him, a leader to rescue the chosen people of God in China, and to lead them, like a flock, in the green pastures of his holy word.

I must not omit to mention two other items of great importance, in which the hand of Providence was manifested for our preservation;—the first was that the cord, which by means of the foresail held our boat's head to the wind, did not chafe or give way, notwithstanding the constant strain upon it: we were very apprehensive of this, for it was not as thick as a man's thumb:—the second was, that the heavy gale we had on Thursday was *from the west*; had it been an easterly gale, like the one we experienced in the same place *only ten days before*, it would have either entirely overwhelmed us, or else have sent us half-way to Cochin China. Even the heavy rain on Thursday and Thursday night, uncomfortable as it was, tended to our safety; for it kept the sea from raging as it would otherwise have done. A heavy rain on the sea, has somewhat of the same effect as oil—it keeps the sea down.

In the Sea Queen, I had an opportunity of studying the first part of Acts xxvii. From my experience in connection with the Harmony, I have come to a better understanding of the latter part of the same chapter.

After recounting so many mercies, it

seems an ungrateful thing to go over my losses and grievances, yet as I know you will wish to hear the whole affair, I will touch on those points a little. As so many persons were to go in the long boat, it was of course impossible to save any thing except absolute necessities, and valuables of small size. All I saved therefore, was my watch, the pencil case Mr. B—— gave me, (which I had almost forgotten,) what little specie I had with me, (nearly \$100 in gold,) the clothes I had on my back, and [a few other articles of dress,] the Bible J—— gave me, and my cloak. Every thing of course was wet through by the rain and salt water, except my Bible, it was only slightly damp. Every thing else was abandoned. . . . Very fortunately I had but a small part of my books along with me, perhaps one-fifth. Among these were all my Chinese books, one volume of Flavel, that I prized at its weight in gold, &c., a number of valuable papers, including my instructions from the Executive Committee and *all my written sermons*. (I managed to save my *skeletons* of sermons, and a few other papers.) Then, I had a number of bundles from the missionaries in China, to their friends in Singapore, Bangkok, and Malacca. Altogether, what I lost must have been worth \$600, of which near \$500 belonged to myself. However, I feel no disposition whatever to complain, I was glad to escape even with life. . . .

At Manilla I was in some doubt what to do, but concluded it was best to come to China. I did not wish to stay in Singapore till next June, which I must have done, or else venture on the China sea again in the unfavourable monsoon; and of that I had quite enough. Then the news of this China treaty made me anxious to be there and see about matters. So I concluded to come on, to which conclusion I was greatly assisted by a kind offer, on the part of Mr. Elgar, of a free passage, on board a very fast sailing brig, the Diana, of which he was part owner. Accordingly I left Manilla, October 10, with several fellow passengers.

Hong Kong, Oct. 18.—Arrived here

last night in safety, but greatly to the wonderment of my friends, who thought I was walking about Singapore. I am staying at Mr. Shuck's at present, and expect to go to Macao in a day or two.

LODIANA MISSION.

NOTES OF A JOURNEY FROM LODIANA TO CALCUTTA, BY THE REV. W. E. ROGERS.

Camp Kani, (Cunney,) two marches from Lodiana, Oct. 15th, 1842. With aching hearts and streaming eyes we took leave of our dear missionary friends at Lodiana yesterday, at 4, P. M. To me the trial was more severe than I anticipated. For several weeks my mind had been so completely engrossed with preparations for the journey in connection with other duties, that I hardly had time to contemplate for a moment the trial before me. But when all our arrangements had been completed, and our tents, boxes, &c. sent off, the sad reality seemed to rush upon me with overwhelming effect. The thought of a final separation from those whom we so tenderly loved, with whom we had so often bowed in prayer and united in praise—with whom we had walked together to the house of God, and had taken sweet counsel on the subject of our common labours and trials, filled me with indescribable sadness. My heart was full to overflowing—I could not look upon the brethren or even the premises around me without being moved to tears. Nor could I utter a sentence to any one without feeling choked with emotion.

Our carts were all sent off at an early hour, and about twelve we left our dear precious house—the only place that we could ever, in the strict sense of the word call our *home*. At half-past two, P. M., we dined with the Newtons, and immediately after, the mission families, together with the native members of the church, came together to commend us to God in prayer. As soon as we rose from our knees, we took leave of all pre-

met, and stepped into the buggies waiting to convey us out to our tents. A drive of three hours brought us to the place of our encampment, which we reached a little after dark. Our people had the tent in readiness, and soon prepared a cup of tea to refresh us. After tea, Mrs. R. gave directions about spreading the beds and getting the children to rest, while I got the tents and servants sent off to the next stage. This done, we commended ourselves to the protection of Israel's God, who neither slumbereth nor sleepeth, and then laid down to rest. The fatigues of the day had so exhausted the powers of nature, that despite the strong excitement under which the events of the day had left us, or the annoyance of dogs and cats within, and the incessant noise and clamour without the tent, we soon fell into a sound sleep. At dawn of day, we resumed our journey, and after a march of five hours, reached this place. Here we have the comfort of a staging bungalow, much preferable to the tent, especially as we could get no good shade to protect us from the sun, which is still very powerful. I was so busied all day arranging our trunks, and getting all things into proper marching order, that I could not go into the village to preach. This I regretted the less, as to-morrow is the Sabbath, when I hope to make amends for the deficiency of my labours to-day.

Sabbath, 16th.—Spent a pretty comfortable Sabbath in the public bungalow. After breakfast, went into the bazar, with some books, some twenty or thirty of which I distributed, and also preached to a very attentive audience, or rather I read and remarked on the excellent tract, "Don't Put it off," which was recently translated and published at Lodiana. My audience listened with much apparent interest, and often assented to the truths which it contains. I afterwards read and commented upon the same tract to our carriers and the other people who accompany us, (about forty in all!) May these solemn truths make a suitable and saving impression on their hearts.

We have much enjoyed, and I trust

feel duly thankful for the rest of the holy Sabbath. The fatigues of the week had well nigh borne us down; and now that all was arranged, and we had got fairly under way, a day of rest and quietude was peculiarly refreshing.

Monday, 17th.—*Sirhind*. An easy stage of only eight *kos*, or about twelve miles. Reached our ground at an early hour, and found the tents pitched in a delightful grove of mango trees. Still the heat was rather oppressive for some hours, especially to Mrs. R., who is so very sensitive in regard to sudden changes of temperature. We find the road exceeding heavy, on which account I was obliged to procure an additional cart; this, with the re-adjustment of the loads, prevented me from going to the bazar, which was a long distance from our encampment.

Tuesday, 18th.—*Banjara*. This at present is but a small village, though it has been a place of some importance. Arrived in good time, and found everything in comfortable order, except that there was little or no shade for our tents; of course, the heat was very oppressive. After breakfast, went into the village, and found a very attentive group about the gate, to whom I preached Christ. Found very few readers—some *saqirs* and others came to my tent in the afternoon, to whom I gave books, and spoke for some time.

19th.—*Ambala*. A very long and fatiguing march—started at four, and did not reach our tents till after nine, A. M. At this time, the heat was quite oppressive. Our people had only just reached the ground, all much fatigued, having travelled all night. In the course of a couple of hours, we got the tents up, and about eleven, A. M., we were able to sit down to a little refreshment. Our situation was most uncomfortable; on one side was a large public tank, to which crowds of people were flocking all day to bathe; on the other, was the highway, ankle deep in dust, which the passing wind and people kept well stirred all day. To aggravate our sufferings, we had almost no shade; so what with dust and flies, and noise and heat, we were about

as uncomfortable as we well could be. One thing afforded some relief, or served to divert our minds from the discomforts of our situation. On our arrival, we had the happiness to find our dear brother Jamieson, who had previously arranged to meet us here, and accompany us as far as Delhi. After the heat had subsided somewhat, brother J. went into the city to preach and distribute books; but Mrs. R. was so ill, and the servants all so much fatigued with their long march, that I was obliged to stay and superintend the arrangements for the next march. This is a beautiful place, and a most desirable situation for a new station in connection with the Lodiana mission.

20th.—*Kate Rachûd*—a short stage of only ten miles. Reached our ground very early before the tents were up—had no shade, but suffered much less than yesterday. Visited a small village in the afternoon, the only one within our reach—found very few people, as they were all farmers, and were out in the fields at work. One old man we found at leisure to whom I began to discourse on the way of salvation. A few others gathered around us and listened attentively. The old man heard me very patiently, till I began to press upon him the necessity of immediate repentance and acceptance of the salvation tendered in the Gospel. The doctrine of his utter depravity and dependence upon the grace of God to renew his heart, seemed an unwelcome truth, and he became quite impatient as I continued to urge upon him the consideration of his perishing condition.

21st.—*Shahabad*. Another easy stage of nine miles. Took possession of the public bungalow, as we had no shade for the tents. Our situation, however, was rendered very uncomfortable by the arrival of a regiment of native infantry and a troop of cavalry, who encamped all around us, and kept up a din of noise all day long—went to the bazar in the afternoon, where we gave away many books; but could not preach with any degree of satisfaction on account of the noise and excitement.

22d and 23d.—*Thanesur*, a large Hindu

town of much notoriety, being in the vicinity of a very sacred tank, and much celebrated in Hindu history. The population is chiefly of the Brahmanical order, many of whom subsist upon the fees extorted from pilgrims, who come in great numbers to visit the sacred tank. Much of the city is now in ruins, still there remain many marks of its former splendour. The whole city is built with kila-burnt bricks, and many of the edifices are large and substantial. Among others, there is an old Mohammedan tomb, which has been built in truly magnificent style. The base consists of a great many arched vaults and compartments, over which is an enclosed area planted with trees, and in the centre stands the lofty tomb with a handsome dome, all of white marble, and richly carved. This building surmounts a vault containing the remains of several illustrious Mohammedan saints. At present the tomb is occupied by some Sikh *gurus*, who daily read their sacred *Granth* there, much to the scandal of their Mohammedan subjects. The demand for books here was very great. A crowd of applicants, old and young, surrounded our chest of books, a great portion of both days we remained here; and in the bazar, the clamour for books was so great, we could scarcely proceed with the distribution at all. This place would also afford a very interesting field for two missionaries and might with great advantage be occupied immediately, if the men and means were forthcoming.

25th.—*Karnal*. A large military station, in the vicinity of which is also a large flourishing native city. Occupied all day with secular matters, and had no time to attempt anything in the bazar. The cantonment at this place having proved unhealthy, is soon to be done up. After which, if a healthy location could be found, it would afford a wide and important field for missionary labour. There are a great many valuable buildings, any of which might be purchased for a mere trifle, I suppose, after the troops are withdrawn.

25th.—*Ganaur*. A small place, built within an old *sarâi*, or caravansera, which

must have cost originally an immense sum. The people are very ignorant—very few able to read in any language. Had, however, a very attentive audience; while we were speaking, several English officers, who had encamped here for the day, came up and formed a part of our audience. Here detected my bearer with a bundle of stolen shawls in his possession, and was obliged to have him apprehended and sent back to Karnal for trial.

27th.—Pannupat, (Panipat.)—A large walled town, containing, I suppose, from 40,000 to 50,000 inhabitants; a large proportion of which are Mohammedans. As soon as breakfast was over, we carried our chest of books into the heart of the city, where we distributed to a very clamorous crowd of applicants for four or five hours. The demand was incessant while we staid; and after we returned to the tents, many followed us, and were supplied there. We dared not to attempt even to preach, as the clamour for books was so loud and earnest, that no amount of lungs could put it down.

Much to my surprise and dismay, I discovered here that my people were smuggling salt on my carts, and passing it along as my property! In the eye of the law, this is a most grievous offence; and had it been detected by an officer of customs, it must have cost me, first, a most inconvenient detention, and lastly, the cart and every article on it! On discovering the fact, I immediately sent for the proper officer, and gave up the salt to him, which, according to law, was forfeited, for having passed the custom-house without paying duty.

Panipat is a nice place, in the midst of a fertile, well cultivated section of country. It has some celebrity in Indian history, as being the scene of one or two important battles during the Mohammedan dynasty. There is a post-office, and one or two English residents here. It would be well worthy to be made a mission station, had we men and means to occupy it.

28th.—Samalka. A small place—readers very scarce, but obtained a pretty good

audience, to whom we both preached in turn.

29th.—Rose early, and proceeded to a place called Ganour, where we stopped for breakfast and dinner, and in the evening went on four *kos* further to a large town called *Sunipat*, where we pitched to remain over Sabbath. This has once been a place of considerable importance, but now much reduced. The present town appears to be built on the ruins of what was once a much more splendid city. The elevation caused by the mass of ruins, is in some places not less than fifty feet! It was quite dark before we got our tents pitched; of course we could do nothing till the next morning. But as soon as breakfast was over, we proceeded to the bazar with our chest of books, having reconnoitered the place in our morning walk. The demand for books was not near so great as at Panipat; but we had much better opportunity to preach, the people being more calm and respectful. An incident occurred during the day, which illustrates a curious trait, or rather prejudice of the native mind. While I was preaching, I observed a commotion in the crowd—all pushing hastily to the opposite sides of the street, where a passage had been made. I observed a poor, half-starved dog pass along, after which the crowd closed up again. Brother Jamieson observing some demonstration of fear, inquired what was the matter! They replied, the dog is mad, and has bitten many people! Then why allow him to run thus at large? why not kill him at once! This would be a great sin, they replied; we cannot destroy life! Passing down the street, a little child was brought to us with its hand covered with blood. On inquiring the cause, they said it had been bitten by a mad dog, and they hoped to get medicine from us to counteract the effect. Again, in the afternoon, another man came to make a similar application in behalf of a child which had been bitten in the foot. He informed us that some eight or ten persons to his knowledge had been bitten by the same dog. Thus they, poor

deluded people, would submit from day to day to the most imminent danger, rather than violate this absurd precept of their Shasters.

31st.—A very long stage—encamped on a plain a mile or more from any village.

Nov. 1st.—Entered Delhi just at dawn of day, and soon after sunrise found our tents pitched just beside our good brethren Janvier, Owen and Scott. These brethren had been waiting our arrival several days. We halted here two days to enjoy the society of these dear friends, and to see a little of the far-famed city—once the proud capital of all Hindustan. I, however, saw little compared with what I intended, on account of the situation of my family. Two of our children had got ophthalmia on the march, on account of exposure and the sudden alternations of cold and heat. The Regal Palace, and the principal Masjid were the only objects I was enabled to visit. From the top of the latter I had a splendid view of the city and surrounding country. It is a truly magnificent building. The height of the minaret is nearly 300 feet. The front some 500 feet or more, or rather the area of the building is about that much square. The ground floor is elevated some thirty feet, which is mounted by a noble flight of steps, extending the whole length of the front. The style of architecture is of the first order. The walls of stone very substantial. The gates or doorways arched in magnificent style. The interior faced with white marble, beautifully carved, and in-laid with Mosaic. The palace is still more magnificent, but it has been despoiled of much of its splendour by the ravages of successive conquerors. All the principal apartments, or rather buildings—for the palace consists of a great many detached edifices, covering a very large area, are of solid marble, and have been most magnificently ornamented by inlaying of precious stones. Trees, fruits, flowers, birds and animals of every kind, with colours of every hue, were all represented by precious stones. But all the more valuable stones have been picked out and carried away by suc-

cessive conquerors. It is very sad to look upon this once proud seat of the Great Mogul dynasty. It is now a very proper index to the condition of its masters. The descendants of the Great Mogul are still upheld by the Company in a kind of mock royalty. They occupy the palace, and keep up the shadow of a court. The monarch sits upon his throne and receives the homage of his subjects—the miserable rabble that inhabit the interior of the palace wall! He receives a pension from the East India Company, is guarded by the Company's troops; and is, to all intents, a royal prisoner: for he cannot stir out of his palace or prison without permission from the Company's government. And yet he, poor man, attempts to act the monarch—is exceedingly jealous of his dignity, will not allow any but those of very high rank to sit in his presence. Even the officers of the Company, under whose authority he is placed, are obliged to stand in his presence, and to concede every mark of homage and respect their own sovereign would claim.

While at D., we all experienced much kindness from the Rev. Mr. Thompson, the Baptist missionary at this place. Mr. T. has been labouring thirty years in Delhi. He was born and bred in India, and of course is perfectly master of the native tongue. In addition to this, he is a man of pretty vigorous mind and of untiring industry—has prepared several dictionaries in the vernacular languages, and written largely in Hindi and Hindustani. But his success as a missionary is not equal to the superior advantages he enjoys. He has never succeeded in planting a native church yet.

Our intercourse with the new brethren was held under very disadvantageous circumstances; still our communion with each other was sweet, and with the recollection of it will long be cherished by us with peculiar satisfaction. We only regretted that the sickness of our children, the multitude of other cares, and the many discomforts of our situation deprived us of that leisure and serenity of mind essential to the highest enjoyment of their com-

pany. The three brethren, Janvier, Scott, and Owen, were all entire strangers to me; but I soon saw enough of them to excite in me a strong affection for them. They all appeared to be men of a fine spirit, and with whom it would be a real privilege to be associated. Mrs. Janvier also appeared like a very lovely person.

Nov. 3d.—Brother and sister Janvier left us this morning after breakfast en route to Lodiana. The rest of us remain to-day to complete our arrangements, and then we too are to pursue our respective journeys. The brethren, Scott and Owen go *via* Agra to Fathagarh, while we, for the sake of a better and shorter road, proceed to same place *via* Aligarh. Brother Jamieson accompanies the other brethren out one march to see the ruins of old Delhi, and also some buildings of notoriety; after which, he is to join the Janviers and accompany them to Lodiana, in order to be present at the Annual Meeting.

4th, Friday.—Took leave of the brethren before day, and proceeded to a place called Gazi Nagor, about twelve miles. Had my patience put to a severe test by the obstinacy of my cartmen. Parting company with Mr. Jamieson at Delhi, I was enabled to dismiss one cart; but this, together with a slight change in our plan of marching, made it necessary to readjust the loads. This is a proceeding always attended with difficulty in this country; but in this instance, my people displayed an amount of querulousness that was almost insupportable. And what rendered them less excusable was, that the road is now as smooth and firm as possible—their loads also being very light, much below the authorized amount. But because there could not be an *exact* apportionment of the boxes, they persisted in declaring they would leave some on the ground. After a deal of coaxing, scolding, and threatening, I got them all adjusted, but not without *forcing* some points quite against their consent. Among the greatest trials that we are called to endure in this country, are those of the temper, which are occasioned by the perverseness of those whom we are obliged to employ.

(To be continued.)

SIAMESE MISSION.

BANGKOK.—A LETTER FROM THE REV.

W. P. BUELL: SEPT. 8, 1842.

Siamese and Cochin Chinese' war.—Difficulties between the Siamese Priesthood and the King.

The Siamese fleet which sailed against the Cochin Chinese, as mentioned in my last, returned after a three month's skirmish without having attacked their enemies or being attacked by them. It is rumored that the Siamese king intends sending out an army of 300,000 against Cochin China in the early part of the coming November. Whether he will or not is yet to be seen. It would, without doubt, be far better policy for him to keep his men at home and raise rice for them to eat. The Siamese are not able to grapple with so potent an enemy as the Cochin Chinese. The fears from the Burmese have all dissipated, and, at present, all disturbances from abroad appear to be quite hushed up.

There have recently taken place here several important events which are worthy of our observation. A while since two priests were found guilty of beating a child to death, who had been placed under their tuition, at one of the *waits* or temples. The king was informed of the fact by the relatives of the child. A royal order was issued for the apprehension and examination. This examination resulted in opening his majesty's eyes, as to many gross and shameful irregularities amongst the priesthood at large. About this time, he wished to ascertain how large a detachment of men he could draw out to go against Cochin China, if it should, in future be thought best. On examination it was found that large numbers of the king's vassals had fled from their work, and taken refuge in the priesthood, which is open to *every man* in the kingdom. He accordingly ordered a system of questions to be drawn up, and all the priesthood to be examined by them. Whoever could not stand the examination was to be degraded by royal authority from that office and clothed in the dress of the common-people, and sent to war at the king's plea-

sure. The result was as he desired. The hundreds and thousands who had put on the yellow robes of the priest, that they might with a sanctified air go from place to place, and beg rather than work for their living, were frightened from their lazy livelihood and their inviting houses, in cool and costly temples. About four hundred priests, it is said, deserted a single temple in less than a week, degrading the examination and degradation ordered by the king.

There was, moreover, an order, in conformity with the Buddhist religion, prohibiting priests to go into the markets and public places, to purchase any thing—to perform funeral rites at private houses—to eat rice at forbidden hours of the day, &c. A few days since a man of standing had a death in his family and invited some priests to come to his house and perform the usual ceremonies. They came—ate rice at a forbidden hour—became intoxicated and instead of going through the prescribed ceremonies, entertained the audience with reading some of the silly and obscene works with which the country too much abounds. This fact was made known to the king, who considered it a great violation of his religion and authority. He accordingly had the leaders apprehended, and the following punishment was said to be the one, his majesty ordered to be inflicted: viz. they should be penned up to say their prayers for one day, then carried about the city, publicly for six days, and then their robes be taken off—dipped in oil, put on them and set on fire, and they should be made to drink scalding lead. This greatly terrified them,

and they informed upon about fifty who were engaged in the same misdemeanor. All were apprehended; but as only two or three seemed to be the leaders, the rest were finally acquitted. The priests were exhibited through the city perched upon three poles, they being made to sit in the crotch formed by the poles, and say their prayers before the assembled crowds. Nothing further, that I have heard, has been done, and they having been dreadfully terrified, have been set at liberty for this time.

The priesthood are sorely complaining that the present king should go beyond his predecessors in invading their rights, and the common people are restless under the oppression and extortion of their rulers.

There is a disturbed state of feeling amongst the people here, which indicates that all is not right, and that the eve of some important change to prove more or less favourable to their welfare is approaching.

Who can say but that God is stirring up this people and preparing them by his missionary servants here for a glorious deliverance from the servitude of Satan, and the iron despotism of idolatry? If such is to be the result, then would we exclaim in an ecstasy of joy for this people, "O glorious day! O happy era! May thy dawning *soon* appear, and may the full blaze of the blessed gospel *soon* cheer the hearts of this cheerless people—*soon* enlighten the darkness of this benighted land, and *soon* convert this moral waste and wilderness into a lovely garden of the Lord!"

MISSION HOUSE, NEW-YORK.

Letters from Missionaries.

March 15th to April 15th.

LODIANA MISSION.—Annual Report. Minutes of the Annual Meeting. Rev. J. Caldwell, Nov. 26. Rev. J. R. Campbell, Dec. 12. Rev. W. S. Rogers, at Benares, Dec. 17, with Journal. Rev. L. Janvier, Dec. 17.

FURRUKHABAD MISSION.—Rev. H. R. Wilson, Dec. 19. Rev. J. L. Scott, Dec. 9, Dec. 19. Rev. J. C. Rankin, Dec. 20.

ALLAHABAD MISSION.—Annual Report. Rev. J. Owen, Nov. 24. Rev. J. Wray, Dec. 17.

SIAMEN MISSION.—Rev. W. P. Buell, Aug. 31, Sept. 8.

CHINA MISSION.—Dr. J. C. Hepburn, Nov. 11. Rev. T. L. McBryde, Sept. 7, Nov. 24. Rev. W. M. Lowrie, Nov. 19, Dec. 17.

CREEK MISSION.—Rev. R. M. Loughridge, March 15.

Meeting of the Board.

The next Annual Meeting of the Board of Foreign Missions will be held in this city, commencing on Saturday, May 6th, at ten o'clock, A. M., in the Rev. Dr. Potts' church, Duane-street.

We understand that a Public Meeting will be held on Sabbath evening, May 7th, in the Grand-street church, Rev. Dr. McElroy's, at seven o'clock at which extracts from the Annual Report will be read, and addresses made.

Another meeting of the Board will be held in Philadelphia during the sessions of the General Assembly, when the Annual Sermon will be preached by the Rev. Dr. Plummer, and the business of the Board concluded—of which due notice will be given.

News from the Missions.

CREEKS.—Mr. Loughridge, March 15th, makes another urgent appeal for help. We cannot with propriety publish at present some of the details of his communication but they will fully satisfy any persons who may wish to examine the question of duty about joining that mission, (and they will be freely shown to such persons,) that a very encouraging door of usefulness is now set open before our church amongst that people, and that no time ought to be lost in entering into this field of labour. We trust there are those in our church to whom this notice will have a special interest, and who may be led to engage soon in the service of this mission.

AFRICA.—We have received a few lines, incidentally, from Mr. Sawyer, of a fortnight's date later than the letters formerly acknowledged, but giving no news of interest.

INDIA.—The Annual Reports from the three missions have all been received, and are very satisfactory documents. The substance of them will be given in the Annual Report of the Board, to be presented to the

General Assembly this month; and we expect to insert hereafter copious extracts from them. They will clearly show that our brethren are engaged in a great work and though light and shade are mingled in their prospects, yet their progress is, on the whole, decidedly encouraging. We note the following items of news from the late letters, which are dated to the 17th of December. Mr. Rogers and his family had reached Benares on their way down the river; the health of Mrs. R. was but little improved. Mr. Morrison and his family were a fortnight's journey in advance of Mr. Rogers; and we regret to learn that his own health was no better, and his wife's very feeble. The loss of the services of these brethren is greatly to be regretted. It has been occasioned by a necessity which no one can feel and lament so deeply as themselves.—Several missionary tours had been made by the brethren of the upper missions, and some large cities are strongly urged upon the attention of the Board as needing permanent missionary labour.—At Allahabad, three natives were admitted to the communion of the church on the first Sabbath of December, and there were five others who would probably be admitted at the next communion.

SIAM.—Mr. Buell, writing on the 8th of September, mentions that quite a serious misunderstanding had taken place between the Siamese priesthood and the King of Siam several striking events had occurred, and the missionaries were hoping that these things would be overruled for the deliverance of the people from their spiritual bondage. See Mr. B.'s letter on another page.

CHINA.—Dr. and Mrs. Hepburn were preparing to remove from Singapore to some of the places lately opened to foreigners on the borders of China Proper.—Mr. and Mrs. McBryde were still at Ku-long-su, but were taking measures to obtain a house in the neighbouring city of Amoy. Mr. McB. writes, November 24th, that not only the common people, but also some of the chief rulers of the Chinese had manifested a kind feeling towards the missionaries. Friendly visits had been paid and returned, and Mrs. McB. had been invited to meet a large company of Chinese females at the house of a Chinese officer of high rank. This in-

interview was a very interesting one, and the Rev. Mr. Abeel, who accompanied Mr. and Mrs. McB. on this visit, and who is acquainted with the language, was invited to preach the Gospel to these Chinese ladies. This intelligence will be hailed with gratitude by all our readers.—Mr. Lowrie writes from Hong-Kong, December 12th, giving some particulars of the outbreak at Canton, which has awakened solicitude as to the continuance of settled relations between the Chinese and the British. Our readers will find accounts of this affair in the newspapers. Previous letters from Mr. L. mentioned his having attempted to proceed from Manila to Singapore; the shipwreck of that vessel, on the 25th of September; and the truly wonderful escape of the passengers and most of the crew. We have inserted a narrative of this disastrous voyage in a former part of this number of the Chronicle. It was drawn up for the use of his father's family; but though somewhat long, we think it will be read with general interest, and that it will lead to the offering of thanks to God for preserving the life of his servant, when all human hope had failed.—Every thing in the present aspect of the China mission, and in the communications of the missionaries, indicates the extreme importance of largely increasing our missionary force in that part of the world. We trust that our church will be able soon to occupy efficiently at least two or three stations in connection with this mission.

Letter from a Pastor in the Interior of New-York.

Two points of great moment are brought to view in the following letter. The first is, that the cause of foreign missions promotes the piety of the church; and the second shows a very effective mode of procuring funds for the support of the missionary work: it is by calling on all the members of the congregation for their gifts, whether these be large or small.

It is a delightful thought that *all* the members of this village church have united in such a good work. And though the contributions of some of the poorer members may appear small in the eyes of men, we may yet believe that they have been given in the sight

of Him who commended the two mites of the poor widow—which was certainly one of the largest and most useful donations that has ever been made. We are strongly in favour of receiving the gifts of the poorest of the followers of Christ. It is their privilege to give something, even though it be but little. Their offerings, if made in a right spirit, will not have been made in vain. God may use small sums of money, the gifts of the poor amongst his people, as he often makes use of persons of feeble abilities, and as he once employed the small army of Gideon, to accomplish the greatest results. Besides, who can estimate the power of the prayers, which the gifts of the poorest widow may be the occasion of her offering at the throne of grace? And who can describe the preciousness of the reward, which the Master will graciously bestow on his faithful servants?

These remarks do not, however, disparage the offerings of those followers of Christ, who are favoured with an ample store of this world's goods. We have reason to know that their donations are often made with humility, pure zeal, and fervent prayer; and we are sure that they are then acceptable in God's sight, for his sake, in whose name they are bestowed. There is room in the missionary work for the co-operation of all the people of God; there is need, great need, of their united efforts. And nothing has pleased us more in reading this letter, than to see that all the members of one of our churches are thus united, heart and hand, in this work of the Lord.

We long to see the day, when all the members of all our congregations will take an earnest share in helping forward God's work among the heathen. It is only the grace of God, which will so move the hearts of Christians, as to cause them everywhere and universally to manifest this spirit of liberality, self-denial, and self-consecration. And when that grace shall have been poured upon the churches, then we shall expect to see other and bright evidences of God's presence and blessing in all the borders of our Zion; and the opinion expressed at the close of this letter, we doubt not, shall be fully confirmed.

"As we send you something more than the usual amount of collections for the year, I feel disposed to explain, in the hope that it

may not only encourage you to proceed in your arduous duties, but show to others how small congregations may perhaps advance their liberalities, notwithstanding the exceeding embarrassment of the times.

"Our manner of making our collections was somewhat different from that of former years. We were persuaded that, with us, it was better to rely on small subscriptions, and to carry the offer to *every individual*, especially the members of the church. Accordingly, at our *first Monday Meeting of January*, (which was observed agreeably to the recommendation of the General Assembly,) Committees, male and female, were appointed to carry the above views into operation: and the result has been as stated. Most of our subscriptions were one dollar; some as low as twenty-five cents; a few were five dollars, and one ten dollars:—*but every member of the church gave something*, besides others not in this connection. They considered it a pleasure, as well as a duty to do so; and we have never made our collection with so much facility.

"But there has been, and you will be glad to hear it, another cause. The Lord has been among us for the last two months by the special operations of his Holy Spirit. This work, (the most rapid and extensive I ever witnessed,) began, I think, so far as my congregation is concerned, at our *Missionary Meeting in January*, above mentioned. We have constantly inculcated the sentiment,

that 'the spirit of missions is identical with true religion in the heart;' and we have seen in many happy instances, that the subject need only be presented to a new-born soul, to command both his prayers and his liberality.

"Our Monthly Concerts have been for some time among our most popular meetings: and our Session-room has been crowded with ardent and delighted worshippers on these occasions." [The writer here gives an interesting account of a young gentleman having consecrated himself to the missionary work, his parents, pastor, and Christian friends, all being much gratified at his purpose, while some others of the converts would gladly imitate his example, if the path of duty were made plain. These are highly gratifying proofs of the degree of interest which is felt in the congregation on behalf of this great cause; but for obvious reasons we omit the particulars. Our brother then adds:—] "I think, brethren, you will excuse these simple details: they show you, and they would show all our missionaries, that the Lord is opening new sources of help and consolation for them. Let them go forward, and never be discouraged; we are persuaded it only needs to have carried forward and rightly directed for a few years, such movements as we have witnessed the present season, and all the necessary agencies will be furnished for filling 'the earth with the knowledge of the Lord.'" For. Miss. April.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN MARCH.

SYNOD OF ALBANY. <i>Phy. of Troy.</i>		SYNOD OF PHILA. <i>Phy. of Philadelphia.</i>	
Waterford ch.	130 00	Phila. 6th ch. \$209.48: Central ch. Miss Bayard, 10; Alex. Henry, 100; Mrs. Thos. Smith, 1; Mrs. Newton, 50 cts.; Dr. John McDowell, 5; other persons, 76.14; less disc. on broken bank note, 3.87. [Note. Received also from Central ch. for exp. and outfit of Ann Chambers, 180.06.]	408 25
SYNOD OF NEW-YORK. <i>Phy. of North River.</i>		2nd. <i>Phy. of Philadelphia.</i>	
Marlborough ch. coll. 6.50; mo. con. at west neighbourhood, 2.00; individuals, 6.50; excess in amount sent, 16 cts.	17 25	Neshaminy ch. addl.	16 00
<i>Phy. of Hudson.</i>		<i>Phy. of West Jersey.</i>	
Deerpark ch. Mt. Hope, 8; Goshen ch. 'a friend,' sup. Rev. J. Wilson, 1,	8 00	Bridgetown ch. mo. con. 76; do. 'a female member,' 5; Cape Island, Sab. sch. miss. soc. 15; do. Juv. miss. sew. soc 10,	106 00
<i>Phy. of Bedford.</i>		<i>Phy. of Baltimore.</i>	
Yorktown ch. ann. coll.	20 00	Baltimore, 2nd ch. sup. Rev. Henry R. Wilson, 60; do. Fem. Sab. sch. teachers and scholars, 20,	80 00
<i>Phy. of New-York.</i>		<i>Phy. of Carlisle.</i>	
N. Y. 1st ch. 'a female friend,' 10; do. mo. con. March, 91.02; Rutgers-st. ch. mo. con. 19; do. J. Seely, 5; Wallabout ch. Brooklyn, mo. con. Nov. Dec. March, 5.91; Duane-st. ch. ann. coll. 554.11; do. mo. con. 24.15; Brick ch. 'a friend,' 5,	714 19	Bedford, Thomas Rea, 5; Newburg ch. in part, 9.13; Rocky Spring and St. Thomas, 35; Big Spring ch. of wh 30, from Wm. Ker, to con. his daughter JANE ELIZABETH KER, a l. m. 136; Silver Spring ch. in part, 112.75; Chambersburg ch. of wh. 30 from Rev. Daniel McKinley, to con. MARY MCKINLEY, a l. m., and 40 from Juv. For. miss. soc. sup. orphan sch. at	
2nd <i>Phy. of New-York.</i>			
N. Y. Scotch ch. mo. con. March, 64.86; Wm. Wallace, 25; John Morrison, 10,	99.86		
SYNOD OF NEW-JERSEY. <i>Phy. of New Brunswick.</i>			
Trenton ch. to con. Rev. BAYNARD R. HALL, l. d.	100 00		
<i>Phy. of Susquehanna.</i>			
Troy ch. 1.50; Towanda ch. mo. con. 6; 'a New Year offering,' 50; Wilkesbarre ch. mo. con. 21.66,	79 15		

Futtagurh, 211,16; Greencastle, Miss. E., 1; Three little children, 1,25; Mercersburg ch. in part, of wh. 31,50, from Fem. sew. soc. sup. sch. under the care of Rev. Henry R. Wilson, 67,31,

Pby. of Huntingdon.

East Kishacoquillas ch. in part coll. 16,50; Lewistown ch. in part, 37,

Pby. of Northumberland.

Warrior Run ch. 45, less disc. 2,40; Lewisburgh ch. 58; Milton ch. in part, 30; Sunbury ch. do. 34; Moresburgh ch. do. 3,62; Bloomsburgh ch. do. 9,35; do. Mrs. Waller's miss. box. 3,33; Chillesquaque ch. do. 30; Washingtonville ch. 5; Jersey Shore ch. in part, 38; Danville ch. do. viz. Sab. sch. mo. con. 19,92; individuals, 66,48,

SYNOD OF PITTSBURG. Pby. of Blairsville.

Plum cr. ch. in part,

Pby. of Redstone.

Unlontown ch.

Pby. of Ohio.

East Liberty ch. addl. 25; Pittsburg, 2nd ch. in part, 176; Alleghenny city 1st ch. 101; Pittsburg 1st ch. infant Sab. sch. 12,98,

Pby. of Alleghenny.]

Tarentum ch. 1,88; Plain Grove ch. sup. Rev. J. R. Campbell, 10,

Pby. of Beaver.

Newcastle ch.

Pby. of Erie.

Mercer ch. 35,87; Connaughtville Fem. miss. soc. 5,75,

SYNOD OF WHEELING. Pby. of Washington.

Upper Buffalo ch. 10; Florence ch. 66; Washington ch. addl. 8,04,

Pby. of Steubenville.

Deerville ch. 3; Island cr. ch. 14,

Pby. of St. Clairsville.

St. Clairsville ch.

Pby. of New Lisbon.

Long's Run ch. 17,55; New Lisbon ch. 37,50; Yellow cr. ch. 9,63; Bethel ch. 10; Poland ch. 17,25; Canfield ch. 57,65; do. Fem. miss. soc. to ed. William and Mary McComb, 25,

SYNOD OF OHIO. Pby. of Lancaster.

Lanesville ch. bal.

Pby. of Columbus.

London ch. in part 5, 13; Worthington ch. 12; Sugar cr. ch. 18; Lithopolis ch. 7; Truro ch. 1; Columbus ch. 49,25; Kingstown ch. 2; less exp. 25.

SYNOD OF CINCINNATI. Pby. of Chillicothe.

Chillicothe 1st ch. con. JOHN McLEAN, and BENJAMIN CHESNUT, 1 m. 90; Red Oak ch. for African mission, 28,50.

Pby. of Miami.

Dick's cr. ch. 27; Harmony ch. 27; Yellow Springs ch. in part, 27,75.

Pby. of Cincinnati.

Cincinnati 1st ch. Samuel R. Wilson, 50; do. Ralph Turner by Dr. J. L. Wilson 12; do. young ladies miss. soc. ann. sale of needle work, 135,80.

Pby. of Oxford.

Oxford 1st ch. mo. con. Jan'y. and Feb'y. 11,54; Harrison ch. 6; Pleasant Ridge ch. 42,30; Rising Sun ch. 15,50.

Pby. of Sidney.

Piqua ch. bal. 10; Salem ch. 3.

SYNOD OF INDIANA. Pby. of Crawfordsville.

Crawfordsville ch. in part 10 00

SYNOD OF KENTUCKY. Pby. of Muhlenburg.

Elkton ch. 13 50

SYNOD OF W. TENNESSEE. Pby. of Nashville.

Nashville, Prof. Hamilton. 6 50

Pby. of Western District.

Memphis ch. in part, to con. LITTLETON HENDERSON, CYSARIO BIAS, and E. H. PORTER, 1 m. 78,62; Coloured church for Africa, 10,50.

SYNOD OF S. C. AND GA. Pby. of Hopewell.

Augusta, Ga. Mrs. Caroline G. Allen, from her daughter, Mary E. Walker to ed. Caroline Walker, in Mrs. Wilson's sch. at Allahabad. 10 00

SYNOD OF ALABAMA. Pby. of S. Alabama.

Mobile, Government-st ch. 231 76

Pby. of Tombekbes.

Columbus ch. mo. con. 5 00

SYNOD OF MISSISSIPPI. Pby. of Mississippi.

Natchez ch. a lady, 5; Sab. sch. two mo. con. colls. 12,95; mo. con. 55,94; do. in advance, 14,81; Bethel ch. Claiborne Co. David Hunt, 1; W. Dunbar, 2; John Murdock, 20; Mrs. Hutchinson, 5; Abijah Hunt, 4; Mrs. Daniel, 59; Sundries, 87 cts; Port Gibson ch. mo. con. 8,32; individuals, 51,50; less, 9,75.

Pby. of Clinton.

Clinton ch. 12 00

CENTRAL BOARD OF FOR. MISS.

Cash, per. S. Winfree, Treas. 1500 00

SYNOD OF REV. PRESB. CH.

AUX. soc. Ref. Presb. ch. N. Y., Sup. Rev. J. R. Campbell 100 00

COLLEGES AND SEMINARIES.

Princeton, N. J., Theol. Sem. Benev. assoc. 24,75; Oakland College, MI. Miss soc. sup. Mr. Ellis in Africa, 411,82; do. soc. inquiry, 35,38.

LEGACIES.

Dr. Thos. Donnel, deceased, per Levi Donnel, 50 00

MISCELLANEOUS.

Seneca Falls, N. Y., Stephen A. Easton, 10; Phila. E. F. BACKUS, con. 1. d. 100; 'E. S.' S. Carolina, to circulate bibles and tracts in N. India, 20; Petersburg ch. IL 10; Silvertown cr. S. C., C. A. Hammond. 4; Harrisburg, Pa., 'an unknown friend, by W. S. Martien, 15; less disc. 49 cts. Cleveland, O., Mrs. Sarah Beattie, to con. her sister ELIZABETH DUNLAP, 1 m. 30.

186 51

Total, 7,037 61

Amt. received for eleven months, ending April 1. 1843, \$49,648 00
" " " corresponding time of last year. \$50,617 73

Donations in Clothing, &c.

Newcastle, Pa. fem. benev. soc. 1 bundle clothing, for Mr. Irwin at Iowa station; N. Y. Robert Carter, 20 vols. books for African mission; N. Y. John Selby 1 box medicines for do.; Elizabethtown, N. J. 1 box clothing, for African mission, and for Thos. Wilson; Easton, Pa. do. for Thos. Wilson; Trenton, N. J. do. do.; Greenwich, Warren Co. N. J. do. do.; Stroudsburg, Pa., do. do.; Belvidere, N. J., do. do., also eight dolls. in money.

THE

DOMESTIC MISSIONARY CHRONICLE.

MAY, 1843.

BOARD OF MISSIONS.

PLAN FOR PASTORAL MISSIONATING.

This plan was devised by the venerable Dr. Blythe, and some of his last years were spent in earnest endeavours to promote it in the West, and throughout our church. After his health failed, he said familiarly to one of his friends, "I could die in peace if this plan were but universally adopted and acted on in our beloved church. This effort is probably my last labour for Zion." So it was.

The main features of the plan are—that the churches relinquish voluntarily, and without affecting their pecuniary relations to their pastors and stated supplies, a part of the time of their preachers—say one-sixth; and that the Presbyteries apportion this time so relinquished to the supply of the destitute districts within the bounds of each Presbytery severally.

At their fall meetings, in 1841, the Synods of Kentucky, Cincinnati and Indiana, adopted the plan, and sent it down to their Presbyteries to be carried into effect. How ready is our covenant God to bless. In one year after the adoption of the plan, at the meetings of these Synods, in 1842, a very large success of the effort was reported. In West Lexington Presbytery alone, more than *one hundred conversions* were reported as the result of the Divine blessing on this kind of labour. Similar results were gained in the Presbyteries of Transylvania, Muhlenburgh, Ebenezer, and to a smaller extent in that of Louisville. The Synod of Kentucky probably never received a more thrilling report of almost universal "refreshing from the presence

of the Lord," than at the last meeting at Maysville.

In the Synod of Cincinnati, more or less success of the plan has been experienced in proportion to the vigour with which it has been acted on by each Presbytery. In the new country covered by the Maumee Presbytery, it has been found vital to the interests of their waste surface and feeble churches. The Presbytery of Sidney, with few preachers, and a large waste territory, have entered into the arrangement with great spirit. Having constructed two circuits, intersecting every destitute point in their whole bounds, and having divided themselves into two classes—each class in turn, evangelizes its own circuit once in five weeks for the year. They preach to full houses—open ears, and thankful hearts. The service is full of interest and full of blessing.

In the Synod of Indiana, the Presbyteries of Vincennes, Crawfordsville, and Logansport, have effectually carried out the plan; and there, I am happy to be informed, the most of their revivals for the last eighteen months, (and they have had many,) occurred in connection with this kind of labour.

Will not every Presbytery, especially in the West, endeavour to carry out this plan?

To induce this, the first reason is, the *urgent need*. Here are hundreds of thousands of square miles, covered with immortal men without the Gospel. *Shall they perish?* Our Board is doing all possible to prevent. They have more missionaries in the field, covering more

waste surface, more efficient in labour, having more revivals than ever; they send *every one willing and able to go*; and yet "what are these among so many?" The half are still unsupplied and perishing. After employing every efficient labourer, the experience of years has shown we have not *half* enough: the experience of ages to come will doubtless show the same thing. But there is a force in reserve. It is a force superior even to that employed by the Board, superior in numbers, standing, and attainments; a force equal to the combat, and which, coupled with that already in the field, can cover our whole dark surface with light; by heavenly might, can subdue the whole territory to Immanuel. This force is that of pastors and stated supplies. They are usually abiding citizens, *known and appreciated* in their own bounds. Whose influence, therefore, can *there* be more potent for good?

But another point of the need is, they are the *only* force that can be brought to bear upon the odd half of our wastes. The question, then, is simple and solemn,

shall this odd half be given over to Deism, Universalism, and Romanism, or be evangelized by pastors and stated supplies? To this, scarcely more than one answer can be given, especially if given in sight of the cross, or in view of our last account.

This mode of supply involves much sacrifice. But ours is a religion of love and sacrifice; the Master sacrificed infinitely for the objects of his love; so did martyrs and confessors in their measure; so do our itinerants, each on this wide field, of one to five counties: the same spirit is surely with our pastors and stated supplies. A part of the sacrifice is with the people in giving up their privileges. But they will not forget, they cannot be Christ's disciples, except they take up the cross and come after Him. If, however, they spend the vacant Sabbaths in earnest prayer for the perishing, to whom their pastors are ministering "the bread of life," who will say that their sacrifices will not return to them in blessing "a hundred fold" beyond their privations.

S. SCOVILL.

COMMUNICATIONS FROM MISSIONARIES.

MISSOURI.

FROM A MISSIONARY IN CAPE GIRARDEAU COUNTY.

My ordinary labours have been, as heretofore, directed to three different points. In the congregation of P**** H***, the state of things remains about the same as at the date of the last report. There is still evidence of considerable seriousness and feeling on the subject of religion, especially among the younger portion of the congregation; the preaching of the word is well attended; nearly all the young people attend a Bible-class, which has been established within the last few months, and which from the interest manifested promises much good.

At my second station, the A**** C*** church, I have preached one Sabbath monthly, and occasionally on a week day.

This church is very small and feeble, and have been erecting a house of worship, which is nearly completed, and will be ready to occupy in a few weeks.

A Church Organized.

The town of J**** occupies the remaining portion of my time, and at present affords more that is interesting in a moral and religious view, than it has done hitherto since my residence in Missouri. On the second Sabbath in February, and the Saturday preceding, a meeting was held in this place, at which I was assisted by a neighbouring minister; by appointment of Presbytery, we proceeded to organize a church; the weather was unfavourable, which prevented some from attending who had expressed a desire of becoming connected with us. Seven persons, however, presented them-

twelve; and it was deemed best to proceed with the organization. Of this number, two intelligent and efficient men were elected as elders, and publicly set apart to that office according to the provisions of our form of government. This little band presented themselves before the congregation, and made a solemn profession of their faith in the great doctrines of the Gospel, and two of them received the initiating ordinance of baptism. This is truly a small beginning, "a day of small things;" but we would not despise it, but make it the occasion of deep thankfulness to Almighty God, and be encouraged to labour with greater diligence and faithfulness, in the hope, that he has yet a richer blessing in store for us. There are others who will probably unite with this infant church on the first opportunity, so as nearly to double the present number of members.

I sometimes think that God is about to work in this community on a larger scale than we have hitherto been permitted to witness. There is a more general interest among men of the world, as well as among Christians on the great subject of religion than heretofore, which exhibits itself in their more frequent attendance upon the preached word, and a greater readiness to converse in a serious manner on the subject of religion. This is now often the theme of interesting conversation in mixed companies, where formerly such things were never heard. May the Lord increase and deepen this feeling, and carry on his own work.

TENNESSEE.

FROM A MISSIONARY IN CARROLL CO.
Church Organised—Temperance Cause—Preaching to the Coloured People.

* * * * Since my last report, I have continued to labour steadily in two small congregations, and have visited occasionally two others; one of these is in Henry County. The one last mentioned was first visited by Rev. Mr. H**** and myself, in November last; at which time, we organized a church, consisting of five members, four of whom were ordained to

the office of ruling elders. There are perhaps six or eight more, who will shortly connect themselves with the church. Until our visit there in November, many of the inhabitants who were grown up, and had been settled in the place twelve or fourteen years, had never heard a discourse from a Presbyterian minister. If they could have stated preaching, I think the prospect is favourable for building up a church there. Since the church was organized, they have frequently met together for prayer; and the meeting has been conducted by the elders.

Our Temperance Society, embracing this place and vicinity, numbers more than fifteen hundred members; and I am happy to say, that since its formation last summer to the present time, only a single individual has been known to violate the pledge. It is formed on the principle of total abstinence from all that intoxicates.

I have a fine congregation of coloured people, to whom I preach regularly once a month. The Methodist brethren preach to them statedly also; so that they have preaching three Sabbaths in each month.

INDIANA.

FROM A MISSIONARY IN KNOX CO.

* * * * The most of my time during the year has been devoted to W*** S**** and vicinity, having four different points for labour in that vicinity. There has been during the year, and still is, a hungering for the bread of life. Many travelling, when the weather would at all admit of it, ten, and twelve, and more miles to hear the Gospel preached, whilst those who could not attend the regular place have made urgent calls upon me to visit their neighbourhood. To such calls, so far as possible, I have cheerfully responded. Truly the fields are ripe already to the harvest.

The other portion of my time has been spent at R*** and the neighbouring county, about sixteen miles distant from here. This is a very important field for missionary operations—a large extent of country destitute of all preaching from

Presbyterian ministers, except what I have been able to give. There is a mixture of errors among the people; but a vast population, not biased towards any denomination. We held a sacramental meeting here, embracing the fourth Sabbath in March; a most interesting meeting it was. An immense congregation attended, and deep solemnity appeared to pervade the whole. *Eight* were admitted to the church. Many are inquiring after the way of life. May the Lord carry on his own good work.

Either of the fields I occupy is sufficiently large, and important to occupy the whole time of any minister. Every week during the year, I have had to ride from thirty to fifty miles, and have preached, and visited, and conversed, until I have been perfectly exhausted. I hope the time will come, when the Lord will raise up men and means to supply the great and pressing wants of this country.

FROM A MISSIONARY IN ADAMS CO.

Calls for Missionaries.

* * * * Calls for more missionaries here are becoming more and more frequent and pressing; and I do hope the Board will be able to send assistance to cultivate this moral wilderness.

I find neighbourhoods of Presbyterians in various portions of the surrounding country, and could I spare more time from my regular labours to look abroad, I should probably find still more. I expect soon to organize *two* churches, perhaps *three*. These are calling for more labour than they can possibly receive from those now in the field. The mass of the people are more or less anxious on the subject of religion, and earnestly asking for the bread of life.

Truly this field is ready for the harvest, send us help that dying sinners may live.

OHIO.

FROM A MISSIONARY IN LICKING CO.

The great Importance of Missionary efforts at the present time.

I think there is observed here a more general thoughtfulness than I remember

to have witnessed. This is true not only here, but wherever I have been for some time past. I have attended four communion seasons in neighbouring churches, within three months, at all of which we trust God was mercifully present; many were added to the people of God, and many were led to inquire after salvation; at this place the attention is unusual. There I would hope are indications of future good in reserve for us, at least they afford some ground for encouragement, amidst the discouragements with which we are encompassed. Error in its worst forms is become rife in this region; its advocates are industrious in propagating it, leaving no means untried, if by any means they may beguile unstable souls, and lead them to destruction. This is only what might be expected: for the adversary is ever active in sowing the seeds of error, in anticipation of the efforts of the friends of the Redeemer. The character of the population in this part of the state is mixed, or rather I would say it is *unreformed*, and ready to become, what errorists, if not prevented in the providence of God by the preaching of the pure Gospel, may choose to make it.

How important then, that the Church do what she can to rescue souls in this region from the fatal grasp of destructive errors? what she does, must be done quickly; there is not a day to be lost in sloth and inactivity. Can it be, that the Church, which the Redeemer has purchased with his own blood, is more inactive and less willing to make sacrifices for his honour and the salvation of souls, than errorists are for their destruction? Should the Church suffer the present opportunity to pass unimproved, labour and means to any amount may be spent comparatively in vain. Under God this presbytery, for some time to come, must depend upon your Board for men and means to preach effectually the Gospel to the multitude, who are perishing for lack of it. May the Lord effectually awaken Christians to come up to the help of the Lord, to the help of the Lord against the mighty.

FROM A MISSIONARY IN TRUMBULL CO.

"Some Mercy drops."

* * * Since my last report we have enjoyed some drops from that mercy cloud, which appears to be hovering over God's Zion, in our favoured land. We had a protracted meeting in February, of great interest; there was unequivocal evidence of the gracious presence of the Holy Spirit. God's people were revived and strengthened, and the seriousness among the unconverted appeared to extend to all, old and young. I can truly say that the season past has appeared more like the *outpouring of God's Spirit* than any thing I have witnessed for years in any place; I cannot doubt the gracious presence of God. There are a number at this time in all the places where I labour who appear to be under the drawings of God's Spirit.

FROM A MISSIONARY IN GALLIA CO.

Favourable Symptoms.

The ground I occupy is strictly Missionary; one year since, I had no member of the Church to take part with me in prayer meeting; three persons then admitted became helpers; one has since left, but another has been brought in to take his place. Our little ingathering, noticed in my report, is the fruit of the refreshing we had nearly a year since. We are now favoured with a waking up among the members of the Church, and a spirit of inquiry among the worldly; we are encouraged to hope that God is about to visit us again in mercy. Temperance is doing unspeakable good here. In the County we have *two thousand* members. The state of morals has greatly improved.

PENNSYLVANIA.

The following brief report is from a missionary in the neighbourhood of Philadelphia; an interesting account of the origin of this Church was published in the Domestic Chronicle about a year since; it is now a little more than three years, since the first effort was made to establish a Church

in that then destitute neighbourhood. The results have been precious indeed, and go to shew what may be accomplished with God's blessing on well directed efforts, with comparatively a small expenditure.

COMOCHESINK, April 7th, 1843.

Your missionary would report, that during the past year our Church has been visited with a precious season of refreshing from the presence of the Lord, especially during the last winter. There were received into the communion of our Church on the first Sabbath in March, *forty-five* on examination, most of whom were heads of families. The whole number received into the Church during the year has been *one hundred and six*. There are about *forty-five* more, who are either anxiously inquiring, or have expressed a hope of an interest in Christ. Our congregation is still increasing both in number and interest. Our Sabbath-school is very large and flourishing, numbering at present about *four hundred and twenty* in actual attendance. The children are taught the Shorter Catechism, and on the last Sabbath in each month, they are publicly examined by the pastor; on the same afternoon we hold a special prayer meeting in behalf of our school, which is well attended by parents, teachers and children, and we have always found it to be a solemn and interesting service. One of our elders lately proposed that he would give a bible to each child, who would commit the 119th Psalm in four weeks. There were *fourteen* children found on public examination to have performed this task, and the bibles were presented to them by the superintendent in the presence of the school. Two new Sabbath schools have been established during the year by members of our Church, one of them about two miles in the country, which numbers about *seventy-five* scholars, and another near a Catholic Church, which numbers about sixty-five. Twenty-five of whom, were never in a Sabbath school before. There are many more interesting facts connected with our Church and schools, which I might mention, but sufficient has

been written to shew how the Lord has blessed our missionary efforts among this people. And I would here record my grateful acknowledgements to God for the timely aid afforded me, through our excellent Board of Missions, without which it would be impossible for me to get along, so far as pecuniary help is concerned.

G. O.

FROM A MISSIONARY IN BRADFORD CO.

Revival of Religion.

* * * * Since September last the Lord has blessed the people in this place with the outpouring of his Spirit in larger measures than has been known here for years. The number hopefully converted will seem small to you, but it is very large for us. We have received *twelve* into communion with the church, and *eight or ten* more will come forward soon; most of them are the children of the church. *Fifteen or twenty* will join other religious denominations. The work began and progressed without any extra effort. I cannot now give particulars. We are trying more to get along without further aid from the Board, and shall persevere if possible. The Lord is blessing the churches in our Presbytery more than usual.

FROM A MISSIONARY IN UNION CO.

The Drunkard Reformed.

* * * * We have enjoyed a season of reviving during the year; nothing occurred out of the usual course of such an event save the case of a drunkard. He had been given up by his friends as a hopeless case, but he was operated upon by God's spirit, and now, he, his wife, and two of his children are all, and have been for *nine months*, as consistent and active members of the church, as we have in our bounds. He has already, in the neighbourhood where he resides, accomplished much for the cause of Christ.

NEW JERSEY.

FROM A MISSIONARY IN MERCER CO.

Another Feeble Church Revived.

I doubt not the Board will feel equally encouraged with ourselves, when they

learn how wonderfully God has been working amongst us for about five weeks past. The first seriousness appeared in a prayer-meeting, which I succeeded in establishing in the neighbourhood where I reside. And I may remark, there had not been a prayer-meeting in the congregation for twenty-five years before—not because I had not desired to have one since I came here, but because there was no one who would join with me in conducting it. But God, in “the day of his power,” made one of my neighbours willing, and we commenced the meeting. The house was full, and they felt as though God was drawing very near to us. After this meeting had been in operation about three weeks, we succeeded in organizing another in the village of N**** S****. This also, although the weather was very inclement, was well attended. The time then arrived, which had been previously appointed for a two days' meeting, to be conducted by the visiting Committee appointed by Presbytery. The Holy Spirit appeared with such power during these exercises, that many were unable to leave their seats, when the congregation was dismissed. Since that time, now more than four weeks, we have gazed with astonishment, as we have stood still to see the salvation of God. *Fifty-five* persons have connected themselves with this church, and there are more than a dozen more, who are now indulging a hope, or anxiously inquiring what they must do to be saved. Our meetings have been very fully attended, and it is impossible to say how many there are now under conviction of sin; in respect to this, there seem to be but few exceptions. During all this wonderful work, there has not been the least visible excitement; all has been silence and deep feeling. No one but myself has known at any time how many were indulging a hope or were anxious. The subjects of this work are of the most interesting kind; the aged, as well as the young, parents and children; the most influential men in the congregation; a number of newly-married people, and promising young men. You will not be

surprised that we feel encouraged, and especially so, since this is the first revival ever enjoyed by this church, although it is now above seventy years since it was organized. When we consider how small is the congregation now in which this work has been effected, we know not that there has been any account of one more extensive. Verily, this is the Lord's doing, and it is marvellous in our eyes. We rejoice to know, that the Board will

rejoice with us, that God is thus encouraging them and us to continue our united efforts in this portion of his vineyard.

I rejoice also to say, that there is at present quite an interesting state of things at my other station, D**** N***. Several persons in that congregation have been hopefully converted; and it is our intention to hold a series of meetings there soon, should circumstances authorize it.

MISSION ROOMS, PHILADELPHIA.

The present number of the Domestic Missionary Chronicle is devoted almost exclusively to reports from our Missionaries. In selecting from reports received, we have confined ourselves principally to missionary labours and results, supposing our readers would be most interested with knowing what their missionaries were doing, and with what success their labours are attended. In most instances we have given only brief extracts from reports, that we might bring before our readers as many portions of the large missionary field as could well be done in so small a space. We leave our readers to judge for themselves of what the Lord is doing through the instrumentality of their missionaries. To the first article in this number we ask the attention of churches and pastors. The subject discussed is one of vast importance. And at the present moment when there is such a call for missionary labour in our country, and when God is so signally blessing the labours of missionaries—every pastor, and every minister of Jesus Christ, and every Christian too, should be anxious to know what God requires of him in this matter. *In such a work, and at such a time*, there should be no shrinking from trials or sacrifices.

VACANT CHURCHES.

Frequent applications are made at the office of the Board of Missions, for information concerning vacant churches, and im-

portant missionary fields. Such applications are more numerous about the time of the meeting of the General Assembly, and very important service could be rendered to the churches by furnishing the office with the requisite information. If we had the materials for making out a complete list of the vacant churches, and the missionary ground within the limits of our Church, such a list would be of great importance to the Licentiates and unemployed Ministers, who are anxious to find suitable fields in which to labour. For the direction of Ministers, and the benefit of our vacant churches, we are anxious to have such a list prepared before the meeting of the General Assembly. We would therefore respectfully ask from the stated clerks of the Presbyteries, and from the Sessions of vacant churches anxious to obtain pastors, the requisite information. This information, to be of service, should be *full and definite*, specifying in brief, the *situation and prospects* of the congregation, and their *ability to sustain the Gospel*. We wish this information at as *early a day* as practicable, that we may be able to furnish answers to the numerous inquiries now making on this subject. We earnestly solicit of those concerned, *immediate* attention to this matter. It may lead to the settlement of pastors in many of our vacant churches.

WILLIAM A. McDOWELL,
Cor. Sec. G. A. B. M.

Mission Rooms,
Philadelphia, April 12th, 1843. }

Receipts in the Treasury at Philadelphia, in March, 1843.

SYNOD OF NEW-YORK. <i>Pby. of Bedford.</i>		<i>Pby. of Newcastle.</i>	
First Presb. ch. Yorktown, N. Y., per Rev. R. G. Thompson,	23 00	Newcastle cong. Del.	100 00
<i>Pby. of Long Island.</i>		<i>Pby. of Baltimore.</i>	
Fresh Pond ch. L. I., 4, 12; Sew. Soc. of do. 5; Wm. P. Buffet, Esq., of do. 5; Huntingdon ch. in part to con. their pastor an hon. mem. 19, per Rev. D. Deruelle, agent	23 12	1st ch. Baltimore, in part of coll.	100 00
<i>Pby. of New-York.</i>		<i>Pby. of Carlisle.</i>	
Greenbush ch. N. Y., 3; "a female friend," First ch. N. Y., per Dr. Phillips, 5; Sab. sch. ass'n of Duane-st. ch. N. Y., 100; "a friend of Miss." Brick ch. N. Y., per Dr. Spring, 5, through Rev. D. Wells.	113 00	Greencastle ch. Pa., through Rev. Mr. Davie, per Mr. Blair, 14; Shirlersburg ch. Pa., per Rev. B. E. Collins, 30,	34 00
<i>2d Pby. of New-York.</i>		<i>Pby. of Huntingdon.</i>	
Scotch ch. N. Y., Wm. Wallace, 10, through Rev. D. Wells; don. Rev. J. J. Janeway, D.D., 200,	210 00	Bedford ch. Pa., per Rev. A. Heberton, 30; Middle Tawcarora ch. Pa., (in Northampton and Relief notes,) 10; less. dis. 2, 44	26 56
SYNOD OF N. JERSEY. <i>Pby. of New-Brunswick.</i>		SYNOD OF OHIO. <i>Pby. of Richland.</i>	
Littleton Kirkpatrick, Esq., to con. the Rev. Robert Davidson, an hon. mem. 50; Village ch. Freehold, N. J., per Rev. D. McLean, 25,	75 00	Fredericktown ch. Ohio, per Rev. Simeon Brown,	15 00
SYNOD OF PHILA. <i>Pby. of Philadelphia.</i>		SYNOD OF NORTH CAROLINA. <i>Pby. of Orange.</i>	
Walnut-st. ch. addl. Robert Earps, Esq. sub. 20; J. A. Davidson, do. 1; Central ch. addl. Mrs. Walker, sub. 50 cts.; "In answer to the appeal from Michigan," 50; Sixth ch. Phila. coll. 158; Second ch. Phila. Mr. and Mrs. Brown's sub. 5; Mrs. Macferran's do. 5; a member of Second ch. per Mr. Collins, 30,	250 50	Milton ch. N. C. per Rev. N. H. Harding, D.D.	50 00
<i>Pby. of West-Jersey.</i>		SYNOD OF WEST TENNESSEE. <i>Pby. of Nashville.</i>	
Fem. Dom. Miss. Soc. of Coldspring ch. N. J., 35; "a friend," to Dom. Miss. in same ch. 5; Milville cong. coll. at mon. con. per Rev. J. S. Davison, 26;	66 00	Legacy of Dr. Thos. Donnell, deceased, late of Gallatin, Tenn., per Mr. Levi Donnell, executor,	30 00
		SYNOD OF S. C. AND GA. <i>Pby. of Bethel.</i>	
		Mr. R. B. Gilland, of Spring Rock, S. C. 1; Rev. J. R. Gilland, of do. 1; Cane Creek ch. S. C., per Rev. J. H. Saye, 10,	12 00
		MISCELLANEOUS.	
		1st Presb. ch. Newburyport, R. I., through Mr. Jas. Caldwell, 54; Third ch. Newark N. J., Mr. Ingleton, 5; Mr. J. C. Crane, 1; Mr. H. McDougale, 3; Mr. J. D. Vermilye, 2; Mr. Jno. Robb, 5; Mr. Jno. R. Davidson, 10; Mr. Brinsmade, 5; Mr. Collyer, 1; total, Third ch. Newark, N. J. 31,	83 00
		Total \$1280 24	
		THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURGH, IN MARCH, 1843.

SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		<i>Pby. of Steubenville.</i>	
Beulah cong.	20 00	H. Wilson and lady, Steubenville ch.	100 00
<i>Pby. of Redstone.</i>		Total \$200 25	
Uniontown cong. per H. Campbell,	16 46	BAILEY & CO., Treasurers.	
<i>Pby. of Ohio.</i>		The following sums were received during the month of February by the Rev. Eliand Hurlburd, agent for the Synod of Ohio, at Columbus, Ohio. Ladies' sew. soc. of Columbus, 50; Rev. Jas. Culbertson, of Zanesville, 45; Rev. Tim. Stearns, Kingston, 41; Thomas Gilie, Liberty, 6, 41, total.	
Bethel ch. Ohio, per Rev. G. Marshall, 50; Highland ch. Ohio, per do. 11, 40; don. Rev. Geo. Marshall, 5,	66 40		148 41
SYNOD OF WHEELING. <i>Pby. of Washington.</i>			
West Liberty cong. in part, 18, 31; Richard Waugh, Lower Buffalo ch. 5; Upper Buffalo ch. per Wm. Divesmore, 30; West Alexandria ch. 50,	103 31		

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN MARCH.

SYNOD OF CINCINNATI. <i>Pby. of Cincinnati.</i>		<i>Pby. of Logansport.</i>	
Mr. Ralph Turner, 1st ch. Cincinnati, per Rev. J. L. Wilson, D.D.,	100 00	J. L. Williams,	10 00
<i>Pby. of Oxford.</i>		SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Rev. C. McKinney,	50 00	Mulberry, per Rev. J. D. Paxton, 34; Goshen, 33, 97; Rev. S. Scovel, 10;	77, 97
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		<i>Pby. of Transylvania.</i>	
New Albany, 62, 50; Charlestown, per Rev. H. H. C. 13,	75 50	New Providence, in part, per Rev. H. F. Thompson, 18, 68; Springfield, Ky., per Rev. G. W. Coons, 40,	56 68
<i>Pby. of Crawfordsvill.</i>		Total, \$376 15	
Bethel, per Rev. W. F. F. 2, 44; Thorntown, per do. 1, 56,	4 00	WILLIAM GARVIN, Treasurer.	

THE

FOREIGN MISSIONARY CHRONICLE.

JUNE, 1843.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

LODIANA MISSION.

LODIANA.—COMMUNICATION FROM THE
REV. W. S. ROGERS: MAY 25, 1842.

An Appeal for Help.

We had hoped that the embarrassments, growing out of the sad derangement in monetary matters, under which our Board, in common with other Benevolent Societies in America, has so long laboured, were soon to come to a close. But it appears from the most recent letters and papers received, that the *pressure* is still increasing. This, as you may suppose, is most unwelcome tidings to us. Not that we anticipate on that account such a deficiency in the funds of the Board, as to entail upon us personal distress. The Christian public in India would not allow us, for a single day, to want the necessities of life, even if the remittances of the Society were entirely cut off. There is perhaps no community in the world more prompt in the relief of personal distress, than the European residents in India. A striking instance of this is seen in the munificent sum collected within a few weeks for the relief of those families whose means of support were cut off by the recent disasters in Afghanistan. More than \$100,000 have already been realized for that purpose. Nor would the same public be wanting in liberality to us if we were in want of *bread*. But there is not the same readiness to assist in dispensing the bread of *life* to the famishing heathen. What we fear is the necessity of limiting our operations—of withholding the word of life from the multitudes around

us, whom God in his providence, and in answer to the prayers of his Church, has rendered willing to receive it. We have pointed out a *few* of the numerous places in the bounds of this mission where *new stations* are required. We have also sent up our appeal to the Church for the men and means to occupy one or two of these points immediately. But we now have great fears lest a compliance with our request be thought utterly impracticable for the present, and consequently the subject dismissed by many without even a serious consideration. Now we do not question the reality of the embarrassment, and the consequent difficulty of collecting funds, but we do seriously question the inference which too many are likely to draw from this in regard to *personal duty*, viz.:—that they should attempt nothing more than to sustain the operations now in progress till the times improve. If the Church is *really unable* to do more, then of course more should not be attempted. But is this the fact? Doubtless there are many ready to respond in the affirmative. Many, perhaps, who are secretly *glad* of so plausible a pretext for withholding from the Lord what, in more prosperous times, they for shame's sake were obliged to give. No doubt such friends as these will very promptly come forward with their advice to limit the expenses of all the missions as far as possible, and to abandon all idea of occupying new stations, or sending out reinforcements till times grow better. Now, if the Church had done all that God requires or expects her to do—in other words, if

she had done all that she is *able* to do, then this course would be both honest and judicious. But in the sight of God where is the church—I might almost say, where is the *individual* who “has done what he could?” It is to be feared that multitudes have not yet *begun* to do what duty requires of them. Perhaps hardly a church could be found, which has done half as much as they *might*. Others have not yet given even a *tythe* of what God justly requires of them. Did the whole Church feel her responsibility in this matter as she *ought* to feel it, her contributions, notwithstanding the difficulty of the times, would be increased five, perhaps ten fold. How many of our most liberal patrons could give double or treble of what they now give? How many more could add a fourth or one half? How many, enjoying all the comforts, and even the conveniences and elegances of life, who give nothing? Can the Church then allow the work to stop, while she has the means in abundance to accelerate it at least ten fold? Must the Gospel chariot be stayed in its progress, while the Church could with so much ease speed it on to the ends of the earth? Has the law of self obtained such a fatal dominion in the hearts of God’s people, that they cannot be moved with compassion for the multitudes who are perishing for that assistance which they could so easily render? John says, “whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!” Now, if indifference to the temporal wants of our fellow men is incompatible with Christian character, how much more indifference towards the souls of the perishing!

I have read, with much pleasure, some of the letters in reply to a circular of the Am. Board, issued at its late meeting: I am not sure that the measures adopted by the Board were altogether judicious: but the letters of some of their friends display a great deal of the genuine missionary spirit. While reading the noble pledges thus voluntarily made to this Board, the thought was forcibly suggested to my

mind, will not the Church, pledged to the support of *our* Board, attempt as much? Will no effort be made on their part to increase their subscriptions? What if our Board is not embarrassed with debt to the same extent as the other? Is there, therefore, no call for increased effort? It is not to the Church, but to the Committee, that the credit of being out of debt is due. Had the Committee listened to the urgent appeals sent up by their respective missions for additional men and means to prosecute their plans of usefulness, they would have had a different tale to tell in regard to finances. The prudence of our Committee, then, and not the liberality of the Church, is entitled to our praise. The former are wise, certainly, not to attempt more than they have funds to accomplish. But this does not relieve the Church of the obligation to *furnish* them the means of enlarging their operations.

Let no one suppose that the missions now in operation are sufficiently provided for; not to speak of the immense fields as yet *entirely* unoccupied. In this mission we have three stations, each distant from the other about 130 miles. For these stations we have eight men now on the ground, and the ninth on his way to join us. But what are these in comparison with the extent of our field? Besides the triangle enclosed by our three stations, we have a waste of almost illimitable extent on every side. Then how varied and arduous are the duties which we are called upon to perform. Here are, besides the direct and public preaching of the Gospel, common and boarding schools to be maintained, the press to be supported, translations to be made,—duties requiring our time to be chiefly spent at our several stations, and leaving a very inadequate force to preach the Gospel over so wide a field, from town to town, and from village to village. By leaving one or two at each station to perform double or treble work during the cooler half of the year, most of the *larger* places may be visited to the distance of forty or fifty miles, perhaps, once in two years. But to visit every town and village within our bounds, with

The present available force, would be a work of many years! The fact is, to bring our influence to bear in anything like an adequate manner on the whole field properly belonging to this mission, we require a force ten or twenty times as large as that in the field. Two or three years ago, no less than nine additional places were recommended to the Board as worthy of being immediately occupied.* Five times this number, almost equally important, could easily be selected—and then around each of these a circle of villages, to almost any extent, could be found for out-stations. Thus, you see, we have not begun to occupy, in an efficient manner, the territory belonging to this mission. And the same remark will apply to each of the other missions of the Board in India. A little more than a year ago, one of our number made a tour, extending about fifty miles east, and the same distance west of this station. In this tour, without deviating much from a straight line, he visited more than four hundred towns and villages. A semicircle, drawn from this station as a centre, and including the extreme points visited in this tour, would embrace from three to five thousand towns. Many, it is true, very small, but very many of from one to twenty thousand inhabitants. The number of towns in the bounds of the whole mission is immense. I cannot venture an estimate. Including the portion of the Hill States properly falling to us, it might amount to twenty or thirty thousand. But I have no data from which to calculate. Now, whence are all these to be supplied with the means of grace? Where does the obligation rest? At whose hands will God most naturally require the blood of their souls, if they perish? Assuredly at the hands of the churches connected with our Board. This territory confessedly belongs to our mission; and it is hardly to be supposed that any other Society will think of occupying any portion of it, till they see that we are not likely to occupy the ground. God has then made it

peculiarly incumbent upon our Board and the churches connected with it, to furnish the requisite means of salvation to all this multitude of perishing souls in the shortest possible time. If they die unwarned, ignorant of God and his word, or of the Gospel plan of salvation, while the Church had the power to send all the instrumentality to proclaim it to them, fearful indeed will be her account. Let none suppose that God will hold us responsible for their salvation or destruction. God does not require impossibilities. You might as well talk of half a dozen men printing Bibles and Tracts, and all sorts of books, preaching the Gospel, and establishing and superintending schools, &c. for the whole of Pennsylvania or New-York! That would be a much easier task than to supply the wants of the field in question, because the facilities are there a thousand fold greater. There, if a man wants to preach to the inhabitants of a given district, he has only to make his appointments, and go from village to village to meet the people assembled to hear his message. But here the case is widely different. You must go from street to street, and from lane to lane. You must seek the people in the gate of the city, the public wells, tanks, wharfs, in the fields, or in the bazar; in short, wherever you can find them. You must talk, read, dispute, or preach just as suits the occasion. Another difficulty, of no trifling magnitude, is the unsocial habits of the people in regard to foreigners. In America, you can always find some one willing to take you into his house and give you food and shelter. Not so here; we must carry our tents, our food, and every thing we require with us. No one will admit us into his house, or even give us a cup of water, unless we furnish a vessel to drink from.

I wish the Church could be suitably impressed with a sense of her responsibility in regard to the perishing heathen. Were this the case, difficult as are the times, I am sure she would double her contributions. Her prayers also would be proportionably increased. Let, then, each member of the Church seriously and

* See Miss. Chr. of Nov. 1840., vol. viii. p. 344—348.

prayerfully ponder a few questions like the following :

Does God hold *me* in any degree responsible for the salvation of the multitudes who are yet perishing without the Gospel ? If so, should not I do *all in my power* to send them the requisite means of grace in the shortest possible time ? Have I thus prayed and contributed ? Have I also done all I could to enlist others in their behalf ? Am I prepared to meet perishing heathen souls at the bar of God ? How much can I give in *addition* to my present contributions, without incurring guilt to be repented of on a death-bed ? What retrenchments could I make in my personal or family expenses, without any sacrifice of health or character ? Does not the Bible and conscience demand a greater degree of self-denial, in order to increase my contributions to the Lord ? Is it safe for me to invest so large a part of my property in *land* or *stock*, or otherwise, when souls are perishing daily by thousands without the Gospel ? Is it safe to lay up much for *children* or *old age*, when the Church and God demand this money to send the Gospel of salvation to the perishing ? If Christians would seriously and prayerfully consider the subject in this light, making a personal application of these queries to their own consciences, I am sure they would find both the *means* and the *will* for larger contributions. A venerable Preceptor used to say, "No man knows what he can do till he *tries*." Let every one then *try* for one year what he can do for the cause of Christ, and many will be astonished at their own achievements.

[Mr. Rogers here suggests whether Christian women might not greatly aid this cause by the contribution of jewelry and other expensive decorations. The principle of self-denial on which this proposal is founded, applies equally to other matters—such as the style of living, including house, furniture, table expenses, &c.; and the subject is certainly one which deserves serious and discriminating inquiry. We do not doubt that many of the followers of Christ make great mistakes in regard to it, partly through want of consideration. Mr. R. then concludes his

appeal to the churches in the remarks which follow ; and we trust this paper will not fail to awaken greater effort, both in prayer and in pecuniary offerings, for the spread of the Gospel amongst those dying people, for whom he so earnestly pleads.]

Have you not read how the ladies of Israel did, when the means were required to erect the Tabernacle of the Lord in the wilderness ? See Exod. xxxv. 22—29. And is there no Tabernacle now to erect ? The same means which then accomplished so much for the glory of God, are available now. We desire no greater sacrifice than God required of them—nor half so great. For then the wealth of every family consisted in a great measure of the materials which they were required to cast into the Lord's treasury. But let me not be understood as urging the ladies alone to the duty of self-denial. The obligation is universal. It is a test of discipleship ; and whosoever would be a follower of Christ, *must* in this, as well as in other respects, bear his cross. Let every one then bring his own conduct to the line and the plummet. Let every one endeavour, by prayer and honest inquiry, to ascertain how much he *can* do ; and then in the strength not of his own resolutions, but in humble reliance upon the grace of God, try to accomplish it. If all our Church members could be induced to make and *act* upon this resolution, the result would be as in the days of Moses, a proclamation would have to be made to stay the contributions of the Church. Alas, "How is the gold become dim ! how is the most fine gold changed !" How has the demon of selfishness enthroned himself in the hearts of God's people, and rendered them insensible to their obligations to a perishing world !

NOTES OF A JOURNEY FROM LODIANA TO CALCUTTA, BY THE REV. W. S. ROGERS.

[Continued from page 147.]

Nov. 7th.—*Sikandra*. A large village, of perhaps eight or ten thousand inhabitants. Preached to a rather noisy assem-

by in the bazar, and distributed some books. The intelligence soon spread; after which I had a great many applications at my tent. I continued the distribution till dark, when I was obliged to close the chest and send it forward to the next encampment. The readers to-day were nearly all Mohammedans; of course the demand was for *Urdú* or *Hindustání*.

8th.—*Khúrjá* (Khoorjah.) A city of from 20,000 to 30,000 people. Preached to a noisy rabble in the streets, and then walked through the town, distributing as I went to all who could read. The signal was readily understood; and I had scarcely reached the tent, till I had a crowd of applicants at my heels. They were supplied, and sent away as fast as I could; but, in spite of all my efforts, the crowd continued to increase, the people coming faster than I could supply them. Of course a great many came who could not read, either in the hope of deceiving me, and thus to obtain a book, or merely to see and hear what the missionary had to say or do. I stood by the chest till near night, when I was obliged to close it to send forward the carts. My strength also and stock of books were well nigh exhausted. Among the rest the *qází*, or spiritual judge, and several other leading men of the town, came out to pay their respects and get books. I cannot but indulge the hope that this place will, ere long, be occupied by at least two missionaries in connection with our Board. It contains a branch post-office, and being only two marches from Aligarh, medical aid, in urgent cases, could be obtained from thence. The road is so fine, that, with one or two relays of horses, the distance could be travelled in a few hours.

9th.—*Somná*. A small village. Preached to a few native soldiers and others, on the subject of warring against the devil and fleshly lusts.

10th.—*Aligarh*. A small military cantonment in the immediate vicinity of a large and flourishing native city. The demand for books here exceeded any thing I have before seen—the applicants also of the more intelligent and respectable class. The news went abroad in a short

time after we stopped, that I had books to distribute; and from that time till dark, I scarcely had a moment's respite. My bound volumes were soon expended, but I had a good supply of single tracts in *Hindustání*, which were greedily applied for. When called to dinner, I was obliged to put a man at the tent door to keep the people out till I was done. Dinner over, I resumed my work, and continued to deal out a small assortment of tracts to each reader who applied, till it was quite dark.

This place has frequently been mentioned to the Board, as one of much importance; and I must avail myself of this opportunity to add my testimony to all that has been urged in its favour. The reasons I would urge for occupying it as a mission station at the earliest possible date, are, 1st. The population is large, say 50,000, or perhaps 60,000. 2d. The station is reputed very healthy. The resident physician told me that there is no place on the plains of India superior to it in this respect. 3d. It has all the advantages of a military station, with very few of its disadvantages. The number of troops is small, and all *native*, which is less objectionable than a station where there are European soldiers. 4th. It is situated on the main road from Allahabad, Futtehghurh, &c. to Lodiana; and hence a mission here would facilitate communication between these missions. 5th. It is situated in the midst of a highly fertile and populous region. Hence the missionaries located here would have a wide and important field to cultivate. 6th. It is entirely unoccupied; no Society has yet attempted to plant a mission here, nor have I heard that any has even contemplated such a measure.

I have recently thought a good deal of the importance of connecting our line of operations throughout from Allahabad to Lodiana. The advantages of this step, supposing it practicable, are sufficiently obvious. 1st. It would greatly facilitate our communication with each other. Families going up or down, could travel with so much more comfort, and often at a much less expense. 2d. The principal

points on the main road occupied by us, all the out-stations on either side would probably be left for us also. 3d. This would enable us to concentrate a very large force in a convenient and connected field; a thing, on many accounts, very desirable. The *plan* that strikes me as most advisable, would be to occupy Delhi first, as the centre of a *new* mission. Let Aligarh be the dividing point between that and Futtehghurh, and Karnál between it and Lodiana. Suppose both of these places to be attached to the new mission, and also Pánipat and Khúrjá before mentioned, there would be five important stations all on the main road. Others, to any extent, could be found on either side of the road at a convenient distance. Then, if the Board were able to occupy all the intermediate points on the road, falling within the bounds of the other three missions, we might have a closely connected chain of operations all the way from the mouth of the Jumna to the banks of the Sutlej. And as there is soon to be a first-rate road throughout the whole distance, communication would be rendered comparatively easy. Delhi would be the central station, and a convenient place for all ecclesiastical or missionary convocations. It would be easy to enlarge on the advantages of such an arrangement. God grant that the Church may soon be made willing and able to furnish both men and means to occupy the *whole* field I have here described! May they all be men of the right stamp—humble, active, prudent, prayerful. Then may we hope that the Lord's house will speedily be erected on the ruins of the mouldering temples of superstition and idolatry! that a Church organized on the model of our own beloved American Church, will rise up here to shed her light far and wide over this region of pagan darkness. But I will not add more now, as I hope, ere long, if life is spared, to communicate *fully* and personally with the Board on this subject.

11th.—*Akbarabád*. A small town. Was rather indisposed during the day, but was able to visit the office of the *Thásildár*, or head man of the village, where

were a number of *munsifs* and other employees, to whom I spoke for a short time, and distributed some books.

12th.—*Sikandra Rao*. An old town, chiefly in ruins. Preached twice to attentive audiences. The people admitted readily all that I said, until I broached the doctrine of the Trinity. One man said this doctrine was incomprehensible, and that he would credit nothing he could not understand. I asked him whether he was in the habit of eating and drinking? He said yes. Why do you eat and drink? Because food and drink nourish my body and make me strong. How does it nourish you and give you strength? He hesitated, and said after awhile, I cannot tell *how* it is, but I have no doubt of the *fact*, and therefore I eat and drink. I then adduced a few other illustrations of a similar kind, which compelled him to acknowledge that he *believed* many things that he could not fully understand. The force of the argument was felt, and he was quite willing to drop the subject. I then went on with my discourse without interruption.

13th.—Sabbath. Rested according to the commandment, and I had the happiness to think that our example induced another gentleman and lady, who had been travelling in company with us for a few days, to observe the Lord's day also. On Saturday I ascertained from his servants that he did not intend to halt. But to our surprise, when we rose on Sabbath morning, we found his tents still standing, and no sign of a move for the day. I proposed to have Divine service, and invited them to join us, which they did at 11 A. M. At 2 P. M., I again preached in Hindustáni to a pretty good congregation of his and my own people.

14th.—*Etah*. A very long march—did not reach our ground till a late hour, I was quite indisposed with sick head-ache, and attempted nothing in the way of missionary work.

15th.—Another long march, which wearied us all very much. The village was too distant for me to visit it, (more than a mile) but I had an opportunity to preach to some Mohammedans, who came to the

tent in the afternoon, on the Bible mode of justification.

17th.—*Bewar.* A pretty large village whence the road to Futtehghurh leaves the grand Trunk. Here met with Mr. Finnie, one of the American Cotton planters employed by the Company. He is on an extensive tour of observation, the object of which is to satisfy Government as to the capabilities of the soil in different parts of India to produce the Cotton plant. It is his decided opinion that the *climate* of every part of Hindustan west of Bengal is unsuited to the culture of the plant, it requiring a humid soil and climate, while that of all Northern India, is just the reverse during the season for growing cotton.

18th.—Rose at half past two and made a forced march to get into Futtehghurh. The state of our children's eyes made us anxious to leave the tents as soon as possible. It is quite impossible to protect them from exposure on a march. But aside from the consideration of the children, we were heartily tired of a camp life for ourselves. A gentleman, or even a lady, when in health, may endure and possibly *enjoy* marching and living under canvass. But where one has the care of a family of small children, and especially where health is feeble, there is little in it that can be called comfort.

Reached F., about half past nine; having been more than six hours on the road. Of course we were very much fatigued. But the cordial and hospitable reception given us by dear brother and sister Wilson, soon made us forget in a measure, our fatigue. We were rejoiced to find all the missionary circle in good health, and going on prosperously in their work.

Nov. 24th.—Embarked on a country boat fitted up for us by our good brother Wilson, this morning after an early breakfast. All the brethren and sisters of the station, with one or two exceptions, accompanied us to the boat, where they solemnly and affectionately commended us to God in prayer; after which we took an affectionate leave of them all, and dropped down the river Ganges at twelve o'clock. Continued our course till sun-

set, when we came to at the village of Sange Rampur for the night.

Our visit at F. was truly refreshing and delightful. The dear brethren and sisters received us with every demonstration of kindness and affection. We shall long, I trust, remember with grateful pleasure, the few days we were permitted to spend among them. The only drawback was Mrs. R.'s very feeble health, which prevented her from seeing so much of them as she desired. Brother H. R. W. has laid us under many obligations by the valuable assistance he rendered us in making preparations for the river journey. Our boat he had secured, and fitted up for us before our arrival; and many other matters he had arranged for us, which saved me much time and perplexity. I was much pleased and interested in observing the operations at the station. The orphan school is one of much interest, and appears to be managed with singular regularity, considering the complicated nature of its machinery. The proficiency of the children in the several branches of *handicraft* which they attend to, is truly surprising. Brother and sister W. devote their time and strength almost entirely to this Institution; the other brethren are all busy acquiring the native language, and in trying to instruct the multitudes around them in the knowledge of the true God, and of Christ as the only and all-sufficient Saviour.

25th.—Proceeded on our way at dawn of day, and continued alternately rowing and sailing till sunset, when we came to for the night. Distance travelled about twenty-eight miles; the nearest village to the place where we stopped being more than a mile distant, I had no opportunity to preach.

26th.—Started again at early dawn, and passed before breakfast the town of Miah Ganj, in which we saw some large temples, and also the house of some European planter. Had light winds in our favour during part of the day. Progressed about thirty miles and came to at sunset. Found a large company of coolies and masons constructing a *ghât* or landing, just where we stopped. After

they quit work, I seized the opportunity to speak to them on the great concerns of Eternity. As they had just given in their account to the superintendent, it suggested to me the subject of our final account to God as the theme for a discourse. They listened with much attention, and appeared both to understand and approve all I said.

27th.—This being the Lord's day, we of course rested according to the Divine command. After breakfast visited a large temple of *Shiv* or *Maha Dev*, the popular deity in this region. In the way I met a great number of persons coming to the river for water to bathe the idol. Each person carries a small bamboo on his shoulder, to which is suspended two or more small vessels, generally of earthenware, some of brass. These being narrow in the neck the water does not easily spill, and are carried with much ease by those accustomed to it. The distance from my boat to the temple was more than a mile; all this distance was thickly strung with the water porters, passing and re-passing at very short intervals. On inquiry, I found that there were two hundred Brahmans attached to the temple, who were constantly employed in this way; and besides these many others, as an act of merit, voluntarily engaged in the same service. On festival days the number thus employed is generally several thousands!

Found about the courts of the temple a crowd of idle people, to whom I preached Jesus Christ, the only Saviour. They sat down and listened patiently to all I had to say; hardly gainsaying a single word. Seeing them constantly bathing the filthy object of their adoration, (the ling) I could not refrain from rallying them on the stupidity of worshipping so *dirty* a god, as to require two hundred men to keep him clean! They laughed at the joke, but I suppose, did not feel much the force of the argument. The only reply they made was, that the god delights in water, and we hope to propitiate his favour by thus supplying him with the favourite element.

The temple is said to be a very ancient one, and has recently been rebuilt by some rich Hindu at Lucknow. The ghât

which is now being erected, is intended, I suppose, as a kind of appendage to the temple. The expense, I learned, is borne by a head carpenter, late of the Company's service—or rather is defrayed out of a large legacy which he left for the purpose. Such persons often acquire fortunes in the service of the Company mainly by speculation and embezzlement: and in order to clear scores with conscience, they bequeath a part, or the whole at death, to some religious object.

28th.—Arrived at Cawnpore, at 3 P. M., having passed Bitu, a place of some importance, during the day; this is one of the largest military stations in upper India. The native city is also an important one. The Church Missionary Society have one missionary here; the Reverend Mr. Perkins. I hoped to have made his acquaintance, but found on my arrival, that he resided several miles from the landing, and my time would not allow me to go so far.

29th.—Walked into the bazar of Cawnpore before breakfast; on the road side I found some pedlars of *Idols*, who had just arrived from Jeypore with a large assortment carved in marble. As I was going to America, where such objects are happily a great curiosity; I thought I might perhaps promote the cause of missions by carrying with me a few of these as specimens of the gods worshipped by millions in this land. I soon struck a bargain for eight, at what I considered a moderate price; there were four more that I wanted to complete a set of the now popular deities; but seeing me in the humour of purchasing, they quickly raised the price to double or treble what they asked before. Through the intervention of a merchant residing near, I at last obtained them for about fifty per cent. in advance of the price paid for the first. They had two large images of Gunga and Hanneman, which I would gladly have added to my pantheon, but the prices were quite beyond my reach. Would that every Christian in America could see the last mentioned image; it would give them a more vivid idea of the awful degradation of the heathen mind, than any description either oral or written.

About 2 P. M., we started again and proceeded some ten or twelve miles till the usual time of stopping. Found there a small group to whom I tried to preach Christ.

30th.—Progress as usual, nothing of interest to record.

Dec. 1.—Progressed to-day about thirty miles, having had light winds in our favour nearly all day, nothing of much interest occurred.

2d.—Progressed about the same as yesterday. Passed the large towns of Manikpur and Karrah during the day; stopped for the night at a large sand-bank in the middle of the river: the boatmen being afraid of an attack from robbers. Chose this situation in preference to either shore. The boat people here being all engaged in cooking and eating, and no village within my reach, I had no opportunity to preach.

3d.—Came in sight of Allahabad about 2 P. M. but on account of adverse winds, did not arrive opposite the mission premises till near sunset. As soon as the boat came to shore, I sent a man off with a note to brother Warren to announce our arrival, his being the nearest house. But on account of my messenger mistaking the name of the landing where my boat was, he did not find me till 8 o'clock at night; our children were then all asleep, and his house being near three miles distant and Mrs. R. quite indisposed, it seemed impracticable to land before morning. And to-morrow being the Sabbath, we concluded to remain quietly in the boat till Monday morning. This is a disappointment to the brethren as well as to ourselves—for, anticipating our arrival before the Sabbath, their communion season had been appointed for to-morrow evening, and as it had already been delayed some time on our account, it could not now be deferred; while the distance between us and brother Wilson's house, (about six miles,) is too great to admit of our attending.

4th.—Sabbath, went up to Brother Warren's to breakfast, and at 10 A. M. assisted him in his Hindustani service. His chapel is in the printing office, and the

congregation composed chiefly of the workmen and the pupils of several bazar schools. Altogether there might be from one hundred to one hundred and fifty persons present. After the service, brother and sister Wilson called, having been to an English service in the cantonment. I was much rejoiced to see this dear brother and sister after a separation of five years. A few moments' conversation with them, recalled many pleasing reminiscences connected with the short period which it was our privilege to labour together at Sabathu. Returned to my boat about 1 P. M., and spent the remainder of the day with my family. Gladly would I have walked the whole distance to attend the communion service, but it appeared to be *duty* to remain with my family, in view of their circumstances.

5th.—Agreeably to the plan arranged on Saturday night with Brother Warren, he met us at sunrise at the landing and conveyed us to his house to breakfast. Here we found the Freemans awaiting our arrival, and soon after breakfast brother Wilson came up with his conveyance to carry us all on to his house. Mrs. R. and the children went down in it; while I accompanied him on some business by another road.

After tea, had the pleasure to unite with the brethren here in the observance of the monthly concert in Hindustani. The Baptist missionary at this place was also present, and conducted the meeting agreeably to a previous arrangement. It was sweet to reflect, that although our prayers and praises were offered up in a barbarous tongue, still they were mingling in perfect harmony with those of our beloved friends, and the ten thousands of God's people who pray for us in Christian lands.

10th.—Having enjoyed a refreshing visit of six days with the friends at A. we embarked again last evening. Except the Wilsons, these dear friends were all entire strangers to us when we arrived; yet in these few days we had not only made their acquaintance, but contracted a friendship for them which will terminate, I trust, only with life—nay, which will strengthen through time, and in Eternity

ripen into perfect love. I feel truly thankful that I have been permitted to meet with all the members of all our missions. Should I never return to this heathen land, it will be a source of lasting gratification that I had made the acquaintance of these good brothers and sisters in the Lord, who are left to toil in the land which I and my afflicted companion had from the heart adopted, and in which we fondly hoped our bones would repose after our work had been completed. I was much interested in the plans and operations of this mission so far as I had an opportunity to observe them. Their press, under brother Warren's superintendence, appears to be very efficient. The orphan schools under the care of brother Freeman and Mrs. Wilson respectively, are not large, but important inasmuch as they afford the most rational hope of accessions to the Church and assistants in the missionary work. They have a number of bazar schools in operation, but these I had not time to visit, as I had many matters of my own to attend to.

After we came on board, the brethren and sisters nearly all came down to have a parting season of prayer and praise with us—after which we bade them an affectionate farewell.

This morning at early dawn we were underway, but the wind being adverse we did not make much progress. Put to at sunset near a small village, where I collected a few people to hear about Christ and the way to heaven. We feel now as if we were almost cut loose from India—all that we hold dear in it is left behind, and every day carries us further and further from them. But though separated in space, I trust our hearts will ever remain with them.

7th.—Lord's day—went to the little village agreeably to an appointment made last evening; collected some dozen or more people with whom I spent an hour or so in urging upon them the great duty of preparation for death and judgment. They listened attentively and applauded all I said as very true and good. But after all, I had but little hope that the

truth has made any permanent impression on their hearts. How constantly we are reminded in preaching to these dry bones, of our entire dependence upon the Spirit of God to clothe them with life and being.

13th.—Our progress for the last three days has been very slow owing to the many turnings and windings of the river. Hoped to reach Mirzapore several days ago, but we are still several *kos* distant from it. Had a long discussion this evening with two pundits, but felt much dissatisfied with the result of it. They appeared disposed only to cavil and display their knowledge of Sanscrit. The doctrine of salvation through a crucified Redeemer they affected to regard with scorn, and to rely upon their ablutions and pilgrimages, &c., as far more efficacious to remove sin.

SAHARUNPUR.—LETTER OF THE REV.
J. R. CAMPBELL: JAN. 16, 1843.

Climate of the Hills—Landour.

In consequence of the severe illness of Mr. Campbell's family during last autumn, it became necessary for them to repair to Landour, a health station in the neighbouring mountains, where a kind friend had offered them a house, free of charge, during their stay. After referring to their great fears of the issue of Mrs. Campbell's sickness, he proceeds:

For weeks she was unable to leave her bed, and her recovery was so tedious, that we think had she not enjoyed the salubrity of the hill climate, and for a season been released from all domestic care, she might not have been in the land of the living to-day. But it pleased the Lord to raise her up to me once more, as from the grave's mouth, and to restore our children to health, who, when they were taken to the hills, appeared to be rapidly sinking to the tomb. For all these mercies we ought to feel deeply grateful, and give ourselves still more entirely to our work in future. What a blessing to have so delightful a climate so near the stations in the Lodiana mis-

sion? It renders them most eligible, and has been the means of saving the lives of many of the missionaries of the Board already.

If I recollect right, you asked me some time ago for a particular description of Landour and Mussurie. This I shall now attempt. Both these places form but one station, or sanatorium, being situated on the same range of mountain and united at the extremities; Landour, however, rising at some points more than one thousand feet above Mussurie. They lie from Saharanpur in a N.E. direction, and fifty-seven miles distant. Twenty-five miles from this place commences the first or Sewallic range of the Himalayas, about eight miles broad. This is crossed through a pass, formed by the bed of a stream; not difficult of ascent, but almost impassible for all kinds of wheeled vehicles, on account of the roughness of the channel filled with large and rolling stones. This defile being passed, the beautiful valley of the Doon, sixteen miles in breadth, and stretching from the Jumna to the Ganges, about fifty miles distant, presents a scene to the eye of the traveller rarely equalled for beauty and sublimity. In the centre of the valley is Dehra, a very handsome and thriving town, which has been already described and recommended as an eligible place for a mission station. On the northern edge, and close to the base of the towering Himalayas, is another town, called Rajpūr, which has within the last few years sprung up like some of your own thriving towns in the west. Here many hundreds of those hill Qulis reside, who earn a livelihood by carrying-burdens up and down hill. From Rajpūr to the Landour bazar, in the centre of the station, is about seven miles, the road often winding around the sides of mountains and precipices almost perpendicular.

Landour is between eight and nine thousand feet high, and from this elevation, nothing can exceed in grandeur the view which is obtained of the Doon, lying, like a map in miniature, beneath your feet, and of the vast plains of India, stretching away in the far, far distance, and rising, apparently, until lost in the hazy atmosphere!

I have been at Simlah and Sabáthū, and have travelled for nearly a hundred miles across the mountains, and, in my opinion, Landour and Mussurie have many advantages as a sanatorium above all other places I have seen. Its elevation is equal to Simla, while it has a much greater proximity to the plains, and of course is not only reached much more speedily, but at a much less expense. The hire of a Quli to carry a burden from Rajpūr to Landour bazar is only 2as., or about six cents, while the wages of the same from Barh to Simla, thirty-five miles, is generally one rupi, about half a dollar, and often more. And as a great number of Qulis are necessary to convey baggage up these hills, this makes a great difference in that item of expense alone. Besides, to us at Saharanpur, and to all others who belong to the lower missions, and who may from time to time require a change of climate to restore to health, Landour is more than one hundred miles nearer than Simla. The water is also considered better, and physicians consider the air of Landour more dry and bracing than Simla. Indeed, Landour is becoming a favourite resort for invalids, and it is crowded every season. As an invalid is carried up from Rajpūr in a little more than two hours, the suddenness of the change is such, that fevers are generally broken at once, and then the salubrity and bracing nature of the climate almost invariably, through the blessing of God, restore the convalescent to perfect health in a short time.

Altogether, the number of residences at Mussurie and Landour, is now about 200. These rent from 600 rs. to 2000 rs., or from \$300 to \$1000, for the season; and they are all engaged for six months before the season commences; so that it is quite impossible, except as by chance, to obtain a house when sickness may at any time render it necessary to resort there for health. Again, rents are so enormously high, that a poor missionary neither can afford himself to pay such a sum, nor is he willing to involve the Society in such an expense; so that, when himself or his family requires a change, he is in a strait between two difficulties—that of suffering

or sinking in the plains, or seeking, at so heavy an expense to the Board, a more salubrious climate. The pecuniary difficulties which have continued so long in America, and in which the Board so deeply shares, renders it improper for us, at the present time, to make any suggestions on this subject; but should a sanatorium ever be provided at all, we would strongly recommend it to be at Landour for all the missionaries in North India, with the exceptions of those who may reside west of the river Jumna.

FURRUKHABAD MISSION.

LETTER OF THE REV. H. R. WILSON,
DATED AT MYNPOORIE, JAN. 16,
1843.

A New Station Recommended.

I left Futtehghurh on the 12th inst., accompanied by Mrs. Wilson, and with Adam, to assist me in reading and talking to the people at the different towns and villages on the way. For some time past, Mrs. Wilson has not been so well as usual; and I fear, if her strength be not recruited before the hot season sets in, she will not be able to bear up under her heavy charge. With this in view, I have prevailed upon her to accompany me in this little tour. She rides with me in my buggy and remains in our little tent, whilst I go out to the villages. One principal object in this trip, is to gain what information I can of this place and neighbourhood, in reference to its being occupied as an out-station of the Furrukhabad mission, so soon as you may be able to send us a reinforcement; and I am glad on this occasion to avail myself of the judgment and advice of the Rev. Mr. Kennedy, of Benares; who having been first at Futtehghurh, passed on to Agra, and met us here on his return. Our first stage from Futtehghurh, was to Mohamadabad, a large native town, where the people are very willing to hear the Gospel, and anxious to have a school. Our next march was to Bewa, in the grand trunk road leading from Allahabad to Meerut. Here the population is not quite so great,

nor the people so ready to be instructed. On the day following came on to Bowgong, a native city, and Thanna, where we found a fresh horse awaiting us, sent out by the civil surgeon, and which brought us to his house at Mynpoorie for breakfast. All that we have heretofore known of Mynpoorie has been from hearsay; for although some of us have been here, we have never made any observation, nor even attempted to preach. I passed through the place with Mrs. Wilson, on our way to Simla, three years ago; but the low state of her health would not allow me to leave her to make any observations. Brother Scott and Owen passed this way on their return from Agra, but they only stopped an hour to take breakfast, and hastened on three stages that day, so as to reach home the same night. We arrived at Mynpoorie on Saturday morning, and remained there until Tuesday morning; during which time, in company with Brother Kennedy and his native preacher, we addressed the people six times in different parts of the city and bazar. The crowds who hear us were great and very attentive; but this was, no doubt, in some measure owing to the novelty of the thing. I find we have overrated the population of the city of Mynpoorie, but underrated that of the surrounding towns and villages. I will here state what I know of this place, and what I think of it as a field for missionary labour.

1st.—Population.—Mynpoorie is the capital of a large and productive district. It contains, as near as I can ascertain 12,000 inhabitants, principally Hindoos having a tolerable degree of intelligence and not much Brahminical influence. The town bears more marks of increase than decrease. The military and civil stations are about a mile or a mile and a half from the city. Houses are numerous and rent cheaper than at Futtehghurh, which might supersede the necessity of building mission houses.

2d.—Health.—There are at present two regiments stationed here, without a medical man attached to them. The civil surgeon, in addition to his own duties

has those of the military and eight hundred prisoners to attend to, and says his duties are very light. From this as well as his explicit declaration, we may consider the station uncommonly healthy. Out of eight hundred persons, there are but twelve sick.

3d.—There is no chaplain here, no church, no schools, no established means of grace or instruction, with which we could be considered as interfering or from which we might fear any opposition, such as has pained and embarrassed us at other stations. The civil surgeon and his lady, with whom I staid, are Scotch Presbyterians—very intelligent and pious, and offer us all the assistance in their power, should we establish a mission station there. Dr. G., who expects to remain stationary here, offers to support a school himself, and give all the medical aid the mission might require.

4th.—The country around is very productive, and thickly studded with towns and villages, many of which may be reached in an hour from the station.

5th.—The roads are good for travelling, there being three macadamized roads, leading in different directions.

6th.—Its proximity to Futtehgarh, is of no little importance. The distance is forty miles, one half of which is metal road. There are three public bungalows, on the road, at which we could spend the night, so that in passing and repassing to aid or consult with each other, we would not have the trouble and expense of carrying tents, &c. Indeed, with the assistance of a couple of fresh horses, at each end of the road, we could easily run through in half a day, if necessary.

7th.—Immediately on the road, are two large towns, (Mohamadabad and Bowgong, at both of which they hear the gospel with much attention, and are very anxious to have schools,) and five or six villages, at which we might preach the gospel. Should we place a Christian native at each of these two large towns, to teach schools and read to the people, we might, at any time in the year, even in the hot seasons, visit them from one or other of the stations, and at the same time

preach to the people. I long to see this plan attempted—of sending pious natives to reside in neighbouring towns, where they can be often looked after by the missionaries. If ever the gospel is to spread over the country, it must be in this way, for our occasional visits (once perhaps in four or six months,) amount to little. These are some of the inducements as they strike me, in favour of occupying this station in preference to any other, so soon as you can send us one or two missionaries.

Kalle Nuddy, (the river of Kalli,) 18th January.—We are here in the bungalow on our way to F., but as the mail will leave before we reach F., I must close my letter and send it to the office. In all that I have said of Mynporie, I am sure my brethren fully coincide. I had a letter from F. yesterday. All were well.

CHINESE MISSION.

KU-LANG-SU. — LETTER FROM THE
REV. T. L. M'BRYDE: SEPTEMBER
12, 1842.

Mr. M'Bryde, in this communication, mentions that several missionaries from other societies and himself were engaged at Ku-lang-su, opposite Amoy, in missionary labours and in learning the language. Two of the other brethren were able to conduct a Chinese religious service; a medical missionary had many patients under his care, and his skill was exerting a good influence in favor of Christianity; all the missionaries were engaged in disseminating tracts as opportunities offered. Mr. M'Bryde then gives the particulars of the conclusion of the war between the Chinese and the English, which have already appeared in our papers. The concluding part of his letter is inserted below.

The common people, so far as their views and feelings have been ascertained, seem anxious for peace upon any terms; and I have heard many of the most respectable class (not belonging to the Gov-

ernment) express a strong desire that foreigners might be allowed to reside in the country and trade. For the latter they are particularly anxious—for a Chinaman cares very little for anything else save money—and they have received the intelligence of the treaty with great delight. But all these things are in the hands of the Lord, and he may have a still severer scourge in store for this people, or some other means to employ, before they are ready to receive the blessing he has promised unto them. We sincerely trust, however, that there will be no more fighting in China; but that the nation will now be open for the servants of the Most High to enter and bear the news of pardoning mercy to these perishing millions. We shall, at least in all human probability, have the ground stipulated for in the treaty, to cultivate for the space of three years under English possession; and at the expiration of that time we hope to have made such a favourable impression upon the minds of all classes of the people, that they will allow us to remain and prosecute our labours. As to the going over to Amoy, and putting ourselves under the Chinese government, we propose to feel about and see what may be the feelings of the Mandarins when they return to resume their authority. More of this hereafter.

And now I have only to add what I have before urged upon the Committee, that they would press for a great increase of labourers for China. Now is the time for the Church to exert herself, and send forth her sons to take possession of the promised land *at once*, before the enemy has come in and sown tares. I presume the greater portion of the brethren in the Straits, viz. Malacca, Singapore, and Batavia—will come to some part of the Empire. But these are not half enough. We want many more labourers in this field. And are there none among my brethren in Princeton, in the Union Seminary, or in my own beloved Alma Mater, at Columbia, S. C.? I hope there are! And if there have been none ready heretofore to come over and help us, that they will be induced by the present aspect of

things in China to come without delay. This is a great work, and I think every young man, who has given himself to the service of the Lord Jesus Christ, ought to inquire very seriously what part of it he is called upon to perform, and whether he is not personally called to labour in China. And I should be glad too to welcome some of your most efficient pastors, whom nothing, in the providence of God, can hinder in leaving their present delightful fields of labour for one far more enlarged and more important in its bearing upon the interests of the Redeemer's kingdom.

If any do come, let them come expecting to bear hardness as good soldiers of the Lord Jesus Christ, and with hearts filled with love to the Saviour, and with a steadfast purpose to live for his glory. The trials of a missionary I do not think are so severe as they are generally supposed to be. And where can we go to be rid of trials? I should as soon take my chance in China as in almost any other missionary field; and I presume that in any heathen land, at the present time, the trials to be encountered are less than what most Christians at home suppose them to be; and they are very different too from what are expected. Let none, then, fear to come on account of the difficulties by the way. All who come with the love of Christ in their hearts, leading them to a sincere desire to do good to the souls of men, will be as happy in China as in any other part of the world. As to the fear of the enemy, I think there can be none. For with 1500 men and a few ships, on such an island as this, the English can defend it from almost any army that the Emperor can raise; or if they should be overpowered on land they would be perfectly safe at sea.

The Chinese of Amoy are very friendly with us, and tell us to come over and take up our residence with them; but of course the opinions of the common people cannot be taken as our guide. Several weeks ago Mr. Abeel and myself dined, by invitation, with one of the principal merchants of the place, by whom, and by his friends, we were treated very civilly.

And a short time after, the brethren, Abeel, Cumming, Dean (of the Am. Baptist Board, who was tarrying with us a few days, and myself ventured upon a stroll through the city. A great crowd followed us, and thousands gazed upon us as we passed their doors but we were entirely unmolested. The fact of our being Americans and Sinsangs (or teachers) being announced, together with the declaration, by our friends who followed us, that we were "good men and come to teach good doctrines," was enough to pass us free from all harm or insult. Then there were no mandarins in the place, all of whom fled when the English took the place, and have not since returned.

OTTAWA MISSION.

LETTER OF THE REV. P. DOUGHERTY :
MARCH 27, 1843.

Nothing of special interest has occurred since I last wrote. The winter has been very long, and large quantities of snow have fallen. This month has been severe winter weather without abatement. The snow is between two and three feet deep.

The Indians have not begun to make sugar yet, and we fear as the season is so far advanced that it will be very short and but little will be made. If their sugar should fail, I do not know what they will do ; many are out of provisions, and all are very short. The Chief here is out of corn, and there is none to be bought. The snow has been so deep that they have been able to trap very little game. It comes hard on those who remain here, as all who come from the woods to the shop or to trade, expect to be entertained, and it takes no little provision to feed them. Their visits become more frequent as they become scant of food at home. We have had some to feed almost every day. There were four here day before yesterday from two days' journey distant. A pot of meat was boiled, and a large pan of potatoes for their supper, and a kettle of corn-soup made, which we thought would serve for their breakfast. They devoured all

the meat and potatoes with a good proportion of bread. By the time they were through with this, the soup was ready, and they ate the whole of the soup before they they stopped. The kettle holds not less than eight or nine gallons. You can judge by this, that it must consume provisions rapidly where their visits are frequent. It is a custom among them, to give food to those who come from a distance, if the families visited have any. This has drained the families who have remained at the station of almost their entire supply. I told the Chief this morning that would share some of our provisions with those here who were short. He was very grateful as he scarcely knows what to do. He is deserving, because of his industry and perseverance to procure supplies. Fish are very scarce we had depended on obtaining some fish through the winter, but none can be obtained. We, of course, cannot see them starving and refuse to give, yet we have to act prudently in the matter, or we will be starving with them. To refuse them aid would prejudice them against a religion, which is so close handed as not to feel for and afford them relief when in want.

I have been busy in preparing a spelling book for the school. It will be the Indian with a translation. I expect to have it ready early in the Spring. Such a book is very much needed. Can the Board have it printed ? Can it be done, if the copy is carefully prepared, without some one present who can decide cases of doubt or mistake in the manuscript ?

To day we have another snow storm. On the morning of the 24th inst. the thermometer stood at 10 deg. below zero, and yesterday morning at 7 deg. below. This is cold weather for the last of March. The school has averaged a larger number this winter than last. Yesterday we had an old Chief with us who lives some eight or ten miles distant. He staid to meeting, the second time he has attended. He told me he had been thinking much about the evils of intemperance, and concluded it was better for him to join our people and put away liquor. This cause I think is silently advancing.

AFRICAN MISSION.

SETTRA KROO. — JOURNAL OF THE
REV. R. W. SAWYER.

Oct. 25, 1842. The British vessel — Capt. —, came to anchor off this place. Capt. — seems to take a deep interest in every thing connected with the mission. I think him very much of a gentleman, and withal truly pious. Being disappointed in obtaining his demands, and receiving from one of his debtors abusive treatment, he determined to take some measures towards making them pay the amount due. Accordingly, on the morning of the 28th, he detained seven Kroomen on board his vessel. This, as might have been expected, produced a wonderful excitement. — No sooner was the information received, than the king sent for me to come to the palaver house. Engaged in school, and not being very well, I refused to go. A second and a third messenger were sent; but finally, judging it imprudent for me to go into town, just at that time, I sent word that they would have to come to the mission house. About one o'clock Kings Neaka and Peter, the governors, and the head men, made their appearance, all manifesting deep feeling; and some of them were in a perfect rage—not so much at me, as in order to influence me to go to the vessel for their friends. A letter from Capt. — was handed me to read. When that part of the letter was read in which the captain threatened, unless the men owing him came to terms, to take the captives and deliver them into the hands of their enemies who would kill them, a native man very indignantly said, "That is not right. The men in his possession owe him nothing; and if Captain —, who saves (knows) God Palaver, has a heart to do with them as he has threatened, let him do it; we will not care for him." I was sorry at the threat made by the captain, though I knew its execution would have been the farthest possible from the feeling of his heart.

I can truly say, I have never been in more trying and difficult circumstances; especially after I saw the determination of some of the most influential, to put the palaver on the mission, because of the

captain's having passed the last night at the mission house. A letter was immediately ordered to be sent to the captain, urging him to come on shore. I told them, at first, I would write their words; but finally I told them they knew very well he would not come under existing circumstances; and should I write, and he refuse, they would say as before that I had put something in my letter to prevent him, and therefore that I would not do it. I then proposed to them if they would collect all the camwood they had, I would go in the mission boat to see if the men could be liberated. The sea was exceedingly rough, and the distance from the beach to the vessel about three miles. Nothing but an imperative sense of duty, and a reliance upon the grace and providence of God, could have made me encounter the danger. In the evening, as the boat arrived, hundreds of men, women, and children, crowded the beach, many of whom seemed to regard me as the deliverer of their friends. The next day I received the thanks of the king and many others. Captain — had used the men detained so hospitably that no one found fault. I think this people learned a good lesson, and that in future they will be more careful of the trust committed. In a public letter he advised them to be friendly to the mission, and told them it would be of great advantage to themselves and their country, &c.

Nov. 5.—Captain —, commander of an English brig, came to anchor off this place, but refused to come on the shore, unless I would assure him of there being no danger. This could not be done, one of Captain Brown's [an American captain, who had been severely injured some time previous by the natives attacking him] trade men having, only the evening previous, asked if it would not be right to serve this captain as the family of his head Krooman had Captain Brown; and though he promised to follow the advice given him, there seemed to be at the time a struggle between feeling and better judgment. This captain's trade-man, because of my refusing him a letter, charged me with having secretly informed

concerning himself and family, and that same evening he and they endeavoured to stir up the people against the mission. They were refused a hearing, and were told by the king to leave us henceforth undisturbed;—that he believed me to be *their friend*, though he had charged me previously, as being the cause of so many vessels passing them by.

MISSION-HOUSE, NEW-YORK.

ANNUAL MEETING OF THE BOARD.

"The annual meeting of the Board of Foreign Missions, was held in New York, on Saturday the 6th instant. Though the attendance of the members was not large, a delightful impression was made on their minds in regard to the importance of prosecuting the great object of the Board with increased vigour. The meeting of the Board was opened with prayer by the venerable Dr. Miller, President, who afterwards made a short but impressive address. The morning session was occupied chiefly with the reading the Annual Report of the Executive Committee, and a few matters of ordinary business. In the afternoon, the further consideration of the Report was deferred until the Board should meet again in Philadelphia, and the time was spent in conference as to the condition of the missions, and the prospects of the coming year. These important topics called forth statements and addresses from the Corresponding Secretary; the Rev. Dr. Alexander; the Rev. Messrs. Murray, Smith, Boardman, and others—some of which, particularly the address of the venerable father from Princeton, were of deep and thrilling interest. We are thankful to understand that in the opinion of those who are capable of judging, as expressed at this meeting, the darkest time is past in the progress of this cause.

"The prominent idea at this meeting of the Board, we have been informed, was that of going forward with a holy zeal in this work of God. The enlargement of some of the Indian Missions; the increase of the force in India, and perhaps, the establishment of a new mission in that great field—of which, Delhi, the capital of the old Moghul empire, should be the centre; the importance of making a grand, perhaps a special, effort for China—these were subjects of the deepest moment, and we learn with unaffected pleasure that the members of the Board then present were of one mind and heart, about the duty and the encouragement of the Church to make the most vigorous endeavours to approve herself unto her great Lord, and to 'perform the doing' of his work, in the present unexampled openings of his providence among the heathen nations.

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"The public meeting held on Sabbath evening, in the Grand street Church, was interesting; the services were highly impressive. The weather was unfavourable, but the audience was very large; a statement was made by Walter Lowrie, Esq., the Corresponding Secretary, and addresses were delivered by the Rev. Mr. Smith of Waterford, and Professor J. A. Alexander, of Princeton."—*Presbyterian*, May 13.

An adjourned meeting of the Board was held in Philadelphia, on the 16th and 17th ult.—but we had not received an account of the proceedings when the Chronicle went to press.

DEATH OF MRS. MORRISON.

We learn with much regret that Mrs. Morrison, wife of the Rev. J. H. Morrison, departed this life on the 14th of February. She died in Calcutta, after a lingering and painful illness. To herself the change has doubtless been a blessed one, but to her husband and children it is a very trying dispensation. May they enjoy the supporting and comforting influences of religion in their time of deep affliction!

NEWS FROM THE MISSIONS.

INDIA.—Some changes were expected in the location of the missionary establishment at Sabathu, in consequence of an increased military force having been sent to that station; and at Allahabad, the missionaries were likely to lose a part of the kind and valuable assistance heretofore received from European residents, through the contemplated removal of some of the chief departments of the government of the north-western provinces from Allahabad to Agra—but these things had not assumed a definite shape at the date of these letters.—Mr Scott was on a preaching visit to the great fair at Allahabad; and the missionaries had made excursions from several of the stations to preach the gospel in the adjacent regions. This is their custom during the cold season.—Mr. Campbell mentions that three boys had lately left the school at Saharunpur for some unknown cause, but they were the least promising of the pupils. The other boys in the school give much satisfaction to their instructors; those who are members of

the church seem steadfast and are growing in divine knowledge. The missionaries desire the prayers of the church on behalf of these interesting young men, that they may become burning and shining lights in that land of darkness.

AFRICA.—Our advices from the African Mission come down to the middle of February. We are thankful to mention the continued health and comfort of the missionaries, and their growing influence among the natives. Their chief discouragement arose from their not having been joined, as they expected, by additional labourers.

LETTERS FROM MISSIONARIES.

April 15th to May 15th.

OTTAWA MISSION.—Rev. P. Dougherty, March 4, March 27.

AFRICAN MISSION.—Rev. R. W. Sawyer, Feb. 11. Mrs. Sawyer, Dec. 8 to Feb. 10.

CHINA MISSION.—Rev. W. M. Lowrie, Dec., 8—28.

LODIANA MISSION.—Rev. W. S. Rogers, Jan. 16, Feb. 15. Rev. J. R. Campbell, Jan. 16. Rev. J. M. Jamieson, Jan. 8. Mr. R. Morris, Jan. 18. Rev. J. Porter, Dec. 13.

FURRUKHABAD MISSION.—Rev. H. R. Wilson, Jan. 16.

ALLAHABAD MISSION.—Rev. J. Wilson, Jan. 18. Rev. J. Warren, Jan. 19.

DEPARTURE OF MISSIONARIES.

The Rev. Thomas Wilson and his family, and the Rev. James M. Priest and wife, coloured missionaries, sailed from this port for Western Africa on the 21st of last month (April,) in the brig Atalanta, Captain Lawlin, with every prospect of a comfortable voyage.

Mr. Wilson's family consists of himself, his wife, and six children. They will probably live within the bounds of the Mississippi colony, perhaps at Sinoe, which is about twenty miles distant from the mission station at Settra Kroo; his labours will be directed to the welfare both of the colonists and the natives, as opportunities may be offered. He is a member of the Presbytery of Newton, and formerly resided at Trenton, N. J.

Mr. Priest was licensed by the Presbytery of West Lexington, and is now a member of the Presbytery of New-York. His station will be at Settra Kroo; unless it should be thought best to form a new station at Nanny Kroo, or some neighbouring town among the Kroo people.—Mrs. Priest had previous to her marriage been accepted as a missionary teacher, and was a member of the Central Presbyterian church, Philadelphia. We trust that many fervent prayers will be offered by the people of God on behalf of these missionaries. For. Miss. May.

NEW MISSION PROPOSED.

See Mr. Rogers' Journal, in a former part of this number, for a summary statement of the considerations which recommend the establishment of a new mission, to occupy the populous country between the bounds of the Furrukhab and Lodiana Missions. The plan sketched is a broad and wise one. Many weighty reasons urge its speedy adoption. Would that the men and the funds were prepared for the work! To whom shall those perishing multitudes look for the bread of life, if not to us?

THE RECEIPTS OF THE BOARD.

About the same amount of moneys was paid into the Treasury of the Board in the year just ended as during the preceding year—the entire receipts being \$63,334.9. Of this sum, \$3000 were received from the Bible Society, \$2200 from the Tract Society, and \$3375 towards the Mission House thus showing a small falling off in the direct contributions of the churches. We may fairly consider the whole amount, however (which is almost the same as last year,) the real contribution of the churches to the cause; inasmuch as the moneys paid over by the excellent Kindred Societies just mentioned, would doubtless have been paid to the Churches directly to the missionary treasury, if it were not considered a convenient arrangement to pay them through those Institutions. The entire labour and responsibility of expending these moneys devolves, of course, on the missionaries of the Board. And the sum paid towards the Mission House is manifestly a part of the missionary funds of the year; a part, too that has been well appropriated.

Two things deserve special notice in the receipts, as affording much encouragement. The first is, that while there never has been a year of such severe 'pressure' in pecuniary matters—while there never has been less money in actual circulation throughout the greater part of our ecclesiastical bounds while many of the best friends of this cause could really do nothing, or very little, for its support,—there has yet been no serious deficiency in the general contributions of the churches.

The second is, that the number of churches which have made collections for this object has been considerably increased, more having made donations to it than during

ing any former year. We believe, also, that the number of individual contributors has been much larger than ever. The offerings consecrated to this object have been smaller, because of the necessities of these times, but the number of persons who have actually taken hold of the work is greater than ever.

It is with sincere thankfulness we mention these things. They show that the cause of Missions never stood on stronger ground among the churches. We are fully persuaded, that it never before enjoyed a larger place in the confidence and the affection of our people. These things show also the elements of our strength, as labourers, in this work of God. We shall do much or little, as we engage generally or partially, and as we manifest self-denial or self-indulgence, in what we undertake. Nothing do we more wish to see, than that all our communion should engage unitedly and with consecrated hearts in the missionary work. Hardly anything seems more important in this point of view, than that all the members of all our congregations should be solicited to give something, be it much or little, according to their means, in aid of this great Christian enterprise. This should be the mark aimed at by our pastors, and by all interested in the advance of the Redeemer's kingdom on earth. Other things are indeed connected inseparably with this general effort. We might sum up all in three short particulars—let the people read, let them give, let them pray. Then shall we have a common sympathy, binding all the families of our Israel together in this sacred work; and God, even our own God, shall bless us, and through us he shall bless also them that are ready to perish.

As to the pecuniary prospects of the Board, we believe the darkest days are over. The same degree of interest in the missionary work, and the same degree of self-denial, which have been manifested during the last year, will add a large sum to the receipts of the year now commenced, in view of the healthier and more active business movements which are beginning to prevail in nearly all the walks of industry and enterprise. We cannot but deeply regret that so many of our churches have not heretofore given their help; but while

we are prepared to make allowances for the slow progress of accurate missionary information among the mass of the people, and consequently for the far too gradual advance of missionary effort; and while we are well aware of the difficulty, in many cases, of making collections, we still believe that it is practicable to *have something done* in every congregation: at any rate, the attempt could be made to do something.—We must not, however, extend our remarks, but we shall be greatly disappointed if the receipts of the Board for the year 1843-4 do not considerably exceed those of the year now ended.

THE EXPENDITURES OF THE BOARD.

The Expenditures of the Board, during the last year, were sixty-five dollars forty-two cents in excess of the receipts. In so large a money account, this small balance is hardly appreciable, and the gratifying remark may therefore be safely made, that the Board is out of debt. We are truly thankful that this is the case, though aware that this result has been secured by a degree of watchfulness and economy which seemed sometimes to look rather at safety from embarrassment, than at the open doors of usefulness which were presented to the Church. It may sometimes happen, especially when the receipts unexpectedly fall off, that incurring a temporary debt is unavoidable; but in general we decidedly approve the cautious policy pursued by the Board. It is undoubtedly a safe and wise one.

The various items of this expenditure are given with sufficient detail in the Annual Report, and have all been carefully examined and attested by the Auditors of the Board, both of whom are thorough men of business, connected with two of the banks in this city, and both of them worthy Elders in our Church.

In looking at these accounts, while all will rejoice that so large an amount of money has been expended for the good of those who are ready to perish, some persons may regret that these funds could not have been collected and forwarded without being subjected to any diminution. The whole amount is certainly small enough, and no expense ought to be incurred for the conduct

of this enterprise which could possibly be avoided. This principle is fully recognized, we believe, by all who are officially connected with the Missionary movements of our Church. They yield to no others in solicitude for the faithful administration of this great enterprise.

We shall here offer some remarks on this class of the expenditures, which we hope will be regarded as satisfactory. Sometimes complaints are made by good men from want of consideration, or of knowledge, which a better understanding of the case would have entirely obviated.

In entering distinctly on the foreign missionary work, our beloved Church was compelled to take a somewhat peculiar position among missionary churches. She was but commencing the work of missions, and yet she was obliged to conduct whatever she attempted with all the efficiency of old and well established institutions.—Otherwise, she could not have obtained the co-operation of her own people in the work before her. If her missionary arrangements had not been so constructed as to give entire satisfaction in regard to the correspondence, the publications, and the pecuniary affairs involved in the enterprise, other and thoroughly matured organizations were at hand with which it would have been impossible to come into competition. For though the rivalry might be only that of Christian love, it was yet the rivalry of enlightened communities in a work which requires a far-reaching wisdom, extensive knowledge, and perfect business arrangements, in order to its successful prosecution.

The consideration just adverted to, which springs from the very nature of the work to be done, shows the necessity of forming our plans on a large and well-considered scale. The missionary work, to be efficiently performed abroad, must be well conducted at home. The foreign and the home departments of this service are indispensable to each other; and many reasons, which we need not specify, show how essential to our highest usefulness in the heathen world, is the adoption of a sound missionary policy by the Church in this country.

Now we regard it as a happy necessity which was thus laid upon our Zion, if she would take any part in this work of God,

to build her plans on broad foundations, and to look rather to the results of future years than to the immediate fruits of her labours. She was thus far more likely to engage in the performance of her duty with a due reference to its vast extent, her own great resources, and her high and solemn obligations. There might be, and doubtless there were, some embarrassments connected with such a policy—of which, perhaps the most serious, is the one which has suggested these remarks, that for some years the expenses of management would appear out of proportion to the income; but these were of little moment compared with the great object before the Church, that of becoming a thoroughly missionary communion, and of exerting the greatest possible influence for the advancement of the Redeemer's kingdom.

The present establishment of the board, therefore, was agreed upon with a view to extended and permanent operations. We were to act as a missionary church. The world was recognised as our field of labour. Our resources were considered ample. We number 150,000 communicants. We possess millions of the Lord's money, as stewards to occupy it for his glory. We have thousands of pious youth, many of whom may become missionaries. We are largely favoured, moreover, with the gifts of wisdom, knowledge, influence. How mighty the combined power of all this instrumentality, if consecrated wholly to the service of Christ and the good of our race! Surely such a body of Christians ought not to engage in the great work of missions on a small and limited scale. And whatever executive force is required to call forth and conduct their energies, is well and wisely employed. This will appear the more obvious, when we consider that an income twice or three times as large as the present receipts of the Board, would require but a small increase of office-expense,—just as a College requires a full establishment of professors and tutors, whether the number of students be fifty or five hundred. In both cases, the duties to be performed fall into departments. The correspondence of four or five missions of twenty labourers each, unless in special cases, is not more laborious than if they comprised but one fourth that number of members; the pub-

lications growing out of large missions are much more satisfactory to the churches, and at the same time less difficult to prepare for the press; and the pecuniary details are not proportionally increased. This at least is all true, if the missions are under the general direction of one body—like our General Assembly. If each of the missionaries were under the care of a different directing body at home, the executive labour would doubtless be greatly increased, and the efficiency of the missionary body not less diminished. This point it were easy to establish, by detailed statements concerning the practical working of the missionary system.

We might leave the question, therefore, as to the expediency of so large a domestic establishment on these general grounds, confident that they will receive due consideration. It is, however, our duty to protect the cause of missions from suffering, through the imputation of extravagant management,—even though in doing so it may be necessary to advert to matters of inferior moment, and which we would gladly be spared the necessity of mentioning.

It is not to be supposed, then, that conscientious, judicious, and intelligent men—such, for example, as have been appointed on the Executive Committee—would at all countenance an unfair use of the funds of the Church, by the payment of extravagant salaries either to the officers or the agents of the Board. Confidence must be reposed somewhere in the management of moneyed matters. And we have indeed fallen upon evil times, if such men as these are not to be trusted. This is the more in point, because the congregations, of which the clerical members of the Committee are the pastors, are for the most part among the most liberal in their contributions to the treasury of the Board: and the lay-members of the Committee, inferior as business men and as men of integrity to no others in this great city, have given decided and liberal proofs of their love to the cause and of their satisfaction with its management. For several years the entire expense of the secretaries' and treasurer's department has been provided for by a special donation—an instance of liberality which we forbear to praise, which the Church should not regard as relieving her general funds from the duty of

providing for objects of general expense, but which shows the opinion on the matter in hand of one who perfectly understands the whole subject.

The salaries paid to the agents of the Board are always agreed upon, after consultation with the brethren in the part of the country where the family of the agent resides, and we believe they are not really, even if nominally, larger than these same men could readily obtain as settled pastors. At any rate, the course pursued by the Committee in these appointments is a fair and proper one. The salaries of the officers at the Mission House are fixed by the Board, and are less than those of their clerical brethren in the same city; their own means have not been withheld in the support of themselves and their families in stations, which they did not seek, and which they surely do not covet for the sake of worldly honour or comfort, but which God in his providence has assigned to them. High and low are relative terms, and their meaning must be ascertained by a reference to other matters. The same rule cannot be applied to all men, nor even to all ministers, nor all missionaries. Much depends on the place of living, the size of a man's family, &c. It would be cruelly unjust to decry a faithful servant of Christ for receiving a larger salary in an expensive city than he would need in a country town.

Before leaving these explanations, we ought to say that the item of printing in the expenditures of the Board, is one which can be set down only in part to the account of these expenses, as a large number of the publications of the Board are sent to those who are entitled to receive them free of charge in virtue of their donations to the missionary cause.

If, however, objections should be made, not against particular details, but against the system under which they occur—then let it be considered that the general course of missionary policy pursued by the Board, and the domestic establishment employed to carry it forward, have the sanction of long and varied experience. All large bodies of Christians that would engage generally, efficiently, and permanently in the work of spreading the gospel in distant countries, have found it

necessary to act through a general or common organization. We refer here to the example of the churches, both in Great Britain and in this country. The English and the American churches—supporting the London, the Church, the Gospel Propagation, the Baptist, the Wesleyan, Societies; the American, the Baptist, the Methodist, the Episcopal Boards,—all occupy common ground with ourselves. The venerable Church of Scotland and the Protestant churches of France, and of other continental countries, form no exceptions; because they are engaged in the foreign missionary work to a very limited extent. All the large denominations, who are endeavouring to support missions on an extended scale, conduct their efforts through common centres and under one general direction—in other words, through missionary institutions supported generally by their churches. Many wise and able men are at the head of these institutions—men, too, of the purest piety, and of the strongest zeal. Can it be that all these men, and their predecessors for a long course of years, have been mistaken? We do not think so.

Let it be considered, also, that our beloved Church has her organization already prepared for this work. The General Assembly is our great representative body, uniting the wisdom and the authority of the Church at large, and perfectly competent of "their own knowledge to send missionaries to any part and to plant churches." But as it would be inconvenient for the Assembly, with its manifold duties, and during its brief sessions, to take the minute supervision of the details of the missionary work, it becomes advisable to entrust this supervision to Boards or Standing Committees, making them of course responsible to herself. These Committees may be appointed for any length of time, for a single session of the Assembly, for a year, or for a term of years. It seems, however, better that a Committee should be appointed for a term of years than for a single year, as thereby experience is gained, and ill-advised changes are less likely to be made. And we like the plan of a double Committee, such as we have now in the Board and the Executive Committee, because thus are united the freedom and facility of action of a small

body with the prudence and safety of a large number of counsellors. No fears need be indulged of these Committees throwing off subjection to the Assembly, of their monopolizing power, nor of their conflicting with presbyterial judicatories. They are the mere creatures of the Assembly; and in a Church like ours they are in many ways responsible to public opinion, and their members are all amenable to their respective church-sessions and presbyteries. If we cannot have upright and fair conduct on the part of such Boards or Committees as these, where shall we look for it? If we cannot trust such bodies as these, whom shall we trust? The practice of our ecclesiastical bodies, from the Church Session to the General Assembly, confirms the expediency of employing Committees to manage the details of particular measures.

We have no zeal, however, on this branch of the general subject. We have adverted to it chiefly on account of its connection at present with an idea which we consider vital to the missionary efficiency of our Church—that of united and general effort. So long as this is secured, the particular form of our organization may be a matter of kind discussion, if need be, as it is of comparatively little moment. But there are many and most weighty reasons against divided operations, and in favour of labouring for the conversion of the world through a common agency. We have thus the inspiring co-operation of grand designs, ample resources, extensive fields, noble missions, the common interest and the united prayers of the whole body of the faithful; it is one church, one work, one Lord. And so infinitely superior is the power of such a united movement, that the greater expense which it involves, if greater it be, is a matter of little account. We believe that the expense would be in fact less on this plan of common effort than on any other. A detailed statement of the actual operation of the missionary enterprise, at home and abroad, would clearly show two things—the importance of united effort, and the economy of an efficient executive force. But it is unnecessary to pursue the subject. We trust there is but one mind amongst us in regard to it.

We shall only add—that the Missionary

proceedings of our Church have been commenced and prosecuted thus far, on a scale in some good degree worthy of the general policy here advocated—worthy, we mean, of the united effort and the common support of the whole Church.

We have Missions now among nations and tribes comprising more than five hundred millions of our race. These Missions are founded on the principle of concentrated effort, with the amplest scope for expansion. They have been projected and thus far conducted on the same enlightened policy, which our forefathers pursued when they laid the foundations of our Zion in this land. Able, learned, devoted missionaries have gone forth in the name of the Church. They are now preaching the gospel; founding various institutions of learning; rearing up a native ministry; employing the press; and in a word using the same means which our ministers and people employ for the es-

tablishment and diffusion of true religion in this land. We grant that our beloved missionaries are too few in number, and too slenderly provided with facilities for carrying on their work, but we are referring now chiefly to the policy of their labours; it is we fully believe a wise and enlarged policy, worthy of our Church, and such as God will assuredly bless, if carried out in a humble and believing spirit. Indeed, the Divine blessing has already been granted to a most encouraging extent. Much leaven of the gospel has been diffused around our missionary stations; schools are now established in which hundreds of youth are receiving religious instruction; millions of religious publications have been circulated; churches have been gathered; Presbyteries have been organized; and the great work is going on. The Lord still bless and greatly prosper it!

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN APRIL.

SYNOD OF ALBANY. *Pby. of Albany.*

Amsterdam village ch. 7,50; 1st ch. Amsterdam, 12,37; Hamilton Union ch. 3, 22 87

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goodwill ch. 64; Hopewell ch. 34,88; Goshen ch. coll. and mo. con. 126,95; com. Rev. ROBERT MCCARTER, D.D., a l. d. in all, for sup. Rev. James R. Wilson, in North India, 225 83

Pby. of North River.

Wappinger's cr. ch. 10 00

Pby. of Long Island.

Smithtown, 1st ch. coll. 9,03, mo. con. 34,19; Moriches ch. 4, 47 23

Pby. of New-York.

Brooklyn, 1st ch. mo. con. 75,85, do. Sab. sch. ed. *Melancthon W. Jacobus*, and *Anna Finley Sanford*, in India, 1st qr. of third year, 10; Brooklyn, 2d ch. ann. coll. in part, 52,09; N. Y. Duane-st. ch. mo. con. April, 28,81; N. Y. 1st ch. mo. con. April, 103,58; Nyack ch. mo. con. 17,28; N. Y. Rutgers-st. ch. mo. con. April, 14,97; Fem. miss. assoc. 51,95; (also one box clothing for Chippewa mission, valued at over 170 dollars); N. Y. Brick ch. D. Phyfe, 40, J. Adams, 10, others, 16; Anson G. Phelps, per Rev. Dr. Spring, 50; N. Y. Thomas Pringle, 25; Mr. Dyckman, 10; L. Moses, 10, 515 53

2d *Pby. of New-York.*

Scotch Presb. ch. N. Y., mo. con. April, 61,13; Jno. Ferguson, 50, A. R. Walsh, 25, Mrs. E. Walsh, 25, Samuel Thompson, 20, Sarah Dustan, 10, W. Morrison, 10, S. Cochran, 5, C. H. Sears, 5, 'a friend,' 2, Mr. Johnson, 5, Canal-st. ch. N. Y., 'a member, 40; less erroneously reported last year, Canal-st. ch. 100, 183 13

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Rev. R. M. Badeau, 5; Liberty corner ch. 12,35; Mt. Freedom ch. 4, 22 35

Pby. of New Brunswick.

Pennington ch. for church at Grand Traverse, 45; Shrewsbury ch. Mrs. Throckmorton, 3; Village ch. Freehold, mo. con. Jan. to April, four months, 48; Rocky Hill, Sab. sch. 10; Bound Brook ch. 10; Lawrenceville ch. ann. coll. 40, mo. con. 20; Grove Sab. sch. 10; N. Brunswick ch. Sab. sch. children, for books for Chinese mission schools under care of Mrs. Cole, 15; Dutch Neck ch. 4,36; Nottingham square ch. 10,51, 2158

Pby. of Newton.

Newton ch. 30,40; Easton ch. 69,60; Allentown, N. J., Fem. miss. soc. 18, less disc. 32 cts. 117 68

Pby. of Susquehanna.

Wilkesbarre, Rev. T. P. Hunt, 25 00

SYNOD OF PHILA. *Pby. of Philadelphia.*

Phila. 6th ch. addl. 150; Phila. North ch. mo. con. 16,75, 166 75

2d. *Pby. of Philadelphia.*

Germantown ch. mo. con. 28, Juv. miss. soc. 7,39; Doylestown ch. 21,28; Bridestown ch. 9,60; Frankford ch. 15, 81 27

Pby. of West Jersey.

Blackwoodtown ch. 5,48; Salem ch. 25, 30 48

Pby. of Baltimore.

Georgetown, Bridge-st. ch. Sab. sch. miss. soc. sup. sch. at Setra Kroo, 20,52; Taneytown ch. 10; Frederick ch. 40,25, do. Ladies of Presb. sew. soc. 50, of which 25 to ed. *Margaret Reynolds*, at Mr. and Mrs. Wilson's sch. at Fettehghur, and 25 to ed. *Wm. Henry Trisler*, in Mr. Newton's sch. at Lodians, 120 77

<i>Pby. of Carlisle.</i>		<i>SYNOD OF W. TENNESSEE. Pby. of Holston.</i>	
Schellsburg ch. 30, less disc. 1.30; Carlisle ch. 68.18, being bal. for 1843, of wh. 30 from Andrew Blair, to con. his son, ANDREW H. BLAIR, 1. m.; also 30 from James Hamilton, to con. JOHN McCLELLAN, 1. m., less disc. 4.43,		Knoxville ch. mo. con. 22.75, Sab. sch. children, 2.25,	1
<i>Pby. of Huntingdon.</i>		<i>Pby. of West Tennessee.</i>	
Lewiston ch. addl. 78.96, being bal. of 115.96, of wh. 100 to con. Rev. JAMES S. Woods, 1. d.; East Kishacoquillas ch. addl. 9.50; Lower Tuscarora ch. 10; West Kishacoquillas ch. 14.37; Shireleysburg ch. 21.70; Shavers' cr. ch. 30; Alexandria and Hartlog chs. 33.52; Lieb Run ch. 10; coll. at meeting of Presb. at Waynesburg, 10.33; Mrs. Julia Ann Swanzy on her death-bed, 5; Bellefonte ch. 35; less disc. 2.37; Waynesburgh ch. 73.25,	82 46	Zion ch. J. B. Frierson,	
<i>Pby. of Northumberland.</i>		<i>Pby. of Nashville.</i>	
Bloomsburg ch. in part,	15 50	Clarkesville ch. Dec. 11th, 18.50; Nashville ch. mo. con 78.43,	1
<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>		<i>SYNOD OF S. C. AND GA. Pby. of Florida.</i>	
Kittanning ch,	15 64	Jamonia ch. 5.19; Monticello ch 9; Tallahassee ch. 6.94,	1
<i>Pby. of Redstone.</i>		<i>SYNOD OF ALABAMA. Pby. of S. Alabama.</i>	
Morgantown, Edgar Wilson,	2 00	Marion ch. 20; Valley cr. ch. 12; Mt. Pleasant ch. 8.63; Selma ch. 21; Cahawba, 30,	11
<i>Pby. of Ohio.</i>		<i>Pby. of Tuscaloosa.</i>	
Pine cr. ch. 15; Pittsburg, 1st ch. mo. con. 53; E. Liberty ch. don. 5; mo. con. 11; Raccoon ch. 24.44, do. Ladies' miss. soc. 20,	133 44	Presbyterial coll.	1
<i>Pby. of Erie.</i>		<i>Pby. of Tumbuckbee.</i>	
W. Granville ch.	14 00	Louisville ch. 4.12, Fem. Academy, 56.38; Bethel ch. 46.63; Bethesda ch. 7.50; Wehalak ch. 13.62; Columbus ch. 39.56,	11
<i>Pby. of Clarion.</i>		<i>Pby. of East Alabama.</i>	
Pisgah ch.	8 00	Wetumpka ch. 13.75; Lownesboro ch. 15.50; Benton ch. 13.50,	
<i>SYNOD OF WHEELING. Pby. of Steubenville.</i>		<i>SYNOD OF MISSISSIPPI. Pby. of Mississippi.</i>	
Big Spring ch.	9 50	Ebenezer ch. 9.65; Union ch. 16.35; Natchez ch. ladies' for. miss soc. 22, Sab. sch. 5.32, mo. con. 24.57; Bethel ch. 7; Montrose ch. 21.50; Port Gibson ch. 36; Natchez ch. 52.85,	11
<i>SYNOD OF OHIO. Pby. of Marion.</i>		<i>Pby. of Clinton.</i>	
Bucyrus ch.	9 62	Jackson ch. 11.53; coll. at Brandon, 12.13,	
<i>Pby. of Lancaster.</i>		<i>Pby. of Louisiana.</i>	
Buffalo ch.	35 00	N. Orleans, 1st ch. mo. con. 25; Presb. of La., per Rev. Benj. Chase, treas. 98,	1
<i>SYNOD OF CINCINNATI. Pby. of Miami.</i>		<i>COLLEGES AND SEMINARIES.</i>	
Yellow Springs ch. bal.	17 75	Oakland College, MI., miss. soc.	1
<i>Pby. of Oxford.</i>		<i>ASSOCIATION.</i>	
Oxford, 1st ch. mo. con. March,	11 36	Louisville, Union miss. soc.	
<i>SYNOD OF INDIANA. Pby. of Madison.</i>		<i>SOUTHERN BOARD OF FOR. MISS.</i>	
Hanover ch.	18 40	Cash, per James Adger, treas.	10
<i>Pby. of Indianapolis.</i>		<i>LEGACIES.</i>	
Indianapolis ch. mo. con. 23.50, less disc. 28 cts., and less 5 for For. Miss. 23.23; Fem. miss. sew. circle, 67, less dis. 40 cts. con. Rev. PHINEAS D. GURLEY, 1. d.	60 82	Mt. Carmel, Mrs. Mary Boyd, dec'd. bal. of legacy, per Geo. Boyd, Ex., 15 prev. paid,	
<i>SYNOD OF ILLINOIS. Pby. of Schuyler.</i>		<i>MISCELLANEOUS.</i>	
Macomb ch.	86	Mrs. A. J. McGavock 50 in addition to 20 prev. paid, to ed. A. J. Williamson, in Mrs. Wilson's sch. at Fultessburgh; am't rec'd. for Jewelry sold, 24.08; Norwich ch. N. Y., mo. con. for last year, 12.10; New Brunswick, N. J., Dr. Janeway, 200; Big Hollow ch. N. Y., 24; White Bluff, Ga., part of mo. con. coll. in Cong. ch. 10; Joseph Douglas, 5; Mr. George, 50 cts.; cash, for articles found by Mr. Loughridge, 1.50,	3
<i>SYNOD OF KENTUCKY. Pby. of Louisville.</i>		Total, 95.1	
Louisville, 1st ch. bal. ann sub. 16.75, less for coll. 1.70. mo. con. March, 7.93, do. April, 9; Shelbyville ch. mo. con. 20, don. from Miss Anna Allen, 10,	61 98	Amount rec'd to April 1, 1843,	\$49.8
<i>Pby. of Transylvania.</i>		Amount rec'd in April,	5.1
Danville ch. Miss Mary Mitchell, 5, Mrs. Judith Fry, 10, Miss P. Green, 5, Juv. miss. soc. 15,	35 00	Whole amount as acknowledged in Chron. for year ending May 1, 1843,	54.7
<i>Pby. of West Lexington.</i>		Rec'd for Chippewa and Ottawa Indians, from U. S. Government,	1.4
Frankford ch. mo. con.	23 35	Total, \$56.1	
<i>Pby. of Ebenezer.</i>		<i>Donations in Clothing, &c.</i>	
Springfield ch.	17 59	Allentown, N. J., sewing circle, a bundle of clothing, (chiefly garments for children.) valued at \$9.50.	
<i>SYNOD OF VIRGINIA. Pby. of Lexington.</i>		New-York. "a friend," five sets of the books of the Board of Publication, and 10 additional sets of the British Reformers, for the mission stations in India and the Creek nation.	
Mt. Horeb ch.	23 60		
<i>Pby. of East Hanover.</i>			
Norfolk, Va., coll. in Sab. sch.	25 08		
<i>SYNOD OF N. C. Pby. of Orange.</i>			
Spring Garden ch.	26 00		

THE
DOMESTIC MISSIONARY CHRONICLE.

JUNE, 1843.

BOARD OF MISSIONS.

BRIEF REPORT FROM THE CENTRAL AGENCY OF
THE BOARD AT PITTSBURG, PA.

My time of service in the employ of the Board, has been so recent that I have nothing of a very interesting character to communicate.

The field of labour assigned me by the Board, is in many respects interesting, but at present feels the embarrassments of the times, in a degree unparalleled hitherto. The people, generally speaking, are willing to do what they can, and I think feel a deep and growing interest on the subject of Domestic Missions. The idea is becoming wide-spread, and taking a fast hold of the minds of all those who can make any just pretensions to piety—that the salvation of our beloved country, and the healthful, and glorious perpetuation of our free institutions under God, are identified with the progress and success of the blessed cause in which we labour.

I have been in the service of the Board now nearly six months. During this time, I have visited between *fifty* and *sixty* churches,—preached *one hundred and forty-seven* times, delivered over *fifty* missionary addresses, travelled between *eleven* and *twelve hundred miles*, entirely on horseback, was present at ten communion seasons, and laboured in a number of churches where there were clear indications of the special presence of the Spirit of God. The amount of funds raised during the short period of my service, has been between two and three thousand dollars.

There is with some pastors, an opposition to agents, but my honest conviction is, that until ministers and sessions take hold of this matter with zeal different from

that hitherto manifested, the Board cannot get along without them. And were I a member of the coming Assembly, I would like to sound the solemn impressions of my mind in the ears of its members on this subject. Never, I believe was there a time in the history of our country, when its condition so imperiously demanded the attention of the church of Christ. We have now a population probably exceeding *eighteen millions of souls*, and an *annual increase of some five hundred and fifty thousand*. This population, like a mighty tide, is rolling rapidly westward. And there cannot be a doubt that in a very few years from this time, the destiny of this nation will be in the hands of the inhabitants of this great valley. And without the Gospel, what will its population be? The answer is obvious,—a race of infidels, or closely wedded to all the abominations of Romanism. And what then? Civil and religious liberty will be only known in the history of the past. And shall the Christian and patriot, the man of God and lover of his country, stand and gaze on a scene like this, with cold indifference? Will not the love of Christ, the love of souls, the love of country—yea, if nothing else, the love of their own children inspire them with ardour, and call forth a spirit of sacrifice, that our country may be blessed with the Gospel, souls saved, Heaven filled with joy, and liberty, civil and religious, remain for ever our rich boon and glorious inheritance? On this subject I would like to expatiate, but cannot at present. G. MARSHALL.

COMMUNICATIONS FROM MISSIONARIES.

MISSOURI.

The following communication is from the Rev. W. W. Robertson, who has laboured much in the west, both as an agent of the Board, and as an itinerant missionary. He is now located at Fulton, Missouri, from which place he writes. We think his letter will be read with deep interest, and we hope and pray that his appeal to our young men, and to the churches, may not be in vain.

FULTON, Mo., April 26, 1843.

Dear Brother,—Some time since I gave you an account of the precious outpouring of God's Spirit in this part of his vineyard. Again the blessed Spirit has manifested his presence amongst us by his reviving and quickening influences. In the early part of January, another brother and myself assisted Brother Jones in a protracted meeting in Columbia, twenty-five miles west of this place. This meeting continued many days. About *one hundred* professed to have found Christ precious to their souls during the meeting; about *eighty* have since joined our Church. Among the converts are the aged, the middle aged, and the young, by far the greater number however of the latter. Men and women, of the first respectability and standing in society, who were given to the pleasures of the world, are now rejoicing in pleasures which flow from the service of God. In reviewing the labours of the past year, I have great reason to be thankful that I was directed to this part of the "wastes" of Zion, the three churches to which I especially preach, have been greatly increased in number and in influence; one *two-fold*, another *three-fold*, and a third *four-fold*. But, my dear brother, when I look around and see the many, *very many* important points unoccupied, and hear this Macedonian cry, "Come over and help us," when all that possibly can be done, leaves more than one-half still unvisited, unsupplied with even one ser-

mon in a year, my heart sinks within me. My dear Brother, *is there no help for us?* Have you no young men ready to enter the ministry who could be induced to turn their faces hitherward? Can you not spare from the east at least half a dozen this spring for this field? We want men who are willing to endure hardships for Christ's sake, who are willing to live and labour any where, so they may win souls to Christ. Such men *we must have*, or the cause will suffer great loss. Many important places are now looking for, and anxiously expecting our Church to send them the living Teacher, and yet they feel they cannot live without the Gospel, by Presbyterian preachers if they can be had, and if *we* do not supply them they will look *elsewhere*. Shall we say to them, we cannot grant your request? What say the dear young brethren soon to leave the seminaries, and to enter the wide field? Our population is enterprising and intelligent, hospitable and generous, and everywhere the field is "white already for the harvest." This is evident to every one who can read the "signs of the times." In the places where I have laboured with other brethren, more than *three hundred*, as we hope, have been added to the Lord, and wherever similar efforts have been made, the same blessed results have followed. Nor is the enemy slothful or idle: he is busy sowing his tares, his emissaries are passing "to and fro through the land," blinding the minds, and stupefying the consciences of thousands.

But how are the men who come to labour for us to be supported? This is a question *the Church must answer*. In many of the most important fields in this State, there are but few members of our Church, and they not generally in affluent circumstances, so that, with the exception of only a few places, not more than half of the support of a minister can be even promised. But must they be told, you cannot have a minister, unless you

are able to give the full amount necessary for his support! Such, certainly, would not be the answer, if our Church would do her duty. Our Board of Missions should be able to answer to every "Macedonian cry," Do what you can, and we will supply your lack; and such an answer I do hope the Churches will enable them to give.

INDIANA.

FROM A MISSIONARY IN HENRY CO.

Good News.

***** I have preached regularly three evenings in the week, and conversed on the subject of religion from house to house; there is an open and anxious ear to hear; the concerns of the soul are the engrossing topic of conversation in the family, by the way side, in the tavern, store, work-shop, and in the court-house, and instruction is most eagerly sought. Many diversities of religious opinion prevail, often blended with fatal error, and yet all profess to believe the Bible; this makes it easy for the missionary to present the truth with satisfaction to himself, and profit to his hearers. I can go in no direction, and enforce religious truth, but it is well, and gratefully received. It seems that every man will have some religious belief; and before it is established, is easily led, and generally embraces the views of his teacher. Could we obtain missionaries of the right qualifications, and for a few years aid in supporting them to cultivate this extensive moral waste, where the fields are ripe to the harvest—the happy results for time and eternity would be beyond all human calculation. The people are poor, but will feed as many missionaries as are needed. This is all they can do. If Christians in the older settlements will supply the deficiency for a few years, by the blessing of God we can support the Gospel ourselves, and aid abundantly in causing it to be preached to every creature. I have laboured very extensively in the Eastern, Middle, and Western States in times of upathy, and in seasons of refreshing never so poorly supported with the comforts

of this life, as in this valley of the west, and never so refreshed with a full assurance of a recompense at the resurrection of the just. Oh! it is a luxury to labour for Christ, and have talents of any kind to consecrate to him. If our brethren, to whom God has committed the silver and the gold, take as much pleasure in giving to the Lord his due, as your missionaries do in their toils, privations, and labours, they can truly say, "It is more blessed to give than to receive."

TENNESSEE.

FROM A MISSIONARY IN ———

Calls for Missionary Labour.

I have continued as heretofore to labour at my four stations. During the year now closed, my labours have been manifestly blessed, although no very large additions have been made to the Churches. That cannot be expected from the state of things with which we are surrounded. I have travelled some three thousand miles, or more; have preached one hundred and forty sermons; besides a great many other public addresses; have lectured and explained the scriptures, exhorted and prayed in a goodly number of families, talked by the way of Jesus and his salvation, administered the Lord's supper eight times in my own Churches, besides aiding on similar occasions in other Churches, and have received fourteen into the Redeemer's fold.

I have latterly commenced the gratuitous distribution of tracts, which I find the people very eager to receive: I hope to be enabled to continue this mode of doing good; perhaps there is not a more destitute region in all the South Western country, than that in which I am labouring; there is room, and work enough for three or four others if they could be sustained. I often hear the Macedonian cry from places of entire destitution beyond the circle of my labours hitherto; and I feel constrained in spirit to go over and see what the Lord has for me to do there. I trust I am willing to spend and be spent in God's service. Unless I carry the glad tidings of the Gospel to those regions

many, who are now on the stage of life, as to all human probability must die without hearing the joyful sound. It is, therefore, in the name of our Master, and in behalf of perishing souls—we ask of the Board to continue their aid—we ask a commission, that I may go and say to these perishing souls—"Look unto the Lord Jesus Christ and be saved."

FROM A MISSIONARY IN KNOX CO.

* * * * The interest on the subject of religion, appears to be undiminished, many at this time are seriously inquiring, "what they must do to be saved." I preach from three to four times a week; the attendance is good at all our appointments; in truth the interest on this great subject has been altogether unusual in Tennessee. We very much need one, or more Itinerants to supply destitute places. I have abundant evidence that my labours have been blessed, and am encouraged to persevere in the work.

PENNSYLVANIA.

Revival in the Coal Region of Schuylkill Co. Pa.

PORT CARBON April, 1843.

To Wm. A. McDowell, Cor Secy. G.A.B.M.

The Lord has been pleased to bless my labours here, and give fruitfulness to the seed sown. And in transmitting to you this my first report, I would express my gratitude, that God in his providence has directed my steps to this large and inviting field for usefulness, and crowned my labours with success in winning souls to Christ. The Presbyterian church in Port Carbon is the only one in Schuylkill Co., and has been in existence nearly ten years. The house of worship, erected in days of prosperity, at a cost of \$6000, is of stone, large and handsome. But owing to many reverses and the fluctuation of the population, the congregation is still feeble.

In June last, in fulfilment of a Presbyterian appointment, I preached to this people three sabbaths. From this time until the middle of November they had little or no preaching, when I again re-

turned. The congregation was found to be in a weak, distracted state. They had the form, but little of the spirit or power of godliness. But few attended the church, and prayer meetings had almost died away. Many members were scattered, and most that pertains to the vital interests of religion was at a low ebb. The church was literally vibrating between life and death.

Surrounded by many and great obstacles, some of our people had settled down under the impression that the church could not be kept open. Her friends, few in number knew not which way to turn for help, and were almost ready to give up all for lost, and abandon it.

Such was the state of this church in November last when I arrived. I at once commenced family visiting, and preaching from house to house. Soon a deeper interest was manifested in the prayer meetings. In the public sanctuary, the number in attendance greatly increased. The church was soon well filled with solemn, attentive hearers. During the month of January the seriousness continued to increase, and many wept as they listened to the simple truths of the gospel. Christians were aroused to a sense of their duties, and became earnest and importunate in prayer. It was evident God was about to work mightily in our midst. A meeting was held by the members of the church for prayer and a free conversation on the subject of religion. This promoted unity and brotherly love, and was followed by a series of blessed results. God was with us, working secretly yet powerfully in the hearts of many. Religion now was the chief subject of conversation. Already it was a season of refreshing and encouraging to many pious and praying souls, who had been weeping over the desolations of Zion, and crying, "O Lord, revive thy work."

But we were permitted to see far brighter days than these. As yet we had received but a few drops of a plentiful shower. All expected to see the "Arm of the Lord made bare," in behalf of his

church and of his cause, in this place. All spoke of, prayed for, and expected a revival. It comes.

At a prayer meeting, on the 21st of Feb., many, unable longer to restrain their feelings, gave full vent to them in sobs and tears. From this time, meetings were held daily for more than one month, during which time forty-six sermons were preached. As the meetings progressed, they increased in numbers and in interest. They flocked in not only from the village of Port Carbon, but many came from neighbouring villages. Many who were never before seen in the church, became regular attendants. The most careless and indifferent, became serious and thoughtful.

The stubborn heart was subdued, the hard heart was softened. Many were convicted of their lost and ruined state by nature, and in deep distress led to cry out, "Men and brethren, what must I do to be saved."—Many were brought to feel their own weakness and helplessness of themselves, and to say with sinking Peter, "Lord save, or I perish."

The Lord's Supper was administered April 9th, when it appeared that *fifty-two* had been received into communion with this Church on profession of their faith, as the blessed fruit of this work of grace. To *five* of these, the sealing ordinance of Baptism was administered. *Twenty-eight* were heads of families; and many of these the fathers and mothers of large families of children.—And it is interesting to know, that in almost every one of these families, the family altar has been erected. In more than one instance the head of a family is a "poor widow," who regularly, morning and evening, assembles her little ones around her, reads a portion of God's word and unites with them in prayer. In some instances *both parents and children have come into the Church*. In others where the parents were members, as many as *three and four children* in one family have been hopefully converted. We have a *large and flourishing Sabbath School of 150 scholars*, connected with the Church, of the teachers of which, one

year since, not one fourth were members of the Church: but *now, all, twenty two in number*, with but one exception, have embraced Christ as their Saviour. They have thus been taught of God's Spirit, as every Sabbath school teacher ought to be, that he may be enabled rightly to instruct the little ones committed to his charge. A great degree of seriousness prevails among the scholars of the school. *Eight of the scholars* have been brought into the Church during the past year.—We have also a very interesting school at St. Clair of *one hundred scholars composed entirely of miners' children*, and under the superintendence of one of my elders.

Much interest has been manifested in the monthly concert of prayer in behalf of Missions, which was commenced the first of January, and has since been regularly observed. This is a meeting hitherto unknown in the history of this church, but *now* one of the most interesting we have. A collection is regularly taken up, once a month, to aid the cause of Missions.

We are poor and cannot give *much*, yet *we do give something*. It is often said by ministers, that if people cannot support the gospel among themselves, they should give nothing to the various Boards of our Church. I am not one of this number. I feel they *should give*: and I think I may justly say my people feel it a *privilege* that they may have the opportunity offered, to give something to so good a cause. By my own experience I have learned this truth, that just in proportion as a people are liberal to give to the various Boards of our Church, so are they liberal to give for their pastor's support. The one prepares them for the other.

The Temperance Cause has proved a great blessing to this place. About a year since, a society was formed which now numbers *one hundred and ninety-seven members*. Many who were a short time since confirmed drunkards, have forsaken their cups, and become the humble followers of the meek and lowly Jesus.

Truly God has done "great things in our eyes of which we are glad." We ascribe all praise to his rich free grace,

and sovereign distinguishing mercy. We close this report feeling grateful for what God has done for us during the past year, and invoke the same blessing and continuance of the same Spirit during the present year.

G. V. A.

NEW JERSEY.

FROM A MISSIONARY IN ATLANTIC CO.

Encouragement and Trials of Missionaries.

The usual labour has been regularly performed during the past three months. The congregation is increasing, public interest in our effort remains unabated. An interesting portion of this community is made up of seafaring men, they are mostly coasters, the season just closing is that in which they are generally at home. Many of them stately attend our services, and express strong desires for the success of our efforts; some have liberally subscribed for the erection of the church. A part of the season has been disastrous to shipping on the coast; nine dismantled vessels were one morning discovered within sight on the beach; soon after a noble packet was wrecked, from which the captain and six men, out of a crew of nine, were lost. I preached a sermon on the occasion, which was listened to by a large number of watermen. It is hoped a healthful impression was made, that many may go out this spring better than ever prepared to "behold God's wonders in the mighty deep." I would rejoice if some seamen's friend would enable me to place a number of the appropriate volumes of the Board of publication, and some good tracts in each cabin of the dozen vessels about to leave. They would be well received, and well read. They would preach when no sermon could be heard.

At the close of two years' effort, it gives me pleasure to reflect that the Lord has blessed the instrumentality of the Board for great good to this people. Without going into particulars, it will be cheering to the friends of the cause to know, with what signal success God has thus

far crowned your efforts. Where there was no member of our church, nor preaching, in two short years your mission has succeeded in organizing a church, and erecting a substantial and neat house for the worship of God; a good classical school, through its instrumentality, has been formed, which will advance the general cause of education, and we hope will aid in educating men to preach the Gospel. Still the work is but just begun; you will not therefore be surprised, that the statistical report of members received is not large. You are aware this is emphatically an *infant church*. The effort, while yet in its inception, is violently opposed; under such circumstances we are thankful for even a slow development, and gradual growth of this tender plant; so far as we are instrumental in building, we wish to build solidly. Truth is powerful, and will prevail; God's word is pledged. By the patient and persevering endeavours of the present, future generations are to be blessed. We would not despise the day of small things; it is the sure pledge of coming success.

How few, alas! seem to know or consider the difficulties, and privations, and trials of the Home Missionary! The trials of the missionary among the heathen awaken our sensibilities, excite our sympathy, and call forth our prayers and our liberality. This is as it should be. But in very many instances, the Home Missionary has to meet difficulties, and endure trials quite as great, as any in foreign fields; and too often without the same sympathy, or the same interest in the prayers and liberality of the churches. And yet the work is neither the less important, nor the less necessary. Who can doubt, for a moment, that the Home Missionary enterprise demands the best talents of the Church, and calls for her most fervent prayers and enlarged liberality? The ground must be cleared, and broken up; talents and life must be spent, freely spent, on these advanced points; for the out-posts maintained at such sacrifice to-day, will to-morrow become important centres of active influence. ***

MISSION ROOMS, PHILADELPHIA.

our next number we expect to publish abstract of the annual report of the year, which will furnish our readers with a view of the operations and results of the year. In anticipation of this report, we present a few facts which we believe will be interesting to the churches, and which we hope will excite to new and more vigorous action in the cause of Domestic Missions. The year which now closes, has, on several accounts, been remarkable for missionary work. It has been marked by trials neither few nor small, but it has been especially remarkable for the signal manifestation of God's special favour, and of his blessing on the labours of his servants. We are able to say to our readers—In no former year in the history of the Presbyterian Church in this country, has there been an equal amount of missionary labour performed, and so much good accomplished. In the number of missionaries employed, as well as in the extent and importance of the ground occupied, we are in advance of any former year; and the results, so far as reported, have been most encouraging. The Board have had to struggle with great and trying difficulties; they have been distressingly straitened for want of means, and have been under the painful necessity of limiting their operations, when they would have been greatly extended; they have, however, in reliance on God, and the great faith of the Church, ventured not to the full extent of their means, but have gone beyond their present means. And the Lord has most signally owned, and blessed

the labours of his servants. God's power has been eminently displayed in carrying forward his own blessed work, amidst difficulties the most trying. We believe few instances will be found in the history of missionary operations, in which the same amount of good has been accomplished by means so limited. In a large number of our own mission churches, the past year has been eminently a year "of the right hand of the Lord." God's spirit has been copiously poured out: many souls have been hopefully converted; feeble churches have been greatly strengthened, and the boundaries of our Zion have been extended. And at the present time, very many of our missionary stations are enjoying a season of precious revival. But we must not enlarge here. The report in our next number will state the facts.

We will only add—the times call for greatly increased effort in this cause; a most interesting field, white already to the harvest, is spread before the Church; God's providence concurs with his spirit in calling us to the work. Some of the churches we trust are waking up to the importance of this subject. We rejoice in the evidence we have of an increase in the missionary spirit; but many, very many of the churches we are pained to say are still doing nothing. May the Lord speedily rouse them to feel, and faithfully do their duty. Surely at such a time as this, when so much is to be done, and God is blessing so many of his churches, none of his children will consent to be idle. The Lord prosper his own cause.

Receipts in the Treasury at Philadelphia, in April, 1843.

SYNOD OF ALBANY. *Pby. of Albany.*
 1st Hill cong. per Rev. Asa F. Clark,
 1; Ballston Spa ch. N. Y., 20; Amster-
 dam, 1st ch. 9.62; Charlton, N. Y., 28, in
 rt to con. Mrs. Clancy, an h. m., by
 dies' Dom. miss. soc.

Pby. of Columbia.
 1st ch. Windham, N. Y., per Rev. Al-
 d Gardner,

65 03

9 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*
 White Lake ch. N. Y., per Rev. Wm. B.
 Reeve,

10

Pby. of New-York.

First Presb. ch. N. Y., per Jas. Lenox,
 Esq., 2000; Youth's miss. soc. of Rutgers-
 st. ch. 25; Fem. miss. assoc. of do. 4.50;
 1st ch. N. Y. addl 300; Wallabout ch. Brook-

lyn, N. Y., 8,80; Western Fem. benev. soc. S. Salem, N. Y., 26,78; Jamaica ch. N. Y., coll. 75.55; 'a friend,' 2; 'a friend in Duane-st. ch.' 100; Youth's miss. soc. of Rutgers-st. ch. per Dr. Krebbe, 25; Sab. sch. miss. assoc. Duane-st. ch. N. Y., 100,	2567 13
<i>2d. Pky. of New-York.</i>	
Peekskill ch. N. Y., per Rev. Wm. Marshall,	24 00
<i>SYNOD OF NEW-JERSEY. Pky. of Elizabethtown.</i>	
Liberty Corner ch. N. J., per Rev. J. T. English, 25; Lamington ch. N. J., per Benj. McDowell, Esq., 80; Perth Amboy ch. N. J., per Rev. M. B. Hope, 15; Rahway ch. N. J., per Rev. D. Deruelle, agent, 54,50, to con. Rev. C. K. IMBRIE, an h. m.	174 50
<i>Pky. of New-Brunswick.</i>	
Dutch Neck ch. N. J., 7,33, and Nottingham Square, N. J., 9,46, per Rev. Geo. Ely; Benev. Assoc. of Theo. Sem. at Princeton, per Wm. Scribner, treas. 24,25; New-Brunswick ch. N. J., 100; Rev. J. Addison Alexander, per F. A. Packard, Esq. 20,	161 04
<i>Pky. of Susquehanna.</i>	
Wilkesbarre cong. 25; also don. of Rev. Thos. F. Hunt, 25; total, 50 to con. him an h. m.	50 00
<i>Pky. of Caledonia.</i>	
Vienna ch. N. Y., per Rev. E. H. Rheinhart,	18 75
<i>SYNOD OF PHILA. Pky. of Philadelphia.</i>	
Second ch. addl. Miss Anderson, per Dr. Darrach, 5; Second ch. addl. per Dr. Darrach, 2,50; Walnut-st ch. addl. estate of John Stille, dec'd, 50; Mrs. Freytag, per Rev. H. A. Boardman, 5; Moses Johnson, Esq., 25; (total Walnut-st. ch. addl. 80); Central ch. addl. viz: Mrs. Howe, 1; Mrs. Holmes, 1; M. S. Eckhart, 1; J. H. Cochran, 1; G. H. Taber, 1; (total Central ch. addl. 5); North ch. Phila. per Mr. R. Wallace, 16,75,	109 25

<i>2d. Pky. of Philadelphia.</i>	
Neshaminy cong. per Dr. H. B. Wilson, 6,07; don. Dr. Wilson, 5; Doylestown ch. Pa., per Rev. S. M. Andrews, 13,22,	34 36
<i>Pky. of West Jersey.</i>	
Blackwood Town, N. J., per Jonas Livermore, 5,34; Salem ch. N. J., per Paul T. Jones, Esq., 15; Bridgeton ch. N. J., coll. 101,26,	121 86
<i>Pky. of Baltimore.</i>	
First ch. Baltimore in part of coll. and addl. 50, 60, 113,	223 00
<i>Pky. of Huntington.</i>	
Middle Tuscarora ch. Pa., 10; Waynesburg ch. Pa., 9,64,	19 64
<i>SYNOD OF PITTSBURG. Pky. of Redstone.</i>	
Tent cong. Pa., per Dr. Fairchild, 35,89; George's cr. Pa., per do. 11,75; Alex. Johnston, Esq., his ann. instalment, 100,	147 64
<i>SYNOD OF INDIANA. Pky. of Logansport.</i>	
Eel River ch. per Rev. Jacob Wolf,	5 00
<i>SYNOD OF KENTUCKY. Pky. of Ebenezer.</i>	
Churches supplied by the Rev. S. Lyna, through him,	5 00
<i>SYNOD OF VIRGINIA.</i>	
From sundry individuals and churches in the Synod, through Mr. H. Lee,	307 10
<i>SYNOD OF S. C. AND GA. Pky. of Charleston.</i>	
Second ch. Charleston, S. C., per Rev. Thos. Smythe,	90 00
<i>SYNOD OF ALABAMA. Pky. of South Alabama.</i>	
Government-st. ch. Mobile, Ala., per H. P. Gwathmey, Esq.	144 89
<i>MISCELLANEOUS.</i>	
Per Isaac Story, Esq., Ex., a Legacy of Mary Scott, deceased, 200; White Bluff con. ch. Geo., per Rev. M. B. Hope, 10,	210 00
Total,	\$4486 93
THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG, IN APRIL, 1843.

<i>SYNOD OF PITTSBURG. Pky. of Blairsville.</i>	
Reulah cong. per Dr. Carothers,	15 10
<i>Pky. of Redstone.</i>	
Female sew. soc. Greensburgh, per Rev. Mr. Annan, 10; Greensburgh cong. per do. 7; Dunlap's cr. per Rev. Mr. Bronson, 12; Sewickly cong. addl. by J. B. McKee, Esq. 1,50,	30 50
<i>Pky. of Ohio.</i>	
Mingo cr. cong. per John H. Happer, Esq. 17,25; Mountours cong. in part, per Rev. Geo. Marshall, 17,66; Sharon cong. 12,03; Highland cong. 25 cents,	46 21
<i>Pky. of Beaver.</i>	
Westfield cong. (for the Lake Pky.) per Rev. Wm. McMasters,	30 00
<i>Pky. of Clarion.</i>	
Concord, Cullensburgh and Bethesda congs. per Mr. Thompson, 4; Rehoboth cong.	
per Mr. Wm. Campbell, 7,	11 00
<i>SYNOD OF WHEELING. Pky. of Washington.</i>	
West Alexander cong. by Robert Laughlin,	12 25
<i>Pky. of Strasburg.</i>	
New Hagerstown cong. 20,50; Corneth cong. in part, 3,25; Wellsville cong. 17,06,	41 23
<i>Pky. of St. Clairsville.</i>	
Branch Spring cong. 51,76; Cadiz cong. 11,	62 70
<i>Pky. of New Lisbon.</i>	
Canfield cong. by Dr. Speer, 12; West Greenville cong. 10; Yellow cr. 12,43; New Lisbon, 30; Bethesda in part, 5,96; Rehoboth, do. 2,25; Madison, do. 17,04; Poland, 5,37; Bethel, 6,33; Long's Run, 14,17,	135 54
Total,	\$376 89
BAILEY & CO., Treasurers.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN 1843.

<i>SYNOD OF CINCINNATI. Pky. of Oxford.</i>	
Centerville cong. la., per T. W.	5 50
<i>SYNOD OF MISSOURI. Pky. of St. Louis.</i>	
Second ch. St. Louis,	335 00
<i>SYNOD OF KENTUCKY. Pky. of Louisville.</i>	
Bardstown, 18,70; Taylorsville, 22,57;	
Plum cr. 23; Shiloh and Olivet, bal. 7,06; Goshen, bal. 1; Shelbyville, 12,50; New Castle, 26,50,	121 62
<i>Pky. of Transylvania.</i>	
Mr. Crawford, Danville,	1 00
Total,	\$463 12
WM. GARVIN, Treasurer.	

THE
FOREIGN MISSIONARY CHRONICLE.

JULY, 1843.

MISCELLANEOUS INTELLIGENCE.

SAMOA ISLANDS.

LETTER OF THE REV. W. HARBUTT, OF
THE LONDON MISSIONARY SOCIETY,
AT UPOLU: JAN. 24, 1842.

Progress of the Gospel.

With respect to our missionary labours, we have abundant reason to thank God and take courage. Many are the tokens of his favour which we have enjoyed since we came amongst this people. Before entering on details, I shall give a brief account of the station in which we reside, and of its former condition. A short time before the first visit of Mr. Williams to the islands, Atua, then the most powerful division of Upolu, became involved in war: and the two remaining divisions, named O-le-tua-masaga and Aana, combined with the powerful chiefs of Manono and Savaii, ravaged the whole of this beautiful district; whilst a fleet of canoes, belonging to Tonga, which happened to be here at the time of the war, went round the coast, and laid waste the whole of the villages on the sea-shore. The inhabitants were driven to their strongholds in the mountains, where they resided more than six months. Many afflicting details are often given of the cruelties practised, and the sufferings endured, in the course of this war, which ended by Atua becoming a *Toi lalo*, or conquered district.

The man who was the cause of this war is now an excellent man and a useful teacher. I have often heard him refer to the sufferings endured by the people before the arrival of the messengers of peace. One day, when sailing with him along the shores of the island, on a visit to a distant part of my district, he remarked, "Had it not been our happiness to have the gospel, we dared not have done this," allu-

ding to our passing by a part of the district inhabited by the Malo, or ruling party. It is a pleasing fact, that many of the principal warriors on both sides, in that sanguinary struggle, are now teachers, and often meet to strengthen each other's hands in the work of the Lord. I have beheld, with a pleasure I shall not attempt to describe, a multitude of men who once met frequently in the deadly struggle, now meeting regularly around the sacramental table. "It is the Lord's doing, and it is marvellous in our eyes."

Soon after the brethren in the *Dunnottar Castle* arrived, and had been settled in their different stations, Messrs. Heath and Mills went round this part of the island of Upolu, and at an early period of their labours, an excellent native teacher, named Mamoe, was placed in the village where I now reside. At that time there was not one individual in all the district who even professed to have left Heathenism. But a different scene was soon, with gratitude and wonder, beheld; and when the *Camden* arrived here on her first voyage, a very large chapel was ready for opening, and was dedicated to God by our late brother Williams, who preached on the occasion from the words, "I will fill this house with my glory." When we arrived here in July, 1840, we found a good congregation assembling in the place where we now reside, besides a great number of smaller congregations in other parts of the district.

I have under my charge at present, thirty-four native teachers, and more than forty villages, embracing a population of nearly 15,000, and extending along a space of about fifty miles. Such being the extent of the district, and the number

of inhabitants, it will easily be seen the amount of labour required is not small. Each of the teachers named above preached once, many of them twice, every Sabbath day, besides one or two sermons in the course of the week. I wish I could introduce a few of these devoted men to their friends in England, and let them plead their own cause. I think there would be little difficulty in realizing the long desired 100,000*l*.

Our services are exceedingly well attended, and frequently an interest, which I never saw exceeded in any country, is visible in the countenances of the people. On sacramental occasions our spacious chapel is crowded; and whilst gazing on the great mass of immortal beings, frequently not fewer than 1,200—sometimes nearer 2,000—met together for the holiest of purposes; and, remembering their condition but a few years ago, I have felt overwhelming emotions, more especially on rising in the midst of the vast assemblage to deliver the heavenly message; and when I have seen the subdued, but sometimes intense interest with which it is listened to, I have felt that I would not exchange situations with the mightiest monarch upon earth.

Our church is enjoying many marks of the Divine favour. We commenced this year with 189 in communion, and 132 candidates. When we remember that only seventeen months have passed since the church was formed, with no more than fifteen members, and those chiefly teachers and their wives, who had come from other districts, and resided in this division of the island, it will be manifest we have abundant reason to thank God and press forward with courage and joy. There is a spirit of inquiry in every village, which, under God, must lead to good. Numbers are asking, "What must I do to be saved?" I have no doubt many may be influenced by motives which the eye of Omniscience detects as unworthy,—yet it is not for man to judge. It is a source of joy to behold such numbers coming forward and asking the way.

I have thus attempted a general account of our proceedings in the station where it

has pleased God to cast our lot. We have yet much to do, but we have also much to encourage us. May we press forward, and never weary in the good work of the Lord. Let the churches at home remember us more frequently and more fervently in their supplications before the mercy seat of heaven. O beg of them to pray constantly for the infant churches in Samoa, and also for us who are labouring amongst them.

London Miss. Mag.

RAROTONGAN ISLANDS.

Speech of a Rarotongan Chief.

The following Speech was delivered by Makea, a native Chief of Rarotonga, at a missionary meeting in Sydney, New South Wales, in August last. The Chief was on a visit to the Colony, with his missionary pastor, who acted as interpreter on the occasion.

Sons and daughters, and those amongst you who are chiefs and members of the churches, your attention I crave while I make known to you a little speech. I think you will not despise me in consequence of my colour, but will have patience while I tell you something of what God has done for me and my people. I wish to make known some of the evils which formerly grew in my own land. The evils of which I wish to speak first are wars; then of cannibalism; then of the plurality of wives which prevailed in my land; and the way in which God has been pleased to remove these evils. I do not wish to dwell upon them, because they are now abolished; but to make known to you how God was pleased to send his messengers, who came with the word of life in their hand, and said, "This is the word of God;"—though we did not know what was meant by it. After Papeiha, Mr. Williams, who is now dead, arrived among us, and idolatry was abolished; but not the evils connected with it: they still remained, and were practised secretly in a very great degree. When Mr. Williams arrived, he explained more fully the love of God in sending his Son Jesus Christ; still we were in partial darkness

as to these great and wondrous things. When the teachers explained more fully the true God, some of the people said they were deceiving us, that Jehovah was a deceiver, and that their gods of wood were true gods; but now these things are more clearly revealed to us, and we have abandoned our gods of wood and stone. You understand what I have already said, that the gods we formerly worshipped were deceivers; but it was not soon that we could abandon the evil things connected with idol worship, and had it not been for the power of Jehovah, these things would still remain: this power has operated not only in an outward manner, but in showing us the evil of our nature, and in leading us to abandon our evil courses. I hope you will bear with me while I endeavour to explain the means God employed, in causing the good word to grow in our land, and in destroying the evils which remained.

The people had embraced Christianity in name, but knew little of its power; but they have been visited by affliction, and these afflictions have been great, and they have been sanctified. After Mr. Williams left us, God was pleased to make Mr. Buzacott an instrument of explaining more fully the love of Christ in dying for sinners—this has been the means. Here I stand before you as a Christian, and to what are we to attribute it—to your love? to your compassion? No, it is in consequence of the love of God—the mercy of a Saviour—that I have been made a Christian, and stand before you this day as an evidence of what the work of God has been among us. You are well acquainted, dear friends, with that passage of the word of God, spoken by Paul, and which well applies to us, “We were once darkness, but now are we light in the Lord.” Formerly we had bad gods; we were bad men; had bad clothes, bad bread, bad water, and lived in bad houses; but now we know the true God, and have good clothes, good food, good water, and good houses to dwell in. You are white—you know the good God, and have good clothing, and everything good—these all follow in the train. But, though we are of a

different colour, God does not look at that. He has not prepared heaven for one colour only—we shall not be rejected in consequence of our colour—God is no respecter of persons—He looks at the heart. Why is it that *you* have not understood the command of Jesus Christ, “Go ye into all the world, and preach the Gospel to every creature.” England has sent the Gospel and missionaries that have taught us respecting the true and living God, and by this means we have become his professed people. Who has observed the command of Christ—who has obeyed it among you, —“Go ye into all the world!” How is it that none from Sydney have been sent—that none from the church here have been qualified for this great work? Why leave it to ignorant natives, such as myself? We may do very well to go before, to prepare the way, but missionaries are wanted. At every land we come to the door is open: every one is saying, “We want to know what is the word of God:” let them not die for want of help.

I have one little word more for you, and shall then have done. I am much delighted to look upon your faces; I have seen something which neither my father, my grandfather, my great-grandfather, nor any of my ancestors have seen; they all perished in darkness, and only saw evil, such as killing and eating each other; but in consequence of knowing Jehovah as the true God, I stand before you, and see this beautiful house—these beautiful lights—which your hands have made, and behold these friends who make my heart rejoice. I have only one little word more to say, that is, I commend you to God and the word of His grace. Do not forsake the word of life—do not follow that which leads to death; but every one of you seek that which leads to life—and again I commend you to God, now and forever.

Previously to sitting down, Makea's attention was called to the money lying upon the table, in reference to which he observed:

This is what I have to say—these are the subscriptions from the churches at Rarotonga—it is very little; but we have not money as you have—what we get we are

happy to give. Mr. Williams told us something about what the people of England did: how they collected money for the Society to send forth the Gospel: when we knew this, our desire began to grow for other heathen lands who knew not the true God; and, therefore, having been told how we might set to work, we planted some land, and sold the produce. This is the result—[The sum amounts to about 90l, or \$440.]

Ibid

UNITED STATES.

ANNIVERSARY STATISTICS.

AMERICAN BIBLE SOCIETY.

Receipts, \$126,448 77; Books printed—English Bibles, 72,000; English Testaments, 120,000; French ditto, 8,000; German ditto, 4,000; Modern Greek, 4,000; Bibles and Testaments issued, 215,605, in nineteen different tongues, making a total of 3,494,283, since the organization of the Society: Grants of Bibles have been made to several foreign places: Grants of money have been made to the amount of about \$18,000, for the distribution of the Scriptures in foreign and heathen countries.—*New-York, May 11.*

AMERICAN SUNDAY SCHOOL UNION.

Receipts, from all sources, \$68,200 88—of which, \$12,305 59 were donations, and \$55,895 40 were for sales of books. Eighty-four distinct publications have been issued during the year, twenty of which are bound volumes, of from twelve to 324 pages. Nearly \$4,000 worth of books have been given to numerous schools in this country, and at the foreign mission stations. The plan of forming five hundred Sunday-schools within the year is proposed, embracing from 50,000 to 100,000 children, each school to be furnished with a library.—*Philadelphia, May 23.*

AMERICAN TRACT SOCIETY.

Receipts, \$96,240 53—of which \$49,904 13 are proceeds of sales, and \$42,433 98 donations and legacies. Publications printed, 4,156,500, including 174,500 volumes; publications circulated, 4,155,806. Fifty-four new publications in va-

rious languages, have been added to the Society's list, making the whole number 1069, including 136 volumes—besides 216 publications approved for circulation at foreign stations, making the whole number approved abroad 1850, including 157 volumes. For foreign and pagan lands, \$15,000 have been remitted, and \$5,929-01 expended for labours of colporteurs and volume agents, chiefly in the more destitute parts of our own country.—*New-York, May 10.*

AMERICAN HOME MISSIONARY SOCIETY.

Receipts, \$99,812 84: number of missionaries, 848—who have performed service equal to 657 years' labour of one man, in twenty-four States and Territories, and in Canada and Texas: number of communicants added to the churches—by profession, 5,853; by letters from other churches, 2,370: number of pupils under Bible class and Sabbath school instruction, 68,400.—*New-York, May 10.*

AMERICAN EDUCATION SOCIETY.

Receipts, \$33,789 33: number of young men assisted, 468: whole number under the patronage of the Society from the beginning, 3,482: number received during the year, 26: patronage withheld from, 6: young men deceased, 8: number of those who have completed their course, 31: amount refunded, \$2,157 05; amount of permanent funds, \$73,006 31: amount of debt, \$31,116 02.—*Boston, May 29.*

SEAMAN'S FRIEND SOCIETY.

Receipts, \$12,992 70: expenditures, \$13,785 62: of the Sailor's Magazine, 3,400 copies are circulated: a Sailor's Library has been selected, of over sixty volumes at \$25: the Sailor's Home, in New-York, has received 2,978 boarders during the year. The Society conducts operations at Cronstadt, Havre, and other foreign places, and at several cities and towns in this country.—*New-York, May 8.*

AMERICAN AND FOREIGN BIBLE SOCIETY.
[BAPTIST.]

Receipts, including balance of last year, \$23,638 03: expenditures, for publishing and distributing the Scriptures in connection with the missions of the English

General Baptists in Orissa, India, \$2,000; with the missions of the Baptist General Convention, United States, \$10,000; for agents, secretary, paper, stereotype plates, &c., \$9,067 10: balance in the treasury, 12,570 93.—*Albany, April 25.*

BAPTIST HOME MISSION SOCIETY.

Receipts, \$40,583 12,—of which directly into the treasury of the Society, 11,806 57: number of agents and missionaries employed the last year, 93—performing upwards of 63 years' labour of each man; number of agents and missionaries reported by auxiliaries, 275—performing upwards of 152 years' labour of each man. These missionaries have occupied 762 stations in twenty-two of the United States, Canada, and Texas; travelled 175,035 miles; preached 35,608 sermons; made 27,615 pastoral visits; baptized 4,920 persons.—*Albany, April 25.*

BAPTIST PUBLICATION AND SUNDAY SCHOOL SOCIETY.

Receipts, \$8,553 38; three new books have been published, and a supply of former issues kept up; of tracts, 95,640 copies, including 1,262,680 pages, have been published; and 11,000 copies of the Almanac and Register, besides other publications. An arrangement has been made to publish a hymn book for church service, containing 1,200 Hymns.—*Albany, April 26.*

FOREIGN EVANGELICAL SOCIETY.

Receipts, \$15,239.—*New-York, May 9.*

AMERICAN TEMPERANCE UNION.

Receipts, \$8,357 34. Expenditures, \$9,208 14. Monthly circulation of the Journal, 7,000; of the Youth's Advocate, 25,000; in the year 5,000 Reports, 20,000 Almanacs, and 4,000 Temperance Hymn Books.—*New-York, May 11.*

BOARD OF FOREIGN MISSIONS.

ABSTRACT OF THE SIXTH ANNUAL REPORT: MAY, 1843.

Finances.

Receipts; from the collections, &c. of the churches, \$56,159 94, less \$996 29 for discounts, and \$854 77 balance of last year; from the American Bible Society, \$3,000; from the American Tract Society, \$2,200; from churches and individuals for the Mission House; \$3,375, making altogether \$64,734 95. The expenditures, after paying off the balance from last year, exceeded the receipts for current outlays \$65 42, which is the amount of the balance against the treasury on the 1st of May.

The Report acknowledges some valuable donations of books, and also boxes of clothing from the ladies in a number of the churches.

Publications.

Of the Missionary Chronicle, 5,000 copies monthly; the Foreign Missionary, 12,000 copies monthly; Abstract of the last Annual Report, 20,000 copies.

Agencies.

The Rev. I. N. Candee, in the Synods of Ohio, Cincinnati, Indiana, Illinois, and Kentucky, one year; the Rev. W. M. Hall, in the Synods of Pittsburg, Wheeling and Philadelphia, one year; the Rev. A. Van Court, in the Synods of Tennessee and Mississippi, five and a half months—the Rev. A. B. Quay, in the Synods of Pittsburg and Wheeling, three months; the Assistant Secretary, four months, and the Corresponding Secretary and the Treasurer, three months, chiefly in the four Eastern Synods.

The Rev. W. H. Foote is the Secretary and General Agent of the Central Board of Foreign Missions.

New Missionaries.

Seven new missionaries and assistant missionaries have been sent to different fields of labour during the year. Their names and stations are given in connec-

tion with the missions to which they have been appointed.

Texas Mission.

The Rev. W. C. Blair and his wife, missionaries at *Victoria*, have been much interrupted in their labours by the war between Texas and Mexico; but, though compelled to flee from the station, Mr. Blair has been enabled to preach the gospel almost all the year, and to distribute many religious books. Some of the Mexican soldiers, who invaded Texas, will carry back with them to their own country, copies of the Word of God in the Spanish language.

Iowa and Sac Mission.

Station on the Great Nemahaw River, west of the State of Missouri: Missionaries, the Rev. W. Hamilton, Mr. S. M. Irvin, teacher, Mr. F. Irvin, farmer, and their wives.

The school contains twenty-five boys and twenty girls, but the scholars are not regular in their attendance. The Iowa language has been reduced to writing, and some progress made in translating the Scriptures and other books for the use of the Indians. A small printing establishment has been forwarded to this station. The missionaries have been diligently engaged in their regular duties, but without much special encouragement, though there is a perceptible movement towards a better state of things. Intemperance is still the great evil among these tribes.

Chippewa and Ottawa Mission.

Station on Grand Traverse Bay, Michigan; Missionaries, the Rev. P. Dougherty, Mr. H. Bradley, teacher, and their wives.

The school contains sixty scholars, with an average attendance of nearly forty; their progress has been encouraging. A decided advance has been made by the Indians at this station in habits of industry and temperance. Their attention to religious instruction has been encouraging, and many have been the subjects of deeply serious impressions, which it is hoped will not prove fruitless. The materials for a house of worship were prepared, and the building would be shortly erected, chiefly by the Indians themselves.

Creek Mission.

Station, not yet formed; Missionaries, the Rev. R. M. Loughridge and wife.

The last Report mentioned the incipient steps towards the establishment of this mission. Mr. and Mrs. Loughridge reached the Creek agency in February last, and were received by the Indians with open arms. Additional missionaries are greatly needed.

West African Mission.

Setra Kroo, on the western coast, about half way between Monrovia and Cape Palmas; Missionaries, the Rev. R. W. Sawyer and wife; Mr. W. McDonough and Miss C. Van Tyne, coloured teachers; Rev. J. M. Priest and wife, coloured missionaries.—*Sinoe*, in the Mississippi Colony; the Rev. T. Wilson and wife, coloured missionaries.—*Monrovia*; the Rev. J. Eden, coloured missionary.

The Report mentions in feeling terms the lamented death of the Rev. O. K. Canfield, on the 7th of May, 1842. Mrs. Canfield has returned to this country, her health having been impaired. Mr. and Mrs. Sawyer have been encouraged in their work, and their influence among the natives is evidently growing stronger. In the boarding schools are thirty boys and six girls, all that the mission premises could accommodate, so that the pressing applications of others could not be complied with.

Messrs. Wilson and Priest sailed from New-York on the 20th of April. The former, it is expected, will labour among the colonists and the natives. Mr. Eden has for a number of years been the pastor of the Presbyterian church at Monrovia. He and his people have had to struggle with many difficulties, but they are much encouraged by their connection with the Board. The church has thirty-two members in communion, and the Sabbath school has eighteen scholars.

Lodiana Mission—North India.

Lodiana, near the river Sutlej, 1170 miles north-west of Calcutta; Missionaries: the Rev. Messrs. J. Newton, L. Janvier, Mr. R. Morris, printer, and their wives; Rev. J. Porter, Dr. W. Green; Golok Nath, native catechist.

Saharunpur, near the river Jumna, 1040 miles north-west of Calcutta; Missionaries: the Rev. Messrs. J. R. Campbell, J. Caldwell, Mr. J. Craig, teacher, and their wives; John Coleman, catechist.

Sabathu, in the hill states, 110 miles north-east of Lodiana; Missionaries; the Rev. J. M. Jamieson and wife.

On their way to the United States, the Rev. W. S. Rogers and wife.

Mrs. Porter was called to her rest in March, 1842. Her end was peace. Mrs. Rogers' health has become so much impaired, that it is necessary for her to return to this country: and they were near Calcutta at the last advices, on their way. They deeply regretted the necessity of leaving their field of labour, but the question of duty was a plain one. Mr. and Mrs. Janvier reached their station in November last, and Dr. Green it was expected, would arrive during the last cold season.

Preaching at all the stations in the native language, and at some in English; Bible Class services; journeys for the purpose of preaching and circulating the Scriptures; schools—English, boarding, and common, numbering about 150 scholars, of whom about thirty are boarders; translations, and printing—have fully occupied the time of the missionaries. In the Hindustani, Hindi, Panjabi, and Persian languages, 8,120,460 pages of forty-three different works were printed. For details of this and other Missions, see the Report.

Allahabad Mission—North India.

Allahabad, at the junction of the rivers Ganges and Jumna, 475 miles north-west of Calcutta; Missionaries: the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Wray, and their wives; Rev. J. Owen.

On their way to the Sea Coast, the Rev. J. H. Morrison and wife.

Mr. and Mrs. Morrison spent some time in the hill states, near Sabathu, but without benefit to their health. A sea voyage was considered indispensable to their recovery, and they were near Calcutta by

the last accounts; Mrs. M. being so feeble that it was not probable she would long survive. [News has since been received of her death.]

At this station, preaching is maintained in English and Hindustani, and various services are conducted. Tours are also made, and special attention is given to the pilgrims attending the fair at Allahabad, in order more widely to spread the gospel. The church has in communion thirty-one members, of whom twelve are Americans and Europeans. There are forty-eight boarding scholars; twelve common schools, containing 250 children, are partly under the influence of the mission. Of nineteen works, in four languages, 4,424,225 pages have been printed.

Furrakhabad Mission—North India.

Futtehgurh, on the Ganges, 750 miles north-west of Calcutta; Missionaries: the Rev. Messrs. H. R. Wilson, J. L. Scott, J. C. Rankin, W. H. McAuley, and their wives; Miss Vanderveer, teacher; Gopee Nath Nundy, assistant missionary; Kalli Chund Datt, teacher.

Preaching in the native language and English; preaching visits to the neighbouring villages and cities; the orphan school, with ninety-four pupils: the city school, with sixty-five boys; and two or three bazar schools; have fully engrossed the time and strength of these brethren.

Siamese Mission.

Bankok.—Missionaries, the Rev. William P. Buell and wife.

Mr. Buell has made good progress in learning the native language, and is much encouraged by the prospect of useful labour in that dark kingdom, but greatly needs additional labourers. The Report asks for another minister, and a physician to be sent on this mission.

Chinese Mission.

Missionaries, the Rev. Thomas L. M'Bryde and wife, Rev. Walter M. Lowrie, Dr. James C. Hepburn and wife.

Mr. and Mrs. M'Bryde were at Kulang-su, near Amoy, at the last advices, where they had spent several months, and were greatly encouraged by the doors of usefulness opened before them. They

had been compelled to leave Singapore on account of ill health, and to seek a colder climate. Dr. and Mrs. Hepburn were preparing to proceed to China, it being considered advisable to relinquish the station at Singapore for the present, and to occupy posts on the border of that great empire. Mr. Lowrie reached China in May of last year, and then embarked with a view of proceeding to Singapore, agreeably to the instructions of the Committee. After being compelled by stress of weather to put in at Manila, he embarked thence in another vessel, the *Harmony*, which a week afterwards was wrecked, on the 25th of September, the vessel striking on a rock under water, and sinking in a few hours. The passengers and crew were then five hundred miles from land, in the open boats of the ship, but after extreme difficulty and peril they all escaped safely, excepting four of the sailors, who were lost. The war between the British and the Chinese having now ended, and the door being so widely opened for missionary labour on the borders of China proper, the path of duty was no longer doubtful about relinquishing the station at Singapore, and Mr. Lowrie returned from Manila to Macao. The Report describes the cities now open to foreigners, and presents strongly the duty of enlarging the missionary force of our church in that great field. An expenditure of \$20,000 a year, for a few years, would enable the Board to establish a mission of eight ministers, a physician, and a printer, including the expense of outfit, passage, buildings, &c. When the mission is established, the same sum would support an increased force. This outlay, however, should not be made at the expense of any other mission of the Board. A very solemn and pressing call is now made to the Church by the late strange and wonderful events of Providence, no less than by the command of the Saviour, to undertake without delay some suitable efforts for the salvation of these dying myriads of our fallen race.

From the Correspondence of the missionaries in China, as well as in India,

Siam, Africa, and among our Western Indians, extracts are given in the Report, illustrating the character and importance of the work in which the Church is engaged.

AFRICAN MISSION.

SETTRA KROO. JOURNAL OF THE
REV. R. W. SAWYER.

Nov. 6th. About four o'clock, a man, belonging to the Blue Barry tribes, having received a severe wound, inflicted by a Krooman with a cutlass, I was sent for to dress it. The gash was full four inches in length and one and a half in depth. It was made upon the left arm about two inches from the shoulder. He was given entirely into our care, the natives saying the wound was too big, that it passed all their medicines, &c. He came daily to the house for four weeks to have his arm dressed, and he has now resumed his duties on board the same vessel in which he had been previously employed. When leaving, besides expressing a great deal of gratitude, he told Mrs. Sawyer he should ever think upon her name, and always call to see her when near the Kroo country. Since the above, many applications have been made for medicine, and many of the parents of the school boys are now willing we should prescribe for their children. We have at present under our care a young man whose case we do not understand. His father, who is a very influential man, sent him with the direction to take whatever we might think best to administer. The man himself said he had applied to all the native physicians, but without benefit; and, to use his own language, now something lived in his head which told him all the time, (the native manner of expressing "I am certain," or "I am fully convinced,") he must receive assistance from the white man; or one time (very soon) die. Endeavouring to render him such assistance as lies in our power, we feel more, much more disposed to unite our prayers with yours to the great Head of the Church, that he will soon effectually

call, and send forth a well qualified physician to *needy* Africa.

17. Gave a dinner to the head men and trademen ; thirty of kings, governors, &c. sat at the first table. Their appearance and conduct were both very good. About one hundred were fed here on that day, and all went away highly gratified ; much more so, than if five times the cost of the entertainment had been presented in goods and money. The dinner was given just at that time, because it could then be done without exciting a feeling that fear was the prevailing cause ; all were on friendly terms and no person would suspect that we did it simply to conciliate the favour of the natives ; and by way of preparation for the arrival of our long expected and greatly desired assistants. Its advantages were many. It made them feel sensibly the great difference between their way of living and that of the civilized and Christian man ; it served also to conciliate many who had been disposed to oppose the mission, to secure the esteem of others, and thus prepared the way for the reception of our instructions.

On the evening of the 15th, after having enjoyed unusual health for about two months, I had a severe attack of chills and fever ; and though very ill on the 16th, I was obliged to get out of bed, go into another room and read for the king a letter Capt. ——— had sent in answer to one Mrs. S. had written in my name. He was not angry, but very anxious to learn what Captains thought of Settra Kroo since the outrage of the 10th. Continuing quite sick the 17th, Mrs. S. presided at the feast.

18. In the evening just after retiring, we were disturbed by a man suddenly making his way into our sleeping apartment, closely pursued by a company of others as far as the piazza. On inquiring, it was found he had fled for protection from his pursuers, who seemed determined to beat him severely, if not to take his life. He was charged with the unpardonable offence of having struck a doctor or devil man. We were in a great strait to know what was duty. If delivered up, the man

would probably loose his life ; if retained and he should secretly make his escape, the fury of the mob would certainly be vented upon us ; finally, having obtained a promise to defer the punishment until the next day, it was thought best to resist his many entreaties and deliver him into the hands of the "*wicked*." O that God would put it into the hearts of traders to substitute some other commodity for strong drink, in dealing with the natives. For, I am persuaded in its use there is a great risk of life and property to themselves and others within its reach, to say nothing of the effect produced upon the poor miserable heathen : many of whom will sell *themselves* into perpetual slavery for rum and tobacco. Certainly if men, when under the influence of alcoholic drinks, in the United States and in England, where all the restraints of society, of law, of education, and of religion are imposed, will commit deeds of outrage and murder ; much more when no such restraints exist. Two principal mistakes seem to be laboured under. First, ardent spirits are thought necessary to conciliate the natives and secure their trade. Secondly, the vending of them to the miserable heathen is esteemed not so bad as their sale would be at home. How else can we account for the astonishing fact, that New England, famed alike for virtue, intelligence, and religion, has sent three hundred barrels of New England rum this very year on board the same vessel which conveyed from our shores three missionaries of the cross to benighted Africa.

21. Captain ——— (English, and one of those so much opposed to the establishment of our mission) arrived. I sent him some garden vegetables and an invitation to make our house his home. We received in return a very kind note and three quarters of a bushel of choice English potatoes—a great treat to us all.

23. Another English vessel appearing ; Capt. ——— commander. The natives, in doubt about his coming to anchor, hastened to me for a letter, thereby showing that their confidence was restored. The Captain also received an invitation to

make our house his home, which was in part complied with. Just as he was leaving, we received twenty-eight yards of good calico. We had given to his crew some tracts and a few books.

And here allow me to suggest the expediency of sending out a small box of bibles, testaments, religious and other entertaining books, designed and suited for the supply of destitute sailors and seamen. *Buck's Religious Anecdotes*, perhaps, for that class of persons might be classed with the Bible.

When crossing the ocean, I found the most wretched would gladly read it, and that its perusal admirably prepared the way for those books of a more pointed and practical nature. Boston's *Fourfold State* is also a very good book, suitable to accompany the one mentioned above. Doddridge's *Rise and Progress*, Baxter's *Call*, and Allein's *Alarm* need no comment. They are all known to be good. It may be said, this mission was designed exclusively for the heathen in this part of the world. Be it so; and if we can indirectly benefit those seamen that are constantly visiting, from year to year this shore, we shall find in the end that one very happy course was pursued to benefit not only our mission, but many other parts of the world. The importance of seamen, in spreading the Gospel, aside from any claims which they have upon the sympathies of Christians, cannot easily be overrated.

Not a single missionary, without their aid, can be transported to a foreign land; nor one return home, however much his health may demand it. But for the kind offices of the sailor, those missionaries already in the field could not be supplied and sustained—nay, I had almost said they would die, if for nothing else, for the want of intelligence from their friends, (dear friends: but alas! too often criminally forgetful of the trials and sorrows of the missionary—and of how much value their friendly counsel and encouragement might be to him.) Besides, in very many heathen countries this class of men are the only representatives of Christianity.

If truly pious men, they have it in their power entirely to prepare the way for the approach of the Christian missionary, but greatly to assist him in his work. Seamen from Christian countries visit the dark places of the earth—some of them for a regular succession of years. Their professed and known object being trade, free and ready access is given to the inhabitants. A week, a month, and often a longer period is spent in one place, during which time frequent interviews with the natives afford an opportunity for the acquisition of a knowledge of their peculiar character and customs; so that the influence of those captains and supercargoes, who have often visited the same places, is truly astonishing. Who can deny that, in such circumstances, a proper regard for the sabbath and a consistent Christian deportment and conversation must, in time, prepare—eminently prepare the way for the missionary of the Cross. And were an hour or two spent each Lord's day, or a few moments at each interview in familiar conversation about the Bible and the true God, methinks the effect, independent of other means, would be in time to plant the standard of the Cross in at least some of "the dark places." Is there not a strong probability, that before the conversion of the world takes place, God will pour out his spirit in a copious manner upon seamen, and would it not be well to give them a particular remembrance at the monthly concert?

LETTER FROM MRS. SAWYER.

We have been permitted to make some extracts from a letter of Mrs. Sawyer, to one of her friends. The letter is dated Dec. 8, 1842.

The contents of this will relate principally to domestic affairs, our situation, &c. It is now six months since we arrived at Settra Kroo. Many have been our afflictions and trials during this period, and as many have been our mercies and blessings. The Lord our God has been with us, and his kind providence has protected us by night and by day; in the

midst of commotion, and when all was peace. The promise of his constant presence, he has abundantly fulfilled. Not one thing which He has spoken has failed. He is true. You will probably learn through the communications to the Board, what some of those trials have been through which we have passed. What has added much to our anxiety has been, and still is, the want of a physician. Even this, I think, has been blessed to us. We have been compelled to repair to Him, who alone can help and save.

On our arrival here we found everything in a new and wild state. Brother Canfield having fallen, just in the midst of his labours, left all in an unsettled state. The house was about half finished: no garden, no yard, no out-houses for goods or boys: no land under cultivation, and an unbroken wilderness hemming us in on all sides. The field in which the house then stood was planted with rice. This caused us to have a small space, immediately about the building, cleared. The prospect of the sea was almost entirely cut off by a dense thicket. Thus we were, emphatically, inhabitants of the wilderness. Now there is a fine garden, embracing one acre of land, all under cultivation. From it we have already had several fine meals of vegetables. The door-yard and garden are both fenced with pickets or palings, also the grave-yard. There is a large cassada-yard, which is enclosed in native style. This is done by driving down piles, close together. Mr. Sawyer has had a two-story house built; the lower part is used for a store-house, and the upper room for a place of worship. It is built of sticks, bamboo, and leaves; but it is a handsome building. Besides this, there are in the yard, one school-house, two cook-houses, and a horse-house. The main house remains still unfinished, for want of carpenters: these we expect soon. The whole bush that intercepted our prospect to the sea is now cut off, and we have a fine view for about twenty miles. From the upper piazza vessels can be seen lying at Sinoe, which is eighteen miles north. I know of no place in America more pleasant in situation than this.

There is much yet to be done. The forest grows almost as fast as it can be cut down. The natives generally clear the land by first cutting and then burning it. This keeps down the bush for about one year. Then it is necessary to go over the same process. This, however, would not be necessary, if the soil were kept *constantly* under cultivation. We are trying to raise the Irish potatoe in our garden. The vines appear very fine: what will be produced, we cannot tell.

Dec. 12th. I am now able to labour hard, which I do almost every day. We have none to help us in domestic affairs, except the little coloured girl we brought with us from Cape Palmas, and Cecilia Vantyne. We number about ten in the family: four of our own and six work-people. Thirty boys in school look up to us for their daily bread. To manage the affairs of the family, attend to the work of the mission, to teach the school, and perform the whole without a friend to aid in counsel or labour, is not a small or light matter. Do pray that the Lord would send us help. We need another teacher much. Thus far the labours connected with the mission have fallen heavily upon us both.

We have seen some troublous times with the heathen. They appear friendly now. The war on their plantations keeps them in such constant agitation, that they have not time to trouble us if they wished. I think at present they have no desire to injure us, with the exception of theft. To this they are so accustomed, that they seem not to consider it injury. We have, as yet, sustained no very heavy losses by them. They pillage small things principally, such as fowls, knives, basins, &c. Every article must be kept under lock and key. This was strange business to me, but I have become pretty well accustomed to it now. In September Mr. S. commenced digging a well; came to water at the depth of fourteen feet, continued digging until it was twenty-three feet. It was not thought best to stone it up until the dry season. Heavy rains came on, and the soil being *loamy*, it caved so badly that the workmen were obliged to

leave it entirely until settled weather. It is now lying in this state, but will probably be finished about the middle of January. We calculated much on this well, as it was near the house and the water very good. We have been compelled to bring all the water we have used about half a mile. The little native boys do this part of the work. All things are carried on their heads, water not excepted. If you offer them a vessel too large for their strength, they will soon tell you, "That no *fit* me." The "King's English" is most miserably murdered by the natives.

The only kitchen we have had, as yet, has been a native one, which we could not *secure* against the natives; but Mr. S. is about building another. You, in New York, cannot imagine how necessary such a building is here. The upper part is designed for a rice-room. Of this article we *must* have a large quantity, and it can only be preserved by smoking. This keeps out the insects, of which there are a great abundance here.

When we arrived here from Cape Palmas I set myself, and Mr. S. with me, to consider how we might reduce the expenses of the family, by economically arranging our domestic affairs. In the first place, our washing was very expensive if done out of the family, which was the case. By hiring a native woman we reduced this expense considerably.

To do the washing for our school, I made this arrangement: every week we have about thirty cloths for boys, which are very hard to wash, so I laid down this rule: "One week, one boy wash them all; the next week, another boy do it," &c. This is now the way we manage, and it has succeeded well for the two last months. The same course is pursued in reference to their cooking, each boy, sufficiently large, taking his weekly turn. No time from school is lost by this, neither is there any expense to the mission for the labour; at the same time, it adds much to their health and happiness. Mr. S. has succeeded in getting them to *work at something* one hour each morning. This was a task at first, but now they

seem to do it as a matter of course. Not a day scarcely has been lost by them on account of sickness, which we think a remarkable fact.

At times we revert to the short season spent in Brooklyn and New York, with deep heart-stirrings; but this is our portion of the "field." The harvest is plentiful. Time is hurrying us home. Farewell.

Jan. 12th, 1843. Have six native girls in training. They study, sew, wash clothes and dishes, wipe floor, &c. Have just received information from America, by the vessel *Globe*. Feb. 10th, 1843. The Lord is at home as well as here. Our hearts rejoice with the brethren there.

C. A. SAWYER.

All well at this date.

CHINESE MISSION.

LETTER OF THE REV. T. L. M'BRYDE,
DATED KU-LANG-SU / DECEMBER 19,
1842.

Visit of the Missionaries to a respectable Chinese Family.

The little events that transpire in a heathen land are often interesting to our friends and the friends of missions, partly for their novelty, and partly because of some remote bearing which they may have upon the cause in which we are engaged. Of such a nature may be the visit of Mrs. M'Bryde, accompanied by Mr. Abeel and myself, to a respectable Chinese family, alluded to in my last letter to the committee. We had become acquainted with the head of the family, some time previous to our visit, through my teacher, and found him very much disposed to cultivate our acquaintance. I do not know what particular motive induced him to invite Mrs. M'B. to visit his family, but probably it was chiefly a desire to show us a friendly disposition and to make a display. On the morning of the day of our visit our host sent over to get our cook, whom he wished to preside over the preparation of dinner, that we might have some dishes in accordance with our taste. He also borrowed knives and forks and spoons, that we might not be

driven to the necessity of shovelling in our rice and picking up our meat with chopsticks, instruments which we have not yet learned to use.

About eleven o'clock, A. M., we set out for the city, and were met at the landing by a supply of sedan-chairs, which were in readiness to convey us to our friend's house. These chairs are made of bamboo chiefly, large enough to hold but one person, and borne by two men, who put their heads between the poles on which the chair is built, and these rest on the shoulders. In this way the bearers carry on their load with a rapid walk. A crowd was assembled at the landing to see the strange sight—a foreign woman with her child—and the throng enlarged as we passed through the streets. The latter are just about large enough to admit a free passage of the chairs, with a little room on each side for persons passing by on foot. As might be expected, great curiosity was manifested to get a glimpse of what was within the chair; inasmuch that it was frequently hindered in its progress. Probably no European female had ever put her foot on that soil before. When we reached the place of our destination the crowd was very great, and they were so anxious to enter the yard, that the gate-keeper was obliged to beat off several and bar the gate. We were met without by our host, who then conducted Mrs. M'B. to a door, which opens into the entrance to the female apartments. There she was received in a most graceful manner by our hostess, who was attended by a large number of well-dressed females. Mr. Abeel and myself were conducted to the gentlemen's apartments. The wealthy Chinese seem to prefer to multiply small houses to building a large one. This individual had as many as five houses on his lot; all small.* After we were seated, as is the

custom of the Chinese with their visitors, a cup of tea was placed by our side on a small tea-table; and, in condescension to our weakness, a few lumps of rock candy was put into the tea. There were several gentlemen present to entertain us, whilst our host was busy making arrangements for our comfort and enjoyment. We remained in this house a half-an-hour or so, and then were conducted to another, used apparently for a similar purpose, where we were treated to fruit. During all this time Mrs. M'Bryde was in another part of the lot, with the ladies, and we were not allowed to feast our eyes upon so novel a spectacle. So we began to think that our chance of seeing our kind hostess and her numerous small-footed visitors was a very poor one. How strange and cruel the custom of the Chinese, of excluding their females so much from society, and not permitting the wife to enjoy the company of her husband's visitors! We have visited several respectable gentlemen, but have never yet seen any of the females of their families. Even whilst walking through the streets, if perchance we would catch the eye of a woman of respectability at the gate or window, she would fly back, as from a destructive animal, and probably gratify her curiosity by peeping through some crevice at the strange sights. How great, then, was our surprise, when our host invited us to walk towards the ladies' hall, where we might meet Mrs. M'Bryde, and join her in a ramble over the yard. And we were still more surprised, to see the whole crowd of females come out with Mrs. M'B., whose company we were now to enjoy in another house, near the one she had been in with her fellow-guests. After being seated, refreshments were handed to us, of which we partook in the presence of the fair ones, who were standing about in and in front of the house; but they did not partake with us. As gratifying as was this spectacle to our eyes, our hearts were still more rejoiced when our host invited Mr. Abeel to deliver to this fair audience the message of salvation, which we came to bear from our Divine Redeemer. Some seemed desirous

* We were first taken into the reception-hall, as I suppose it to be, which was the centre room of a small house containing three rooms, the side-rooms being occupied for books, &c. The furniture was of a good quality, but everything was covered with dust. The latter we find in almost every Chinese house—cleanliness is a rare virtue amongst them.

to know what this new religion was ; but there was too much disorder, arising from the novelty of the scene, for them to hear much of what was said. We felt thankful to God for the opportunity of at least declaring to them the object of our coming to their country, and giving them some idea of the religion we teach, of which they would not be likely to learn through their husbands, who suppose them quite too inferior to be taught such things.

After Mr. Abeel had finished his address, we took a ramble over the yard. The Chinese are very fond of romantic scenery, and often succeed admirably in getting up such about them. On our friend's premises, which were not at all extensive, we found caves and grottoes, seats elevated on rocks, fish pools, paved walks, &c. &c., which altogether constitute a very pleasing sight. I ought to have mentioned before, that our host is a Mohammedan ; hence we saw no idols on his premises. Very little is known with regard to this sect in China. It is supposed that it arose in the thirteenth century, soon after the Mogul conquest. My teacher tells me that it was introduced by four men from Arabia, who first settled in Hok-keen province. I don't know what dependence can be placed upon his account, since very few Chinamen can be trusted for accuracy in their statements. Those who profess this religion, of whom there are thirty or forty in Amoy, have free toleration and are admitted to Government offices. The only vestiges of their religious observances, so far as we have been able to discover in this region, are the rite of circumcision and abstinence from the flesh of hogs. The latter requisition must be regarded as peculiarly trying to Chinamen, who are so passionately fond of pork ! Our friend seemed evidently very ignorant of his religion, but spoke of the triumph of his not worshipping idols, and was pleased to find that we also held to the belief that there is but one God. Although the advocates of this religion acknowledge the latter doctrine, yet they are not a whit better off than their neighbours, so far as holiness and the salvation of their souls are concerned. But

to return. After our walk, we were invited to partake of the dinner prepared for us. As before remarked, our cook had been sent for, in order to prepare the table and food somewhat according to our taste. We protested against this innovation, and endeavoured to persuade our host to entertain us after the Chinese fashion ; but he would not hear us. So the chopsticks and bowls were laid aside, and we were furnished with plates, spoons, and knives and forks. In order to adapt their dishes to the instruments used for eating, the Chinese cut up their meats into small pieces, which are brought in the form of stews, in bowls ; these are picked up with the chopsticks and dropped into the bowl of rice, and then shovelled in along with the latter—the bowl being brought near to the mouth. With the meats are frequently mixed garlic and other vegetables. Most of our dishes, however, were prepared after our fashion, and we were allowed to cut up our own meat, and the garlic also was spared us. None sat at the table but ourselves ; but our host sat near, and saw that we were waited upon. We would have much preferred to join some of our fellow-visitors, and especially with our host and hostess and some of her companions. It was not from prejudice that none sat with us, but probably a desire to have us eat in our own way ; at least so far as the men were concerned. The crowd, both of men and ladies, stood around the door, looking on. Our repast consisted almost entirely of meats, of which there were so many, coming in each by itself, that we could not keep account. We suffered for want of bread, and particularly rice ; but the Chinese do not make the former (except some indigestible kinds, that we never ventured upon, and some small kinds of cakes and sponge cake), and it is their custom to eat rice the very last thing.

On the whole, the dinner passed off very well—much better for our stomachs than if we had gone through the round of their own mixtures. After dinner we returned home. I trust that our visit may not have been in vain. May the Lord grant that

the females of this land may no longer be deprived of the labours of missionaries, and that their temporal and spiritual condition may be speedily elevated to equal at least that of their proud parents and husbands. We could not tell with accuracy how many were present on the above occasion, but there were probably one hundred and fifty. These heard something of the gospel—may they be permitted to hear much more.

SIAMESE MISSION.

BANGKOK.—COMMUNICATION FROM
THE REV. W. P. BUELL: AUG. 31,
1842.

BUDDHIST'S PLAN OF THE UNIVERSE. THE DIFFERENT STORIES TO THE BUDDHIST'S HEAVEN.

"Above is an immensity not to be estimated.

- | | |
|--|---------------|
| (16) Nē-wa-san-yā-yat-ta-na-p'ūm rises successively to the height of | 550,8000 yots |
| (15) A-ki-yā-yat-ta-na-p'ūm | 550,8000 " |
| (14) Wī-yā-nan-chā-yat-ta-na-p'ūm | 550,8000 " |
| (13) A-kā-sā-nan-chā-yat-ta-na-p'ūm | 550,8000 " |
| (12) At-k'a-nit-p'rom | 550,8000 " |
| (11) Su-t'at-si-p'rom | 550,8000 " |
| (10) Su-t'at-sa-p'rom | 550,8000 " |
| (9) A-tap-pā-p'rom | 550,8000 " |
| (8) A-wi-hā-p'rom | 550,8000 " |
| (7) A-sa-yō-p'ūm | 550,8000 " |
| (6) Pa-ri-tā-p'k'p'rom | 550,8000 " |
| (5) Pa-t'om-ma-chān-p'ūm | 550,8000 " |
| (4) Pa-ra-ni-mit-ta-sa-wa-sa-dī-p'ūm | 42000 " |
| (3) Ni-mā-na-ra-dī | 42000 " |
| (2) Dut-si-dā | 42000 " |
| (1) Yā-mā | 42000 " |

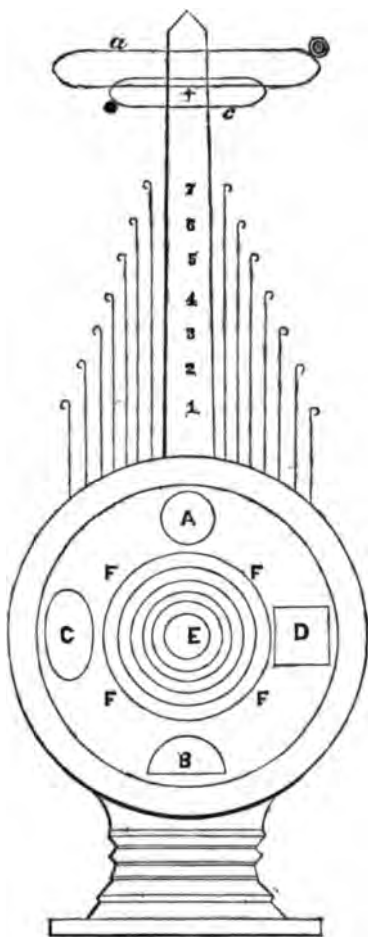
The top of the Sacred Mountain *Mē-ru-rāt* is denoted by the highest point of the engraving. Circum. 10,000 yots. Here grows the Ba-rih-ha-chat tree, as its sign, called Trai-trung-sa, in height 42,000 yots.

The sun revolves higher than the moon 100 yots. Its diam. is 50 yots—its circum. 150 yots.

The moon's diam. is 49 yots—circum. 147 yots.

The space below the "course of the Moon" is the Cha-tu-ma-ha-ra-chi-ka region even with Mount Yu-kun-ton. It is the abode of four huge invisible beings, i. e. T'au-t'ot-t'a-rot, in the east; T'au-wi-ru-na-kok in the south; T'au-wi-ru-

na-pok in the west, and T'au-ku-we-rat in the north.



7. This peak is Mount Yu-k'un-t'on; its diam. is 21,000 yots; height 42,000 yots. The depth of these seven throughout is equal always to the height of each respectively. Body of sea-water in depth and width 84,000 yots. Here is the Nira-ya-ma-a-non-t'ar fish 10,000 yots long.

6. This peak is Mount I-sin-t'on; its diam. is 10,500 yots; its height is 21,000 yots. Body of sea-water in depth and

a. Course of the Sun.

c. Course of the Moon.

† Ka-ku resides here.

width 42,000 yots. Here is the A-nan-t'a fish 5,000 yots long.

5. This peak is Mount Ka-ra-wih; its diam. is 2,500 yots its height is 10,500 yots. Body of sea-water in depth and width 21,000 yots. Here is the A-ya-ch'a-na-wo fish 2,500 yots long.

4. This peak is Mount Su-tat; its diam. is 2,625 yots its height is 5,250 yots. Body of sea-water in depth and width 10,520 yots. Here is the Ti-ming-h'a-la-fish 1,000 yots long.

3. This peak is Mount Ni-min-t'on; its diam. is 1,312 yots its height is 2,625 yots. Body of sea-water in depth and width 5,250 yots. Here is the Ti-ming-k'a-la fish 500 yots long.

2. This peak is Mount Wi-nan-tok; its diam. is 656 yots; its height is 1,312 yots. Body of sea-water in depth and width 2,625 yots. Here is the Ti'-ka-la fish 250 yots long.

1. This peak is Mount At-sa-kan; its diam. is 328 yots; its height 656 yots.

Below this is a body of sea-water in depth and width 1,312 yots. Here is the Mit-ti fish 150 yots long.

The Universe is denoted by the circle; its diam. is 1,203,450 yots; its circum. 3,610,350; its height 82,000; its depth 120,000.

Beneath is a sea of glass and gold sand; it is the world of the great dragon. The A-su-ra world lies beneath Mount Me-ru-rat, which is in the centre of the universe, and is situated with Mount Tri-kut which is 300 yots high, and extends down to the Pang-sung land which is 120,000 yots deep, extending down to the Se-la land, which is also 120,000 yots deep. Descending there exists water, the basis of land, in depth 480,000 yots. Descending still you arrive at air, in depth 960,000 yots. Then exists an illimitable firmament. Beneath land 10,000 yots you arrive at the Yo-ma world, and 10,000 yots more at the San-ch'ip hell then at the Ka-la-sut hell; then at the Sank-k'at hell; then at the Ro-ru-p'a hell; then at the great Ro-ru-p'a hell; then at Dap hell; then at the great Dap hell; and then at the great A-wi-chi hell. These exact eight are all.

To make visible the locality of all these hells is impossible."

The above statements from which the Buddhist's Plan of the Universe were drawn, are given in their sacred books, written in the Bala language, but I do not remember to have seen the plan given by any missionary or traveller in the East.* I therefore send it, thinking it may be a matter of curiosity to many of the readers of the Chronicle. This plan was drawn by an eminent Siamese priest for some of the princes of the kingdom. The copies of it are rare. Having succeeded in procuring one, I have translated the Siamese accompanying it; but as a statement of the Buddhist's theory respecting it may facilitate the understanding of the whole, I will, as far as able, state what that theory is. Buddhists profess to hold that the basis of the universe is one vast circular plane floating upon water, which with what rests upon it, is called *Chak-ra-va-la*, i.e. a *system of worlds*, of which the number is vast but as they are all alike in their construction, a description of one will give an idea of them all. As for what is beneath that water see the bottom of the cut. Upon the vast circular plane and in the centre of it is located the great square fabulous mountain called *Me-ru, Su-me-ru, Me-ru-rat* more correctly, however, *Me-ru-ra-ch'a*, according to Bali orthography. This Mount is said to be 84,000 yots in height, which reckoning a yot at a little less than ten English miles, will make its height less than 840,000 miles. The Mount has seven peaks rising in succession one above another and between each peak exists a vast body of water inhabited by fabulous monsters of incredible size. Even with the seventh peak exists the *Cha-tu-ma-ha-ra-ch'i-ka* region, which is the abode of four huge invisible beings whose figure is that of a *bust* simply. One of these four is supposed to reside at each of the four points of the compass directly above

As was about completing this, the Rev. J. T. Jones of the Baptist Mission here, handed me the 9th No. in Vol. 20 of Bap. Miss. Mag. in which he had given some cuts and a description of this plan. Those who can, I would advise to read his article.

each of the four continents or great islands of the universe. They are said to cause thunder, lightning, storms and rain.—Hence when there is a drought here, you find the Siamese making their silly prayers and offerings to them for rain. Some distance below the top of Mount *Me-ru-rat*, the sun is supposed to revolve, shining upon three of the continents at its base, simultaneously, so as to afford dawn to one, noonday to a second, and twilight to the third, while with the fourth it is midnight. At the distance of 100 yots or nearly 1000 miles below the course of the sun, the moon is said to revolve, intersecting, however, the course of the sun at two points, and giving light to the continents below, upon the same principles with the sun. At a distance down the Mount, about equal to that of the course of the moon from the sun, is the residence of the famous *Ro-hu*, or *A-su-rin-t'a-ra-hu*, of whom their highest authorities give the following description: "The person of *A-su-rin-t'a-ra-hu* is exceedingly large. His figure is 4,800 yots in height. From finger to finger of the outstretched arms it is 12 yots. The thickness of his arms is 600 yots.—The height of his head is 900 yots. His forehead is 300 yots. The space between his eyebrows is 50 yots. His nose is 300 yots. His mouth in depth and width is 300 yots. The width of his hands and feet are 300 yots. A joint of his finger is 50 yots. When *A-su-rin-t'a-ra-hu* sees the splendour of the moon and the sun shining forth, hatred is generated. He goes to the paths of the moon and sun and opens wide his mouth and stands therein, until the moon and sun come in sight, when it is with them as if they had fallen down 300 yots into the great hell. And the whole company of *Te-wa-das* struck with terror, set up a universal shout together.

Again; it is said that *A-su-rin-t'a-ra-hu* sometimes obscures the moon and sun with his hand; sometimes he puts them under his chin; sometimes he covers them over with, and hugs them under his tongue; sometimes he puts them in his arm-pits, although he cannot prevent their revolutions; sometimes he puts them

away in one side of his mouth with the intention of killing them; but they do mischief to his head, and as he has to yield to their superior strength, for that reason, he must needs journey with them."

These different tricks, said to be played off upon the sun and moon, are the Buddhist's way of accounting for their eclipses. The reader will excuse this digression, as it has been made for his edification.

At the base of Mount *Me-ru-rat* and at each of the four points of the compass, there is situated a continent, or, if you please, a great island which will be distinguished by the first four letters of the alphabet.

A. "This," in the words of my author, "is the *Bu-p'a-mi-t'e-ha* continent. Its circumference is 7,000 yots; its colour, white and pertaining to it are 500 small tributary islands. It is nourished from the *Kam-ma-p'ruk-sa* tree." This continent is in the East.

B. "This is the *A-ma-ra-ko-ya-ni* continent. Its circumference is 8,000 yots; its colour orange, and pertaining to it are 500 small tributary islands. It is nourished from the *Kam-ma-p'ruk-sa* tree. The faces of the inhabitants, like this, are semi-spherical." This continent is in the West.

C. "This is the *Ch'om-p'u* continent. Its circumference is 10,000 yots—its colour green. It embraces sixteen great countries, and pertaining to it are 500 small tributary islands. It embraces the *Him-ma-p'an ta* wilderness of 3,000 yots, also 4,000 yots of water and 300 yots of habitable land—making a country of 84,000 yots. This country has the *Wa* tree for its sign." Buddhists hold that the whole race of man, of which we know anything, lives in this continent; that the other three are peopled by beings, of whom nothing is known except what their sacred books reveal—that it is impossible to have intercourse with either of the other three by any physical means, and that the faces of the inhabitants of each are of the same shape with the continent which they inhabit, and, therefore, the faces of this one are oval, like an egg. This continent is in the South.

D. "This is the *U-da-ra-ka-ro* continent. Its circumference is 9,000 yots—its colour, yellow. It is nourished from the *Kam-ma-p'ruh-sa* tree. It has pertaining to it 500 small tributary islands. There is a bird here which takes corpses and throws them away," *i. e.* outside of the continent, and hence funerals or burnings are unnecessary, and hence the distinguishing characteristic of it is cleanliness.

E. "Within this is the plan of the circumferences of the seven peaks."

F. The space between each of these four continents is "a wilderness of 100 yots, where the *K'rut'-t'i* dwells." This fabulous bird is so huge as to move through the air at the rate of a yot, or nearly 10 miles, with a single stroke of his wings.

Above Mount *Me-ru-rat* there exists an open firmament of 42,000 yots, and then commences the Buddhist's heaven, which is composed of sixteen successive stories, inhabited by beings called *Te-wa-da*—an expression embracing all those who, while on earth, led a *holy* life (in their sense of holy,) and performed great and many deeds of merit. It is an expression used by some of the missionaries here for the words *angels* and glorified spirits, and, perhaps, comes as near to them as any one word in the language, although others here have preferred to use *T'ut, Sa-wan*, an expression signifying "*heavenly messenger*." It is not in the power of missionaries, however, to use language amongst heathen nations, at the outset, which will convey all that clearness of scriptural truth to the mind, which our own does. We must avail ourselves of the best terms in the possession of the people amongst whom we live, and then, by long usage and repeated explanations, bring them to understand what we intend as the Bible signification of these terms. I am pleased with the views of the Rev. J. Wilson, of Allahabad, on this subject. (See the Chronicle, vol. ix. p. 184.)

I add a few remarks:

1. How dark and visionary is the mind of man, where the light of revelation has never penetrated; and how clear, consistent, and satisfactory is the light of

truth which revelation throws upon the history of man and the world, when compared with such systems of jargon as this.

2. How far must the supporters of such a system have departed from every principle of reason, to believe, such repeated contradictions and fabulous stories as are found on almost every page of their (so called) *sacred books*—and how little claim to divinity can such a system of religion assert, when its foundation rests, in the main, upon such contradictions and fables.

3. How is God robbed of his glory in a thousand ways, by such a sacrilegious system of false religion. Not even that common bounty, rain, is enjoyed, but the bestowment of it is attributed to some fabulous monster, instead of God, who, in the plenitude of his mercies, is kind even to his enemies, in that "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust."

5. How much do such a people as this really need the blessings of the gospel, the enlightening and sanctifying influences of the Holy Ghost, and the rich enjoyments of civilization and of science. Dear reader, when you address to God the solemn petition, "Thy kingdom come," enlarge your heart to embrace the countless numbers in Asia, who are resting all their hopes upon the baseless fabric of Buddhism.

6. How dreadful is the situation of this people, whom, "as they did not like to retain God in their knowledge, God hath given over to a reprobate mind to do those things which are not convenient, being filled with all unrighteousness." This is a land "defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and poured out drink-offerings unto other gods." This people pray and make their offerings to fabulous beings, whose very descriptions, given by themselves, ought for ever to shock even their own credulity. But alas! they have "become vain in their imaginations, and their foolish heart has become darkened. Professing themselves to be wise, they have become fools—and have changed the truth of God into a lie

and do worship and serve the creature more than the Creator, who is blessed for ever."

7. How little do the promises or threatenings, even of their own religion, affect the minds of this people. If they really believed in the conceived happiness of their own heaven, containing sixteen degrees of blessedness, or in the graphic descriptions of their own hell, descending down to eight degrees of insufferable miseries, it does seem that they would be wooed to a virtuous life by the promised joys of the one, or deterred from sin by the terrific threatenings of the other. But, to the honour of God's truth, the history of every false system clearly shows, that there is nothing that comes home to the hearts and consciences of men with such irresistible power and evidence as His word. They all have their vocabulary of terms to express the joys of their fanciful heaven, or to deal out the denunciations of hell against their transgressors; but they are only terms without meaning, theories without practice, or a dream without a reality. Nowhere is truth clothed with such dignity and majesty as in the volume of Divine inspiration. All pretended revelations have ever failed to enlighten, change, and sanctify the minds of their votaries. Not so with the Word of God. In it is invested power sufficient for "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into

captivity every thought to the obedience of Christ." It has, moreover, been fully attested for centuries, in the lives of good men, that, "the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart." Many false systems have existed in the world; but their history points us not to *one* single soul over which they have ever exerted the all-controlling power of the Christian religion. As proof of this, the many nations converted from paganism afford the most ample attestation. This fact, then, opens the way for me to remark—

8. How incalculably important is it for the Church of Jesus Christ to labour to furnish the millions and millions of this Eastern world with the light of life. Soon, they and we shall have gone hence, to be here no more. Soon, death will close the door of hope and of mercy, and the Judge must summon us to his bar, to award to each his everlasting portion.

O the preciousness of this respite of time! Would that the Church and her agents had the proper spirit and zeal to come up to the mighty work of the world's conversion, and, by the blessing of God upon her efforts, be able to elect the work before millions and millions more shall have closed their probation, and gone unprepared and undone to the tribunal of our God.

MISSION-HOUSE, NEW-YORK.

Resolutions of the General Assembly.

The Report of the Board was submitted to the General Assembly on Tuesday, the 23d of May. A statement was presented by the Corresponding Secretary, and Addresses were made by the Rev. Drs. Green, Leland, and Murray. The hours thus devoted to the cause of Foreign Missions were of true and deep interest. The Annual Report was then referred to a Commit-

tee, of which the Rev. Dr. Hoge was the chairman. On a subsequent day the following Resolutions were laid before the Assembly, considered, and adopted.¶

The General Assembly recognise, with a solemn sense of obligation, with unfeigned gratitude, and with mingled emotions of humiliation and hope, the great work of giving the Gospel to the world, committed to the Church, in part, by her exalted Head, and conducted by the Board of Foreign Missions. And they acknowledge that they are bound to persevere and increase in this work of faith and labour of love. Appro-

ving the management of this department of Christian effort as exhibited in the Report, and hoping that an enlargement of exertion, and an increase of success will be recorded during the current year, they adopt the following resolutions:—

1. Resolved, That the Annual Report of the Board of Foreign Missions be approved, and referred to the Executive Committee for publication.

2. Resolved, That it is exceedingly important to enlarge and strengthen the Missions of our Church at almost every point, both with additional labourers, and increased means of usefulness; and, if the door shall be open, to establish other Missions, during the present year.

3. Resolved, That missions among the Indian tribes on our Western border, have a peculiar claim on the Church in our land.

4. Resolved, That particular attention ought to be given to the training of our children and youth in the Sabbath schools and churches, in the knowledge and love of the missionary cause.

In the view of this Assembly no Pastor discharges his whole duty who neglects to enlighten and impress his people in regard to their duty on the great subject of Foreign Missions: Therefore,

5. Resolved, That much good has been found by experience to result from the circulation of the missionary papers of the Board among the churches. It is therefore urged upon Pastors and benevolent individuals to diffuse as widely as possible among our churches these papers, and especially the Foreign Missionary, the price of which is so low as to bring it within the reach of all.

And whereas the great empire of China is in the providence of God open to the Christian missionary, and the wide spread moral desolations of that ancient people present strong and pressing claims for the bread of life; and whereas qualified men are prepared to go on this errand of love and mercy, and are only waiting till the necessary means be afforded: Therefore,

6. Resolved, That the claims of China be and they are hereby presented to the prayers and liberal support of the churches; and without deciding in favour of a special effort, the General Assembly do hereby authorize the Board to receive donations from individuals and from churches, in aid of this mission; but they would remind the churches that the wants of China, great and pressing as they are, ought not to be supplied at the expense of existing missions, and that these can only be sustained, and at the same time the mission to China carried forward, by a support increased and enlarged above that of previous years.

Meetings of the Board in Philadelphia.

Adjourned meetings of the Board of Foreign Missions were held in Philadelphia on the 16th, 17th and 29th of May. Besides transacting the usual business of the Board, reviewing and adopting the Report of the Executive Committee, &c., much consideration was given to the general interests of the missionary cause. The spirit displayed at these meetings was that of delightful harmony, and a steadfast purpose was manifested

by all the members to go forward earnestly in this great work. Extracts from the Minutes of the Board are given in the Appendix to the Annual Report.

Letters from the Missions.

CREEKS.—Rev. R. M. Loughridge, May 7.

TEXAS.—Rev. W. C. Blair, April 4.

CHINA.—Rev. T. L. McBryde, Jan. 5, Feb. 5. Rev. W. M. Lowrie, Jan. 30, Feb. 28.

INDIA.—Rev. J. Newton, March 14, Rev. J. Wilson, March 20.

News from the Missions.

TEXAS MISSION.—Mr. Blair was prosecuting his labours with rather more encouragement than formerly. Several French Catholic children had been placed under his instruction, and the religious services at Victoria were well attended.

CREEK MISSION.—Mr. Loughridge continues to give favourable accounts of this mission. He had obtained a small cabin for his family, and was diligently employed in preparing buildings for a school and a place of worship.

CHINA MISSION.—We regret to learn that Mr. McBryde's health is far from good; serious doubts were entertained whether he would not be obliged to return to this country, though no measure could be more affecting to himself and his excellent companion in life, whose health is also feeble. In other respects the prospects of the mission are full of interest and of promise.

INDIA MISSIONS.—Messrs. Rogers and Morrison and their families had sailed from Calcutta, the former for Boston, the latter for Singapore.—At the various stations, the labours of the missionaries seem to be steadily prosecuted. We do not note any thing of special interest in the letters of this month.

China Mission.

We have received in special donations for the China Mission, the sum of ten thousand dollars. This large amount is a most timely assistance at the commencement of our missionary efforts in China proper, and should be regarded as a special providence of good to that benighted nation. Our thanks are due to God, who puts it into the hearts of his people to devise liberal things

in his service. The names of the donors have been withheld; and we are sure we consult their preference by not using any words of praise to them, in our acknowledgment of their donation.

In our next number we propose to consider the importance of this mission, in connection with the other missions of the church among the heathen. At present we shall only mention further, that several young brethren, of the best standing, are contemplating China as their field of labour in the ministry of the gospel, if the Lord will.

We trust that the system of missionary effort for this great country, which has been approved by the General Assembly and recommended to the general support of the churches, will be carried forward with becoming vigour. Two more encouraging statements than those of this brief notice, we have seldom been able to lay before our readers, and we would ask a particular interest in their prayers, that the blessing of God may guide and prosper all that is undertaken by the church for the salvation of the millions of China.

Texas.

This new Republic, stretching from the State of Louisiana to the Rio Grande, and from the Gulf of Mexico to Red river, contains about 300,000 square miles of territory—equal to nearly seven times the extent of the State of New York, or Pennsylvania. In so large a country, there is of course great diversity of climate and of soil; a large part of Texas is certainly capable of producing many of the most valuable grains, while other districts are well suited for the growth of cotton, the sugar cane, &c. It cannot be questioned, therefore, that this new country is capable of supporting a great number of inhabitants.

The present population does not probably exceed 150,000, exclusive of the Indians; and the unsettled state of the relations between Texas and Mexico, greatly hinders the growth and prosperity of the Republic. This state of things cannot long exist, nor do we believe that Mexico will ever regain the possession of Texas. Apart from the argument of facts, which would amply support this opinion, we may safely assert the little probability of a country, inhabited chiefly by a protestant people of Anglo-

Saxon origin, being brought into subjection by the feeble military movements of a distant and distracted Roman Catholic nation. We do not doubt, therefore, that at no remote day there will be a large population in Texas, governed by the same principles, and in other respects substantially the same people, as the inhabitants of these United States.

What shall be the character of this rising nation in a religious point of view? This is a most important question, and one which deserves the earnest consideration of our Christian communities. A new power is growing up on our borders, in many ways related to our own people at this present time, and destined to a career whose history shall be interwoven with our own. The best bond to unite them in honourable friendship and profitable commerce with ourselves, is doubtless the influence of pure Christianity. The surest way to make them a source of perpetual and serious trouble is to leave them destitute of the means of grace. The influence of this new republic on the progress of civil and religious liberty among the Spanish-American nations is also a consideration of great weight—to which, however, we can only make this passing reference.

But it is as immortal beings, we should chiefly view this people. And their destiny through eternity should be the greatest cause of our solicitude on their behalf. The foundations of society, of government, of religion, are now to be laid or established; and whatever is well done now, will be deeply influential on their best interests through all coming time and in the world to come.

We are aware that a prejudice has been somewhat extensively awakened against Texas, as if its inhabitants were chiefly people of reckless fortunes and character. Were this the case, it would only constitute a stronger ground of appeal to the hearts of Christians; it would show the greatness of their spiritual need. But we have no doubt that their character has been much misrepresented, through the witless ridicule of many of our newspaper writers, and also through the conduct of unprincipled men of our own states, who have found a hiding place in that new country from the justice which their crimes have provoked. We are assured, however, that the mass of the inhabitants of Texas are a very different people. They

cannot, indeed, be greatly unlike the inhabitants of our new states in the west. The pressure of straitened circumstances, the spirit of enterprise, the ties of kindred, have conducted to that new land multitudes of whom any country might be proud. And the late troubles with Mexico, and those also with the Indians some time ago, have had one good effect—that of leading some who were of no service, either for character or for industry, to Withdraw from the country.

We learn on the best authority that there are many pious people, scattered in different parts of Texas; several churches, of different denominations, have been established, which are mostly however in a feeble state; some churches have been organized in connection with our own beloved Zion, and her children in those remote regions sigh at the remembrance of the religious privileges they once enjoyed, and long for the opportunity of again worshipping in the sanctuary the God of their fathers. Two or three church edifices have been erected, partly through aid received from this country, and partly through the greatest self-denial amongst their own members. Our feelings were painfully interested in hearing of a lady in one of the Texan towns, who had been carefully laying by the small earnings of her needle in order to be able to visit her aged mother in one of our Atlantic cities, whom she had not seen for six years. When she had collected about one hundred and fifty dollars, nearly the required amount, the effort was proposed and undertaken to build a church, and this excellent woman consecrated towards it the whole of her money, with her prayers and tears. We doubt not there are many like-minded people in Texas.

At present extreme depression exists in their pecuniary affairs, so that, however willing the people might be to support the ministrations of the gospel among them, they are really not able to meet the expense without assistance from our churches. The last General Assembly adopted a Resolution, instructing the Board of Foreign Missions "to use such efforts as the state of their funds may allow, to sustain and extend the preaching of the gospel in Texas." The Executive Committee of the Board have given this Resolution their serious consideration, and are anxious to carry it into the fullest effect. Heretofore the Foreign Board has had but

one missionary in Texas, whose labours have been directed chiefly to the Spanish-American people, south-west of that country.— Hoping to receive funds, the Committee have made some appropriations in advance, and it is proposed as soon as possible, that is, as soon as "the state of their funds may allow," to undertake the support of additional missionaries; and the object of these remarks is to invite the favourable attention of our readers to the subject. We believe there is a great work for our Church to do in Texas, and we have no doubt God will abundantly bless our endeavours, if undertaken in a right spirit.

Our brethren of other churches are at work in this important and promising field. We cordially bid God speed to the labours of the Episcopal, Baptist, and Methodist missionaries, according to the extent of their preaching Christ and him crucified; but we should exceedingly regret to relinquish all the land to their exertions, and we learn with pain that some of our own people have no alternative but to embrace the communion of other churches. What is chiefly to be feared is the restless activity of the Romanist body. They are zealously engaged already in Texas, although their missionaries and their funds must be brought across the Atlantic. Surely we cannot consent that strangers and errorists from the old world should do more to establish the reign of darkness, than our own church to promote the spread of light and liberty amongst our very neighbours. Now is the time for zealous effort. We trust such will be the conviction and the response of our churches.

Missionary Map.

A Map has been published at the Mission House for the use of Monthly Concert meetings. It presents on a large scale the countries of India, Burnah, and Siam—the outline and leading geographical features, and the missionary stations of the Board being strongly marked, so as easily to be seen from any part of a Lecture Room, when the Map is held up at the desk.

This Map is the first of a series, to embrace all the countries in which the missions of our church are established. It is printed on strong paper, and can be afforded at the low price of fifty cents.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN MAY.

SYNOD OF ALBANY. <i>Phy. of Troy.</i>		
Lansburg, 1st ch. 49; do. sab. sch. for miss. sch. at Allahabad, 13,70	62	70
SYNOD OF NEW-YORK. <i>Phy. of Hudson.</i>		
Florida ch. 13; Middletown, Mary Faulkner, 5; Centreville ch. 4,33; Liberty ch. 17	39	33
<i>Phy. of North River.</i>		
Newburgh 1st ch. 9,16; do. Sally Carpenter, 4,50; Matteawan ch. mo. con. 18; Cold Spring ch. 25; Smithfield ch. in part to con. CHARLES WM. McCORD, 1. m. 19,50	76	16
<i>Phy. of Bedford.</i>		
White Plains ch. 11; South Salem ch. in part of sub. for 1843, 2,25; do. mo. con. colls. 107; Rye ch. con. from Ebenezer Clark, 50; Mt. Pleasant ch. mo. con. 13,71; coll. 12,50; South East ch. 25; Bedford ch. ann. coll. 137,50; mo. con. 26,08; sab. sch. box, 3,52; Peekskill ch. 5; South Greenburg ch. 5,54	401	10
<i>Phy. of Long Island.</i>		
Sweet Hollow ch. 9,20; Sag Harbor ch. ann. contrib. 100; do. addl. per Rev. J. C. Lowrie, 4	112	30
<i>Phy. of New-York.</i>		
N. York 1st ch. mo. con. for May, 58,73; Duane-st. ch. mo. con. for May, 16,82; do. ladies' association, 158; Brick ch. Wm. Crouch, 15	248	57
<i>2d Phy. of New-York.</i>		
New-York, Scotch Presb. ch. per. William Wallace, mo. con. for May, 73,32; West Farms ch. 15	88	32
SYNOD OF NEW-JERSEY. <i>Phy. of Elizabethtown.</i>		
Chester and Mt. Olivet chs. 33; Elizabethtown, 1st ch. Obadiah Elliott,	43	00
<i>Phy. of New-Brunswick.</i>		
N. Brunswick, 1st ch. mo. con. 29; Middletown Point ch. coll. by ladies, 15,09	44	09
<i>Phy. of Newton.</i>		
Harmony ch. to con. Rev. JOHN J. CARROLL, 1. m. 56; Stillwater ch. 12; do. sab. sch. Juv for miss. soc. 6; Greenwich ch. Warren co. 20,38; Belvidere ch. 100; Samuel Tutton, 3; Lower Mt. Bethel ch. 70; Oxford ch. 25; Mauch Chunk ch. 3; Musconetcong Valley ch. 10	299	38
<i>Phy. of Caledonia.</i>		
Vienna, 1st ch.	54	96
<i>Phy. of Raritan.</i>		
Lambertville ch. coll. 17; do. 'a friend,' 6; do. 'a lady,' 7; Amwell, 1st and 2d united chs. 25	55	00
<i>Phy. of West Jersey.</i>		
Greenwich ch. Cumberland co. N. J. 10; Woodbury ch. 5	15	00
<i>Phy. of Steuben.</i>		
Bath ch. 50; Lindley ch. 2	52	00
<i>Phy. of Donegal.</i>		
Leacock and Middle Octorara chs. 29; Pequa ch. to con. Rev. JOHN WALLACE, 1. m. 68; Chanceford ch. 15,15; Rock ch. cent soc. 5; Columbia ch. mo. con. for May, 8,30	125	44
<i>Phy. of Philadelphia.</i>		
Great Valley and Charlestown chs. 69,48; Penn. Square ch. Phila. 25; 10th ch. Phila. coll. in Feb. March, April, May, 154,25	248	73
<i>2d. Phy. of Philadelphia.</i>		
Neshaminy ch. 2; Abington ch. Juv. miss. soc. for testaments for Creek mission, 7; Port Carbon, 1st ch. mo. con. 7; less. disc. 42 cts.	15	58
<i>Phy. of New Castle.</i>		
Faggs Manor ch. addl. 3,50; Head of Christians ch. 8; Wilmington 1st ch. ladies' miss soc. to con. Mrs. S. R. WYNKOOP, 1. m. 30; Lower West Nottingham ch. 50	91	50
<i>Phy. of Baltimore.</i>		
Baltimore, 1st ch. ann. coll. 850,83; Juv. miss. soc. 4th ann. payt. to ed. John Chester Beckus and Elizabeth Conking in sch. under care of Rev. H. R. Wilson, Jr. Futehghur, 60; do. a 'friend, to ed. James Armstrong in do. 25; teachers of sab. sch. to ed. Josiah Starkey Imbree in do. 25,—less 5. Washington city, F. St. ch. 20	975	83
<i>Phy. of Carlisle.</i>		
Middle Spring ch. of which 10 from Samuel Wherry, 14,50; Lower Paxton ch. Rob. Elder, 10; Greencastle ch. 35, do. sab. sch. for schools at Allahabad, 3,67; Dickinson ch. 20; Roxbury and Newburg chs. addl. 20; Derry fem. miss. soc. 20,25; Mercersburg ch. 37; Great Conawago ch. 17,50; Gettysburg ch. fem. miss. soc. sup. orphan sch. under care of Rev. H. R. Wilson, Jr. Futehghur, 46,77; Gettysburg, Nathaniel Randolph, 3,50; W. Hanover ch. Rev. James Snodgrass, 20; Bloomfield, Landisburg, and Buffalo chs. of which from Wm. Mulligan 10, bal. to con. his son RICHARD MULLIGAN, 1. m. and 10 in part to con. — 1. m. 71,12; less disc. on the above, 15,81	402	50
<i>Phy. of Huntingdon.</i>		
Frankstown, ladies of cong. for miss. sch. at Allahabad, 8; mo. con. colls. 53,60	61	60
<i>Phy. of Northumberland.</i>		
New Columbia ch. 6,50; New Berlin ch. 24; Mooresburg ch. 9,12; Chillesquaque ch. 4; Northumberland ch. 14,50; Sanbury ch. 3; Washingtonville, fem. miss. soc. 9; Buffalo ch. 25,75, disc. 1,13; Bethel ch. 12, disc. 84 cts. Danville ch. mo. con. 14,73; do. fem. miss. soc. 30, less disc. 63 cts.; sab. sch. miss. soc. 3,85	153	85
SYNOD OF PITTSBURG. <i>Phy. of Blairville.</i>		
Blairville ch. 25,25; Curry's run ch. 6,50	31	75
<i>Phy. of Redstone.</i>		
Dunlap's cr. ch. 9,56; Rehoboth ch. 35	44	56
<i>Phy. of Ohio.</i>		
Lawrenceville ch. 15 Allegheny city, 1st ch. sab. sch. 6 Canonsburg ch. sab. sch. 8,38	29	38
<i>Phy. of Allegheny.</i>		
Scrubgrass ch. 'a widow's mite,' 1,50; Union ch. 13,72	15	23
<i>Phy. of Beaver.</i>		
Newcastle ch.	1	00
<i>Phy. of Erie.</i>		
Salem ch. sup. Rev. J. R. Campbell, 10,45; Franklin ch. 16,30	26	65

<i>Psy. of Clarion.</i>		<i>SYNOD OF VIRGINIA. Psy. of Lexington.</i>	
Bethesda, fem. miss. soc. 12,85; Concord,		Harrisonburgh ch.	14 76
Callensburg and Bethesda chs. 4			
Rehoboth, Juv. fem. miss. soc. 4,06;		<i>SYNOD OF N. C. Psy. of Fayetteville.</i>	
Licking do. 3,24; Leatherwood ch. 2,50	26 65	China Grove ch. 11,25; Long-st. ch. in part	
<i>SYNOD OF WHEELING. Psy. of Washington.</i>		4; Bethesda ch. Archibald Smith, 2;	
Forks of Wheeling ch. 20,12; W. Liberty		Mineral Spring ch. Rev. H. McLauren,	
ch. 20	40 12	50 cts.; Smyrna ch. 13; Black River	
<i>Psy. of Steubenville.</i>		chapel, 16,40; Hopewell ch. in part, 4,75;	
Steubenville 1st ch. 84; Centre ch. 11	95 00	Keith ch. 3,25; Elizabethtown ch. 2,21;	
<i>Psy. of St. Clairsville.</i>		Brown Marsh ch. 3,25; S. River ch. 6,20;	
Nottingham ch. 6,25; Woodsfield ch. 6,25;		Sardis ch. 12,33; Ashpole ch. in part, 3,75;	
Beaville ch. 5,31	17,81	—Evander McIver, 2; St. Paul's ch.	
<i>SYNOD OF OHIO. Psy. of Lancaster.</i>		50 cts.; Centre ch. 8,20	93 59
Newark ch. 17; Madison ch. 13; Antrim,		<i>SYNOD OF TENNESSEE. Psy. of Holston.</i>	
John Aten, 2,50, disc. 8 cts.	22 42	New Providence ch. 10; Rogersville ch.	
<i>SYNOD OF CINCINNATI. Psy. of Oxford.</i>		24; Mt. Bethel ch. 35; Knoxville ch. 10	79 00
Mt. Carmel ch.	11 50	<i>Psy. of W. District.</i>	
<i>Psy. of Sidney.</i>		La Grange ch. 10,20; Mt. Carmel ch. col'd.	
W. Liberty ch. mo. con. 5; J. M. Glover, 5	10 00	people for African mission, 5,51	15 81
<i>Psy. of Maumee.</i>		<i>SYNOD OF S. C. AND GA. Psy. of Bethel.</i>	
Finley ch.	12 50	Bethel ch.	17 30
<i>SYNOD OF INDIANA. Psy. of Salem.</i>		<i>Psy. of Florida.</i>	
New Albany ch. mo. con.	35 00	Tallahassee ch. mo. con. 6, St. Augustine	
<i>Psy. of Vincennes.</i>		ch. 41,82, of which 10,82 from coloured	
Princeton ch.	3 20	people for African mission	47 82
<i>Psy. of Madison.</i>		<i>SYNOD OF ALABAMA. Psy. of S. Alabama.</i>	
Madison ch.	26 30	Selma ch. 34; Lebanon ch. 2; Valley cr. ch.	
<i>Psy. of Indianapolis.</i>		144; Pisgah ch. 7,63; Greensboro' ch.	
Shelbyville, Mrs. Thomas Vaughan, 1,50;		42,50; Marion ch. 13	243 13
Franklin, fem. miss. soc. 16,67	18 17	<i>Psy. of Tuscaloosa.</i>	
<i>SYNOD OF N. INDIANA. Psy. of Michigan.</i>		Presbytery, churches not named,	26 73
Plymouth, Mich. 1st ch.	15 00	<i>Psy. of East Alabama.</i>	
<i>Psy. of Lake.</i>		Sandy Ridge ch. 15; Uchee Valley ch.	
Valparaiso ch.	5 00	15,25; Mt. Harmony ch. 20; Good Hope	
<i>SYNOD OF ILLINOIS. Psy. of Kaskaskia.</i>		ch. 20; do. coloured people for African	
Pisgah ch. 15; Giload ch. 2,56; Shawnee-		mission 5,50; Allenton, ladies' soc. to ed.	
town ch. 22,02; Paris ch. 16	56 18	Adele McIver in Mrs. Wilson's school,	
<i>Psy. of Sangamon.</i>		27,1., Claiborne ch. 25; Taladega ch.	
Springfield ch. 85,10; James L. Lamb, 5;		21 Montgomery Miss Clark, 10	161 00
Jacksonville ch. 14,76	104 86	<i>SYNOD OF MISSISSIPPI. Psy. of Tombigbee.</i>	
<i>Psy. of Schuyler.</i>		Starkville ch. Mrs. M. Mason, 2; Columbus	
Pope's river ch. 14,02; Edwards ch. 4;		ch. mo. con. for May, 10	12 00
churches, names not given, 6,70; Mc-		<i>Psy. of Clinton.</i>	
Comb, Rev. W. K. Stewart, a gold watch		Canton ch.	22 05
key, 50 cts. Monmouth ch. Mrs. Wilson		<i>Psy. of Indian.</i>	
50 cts.	26 22	Hudsonville ch. 18,35, less two per cent	
<i>Psy. of Iowa.</i>		exchange; Holly Springs ch. 22; do. sab.	
Round Prairie ch. 1,06; Burlington ch. 4,50	5 56	sch. 8	26 00
<i>Psy. of Palestine.</i>		<i>SYNOD OF THE ASSOCIATE REF. CH.</i>	
Wabash ch.	5 00	Cash per Treas. for sup. Rev. John H. Mor-	
<i>SYNOD OF MISSOURI. Psy. of Missouri.</i>		risson	400 00
Concord, Miss Lucy A. Ward, to con. Mrs.		<i>SYNOD OF THE REF. PRESB. CH.</i>	
LUCRETIA W. HASTINGS, of Onondaga		Duaneburg, ladies to ed. Gilbert McMaster	
Hollow, N. Y. l. m.	30 00	in Rev. J. R. Campbell's sch. 31; Wm.	
<i>Psy. of St. Louis.</i>		Beattie, for same school, 5; J. Cumming	
Bonhomme ch. 13,25; St. Charles 1st ch.		ed. Thomas Cumming in do. 25; N. York	
20; St. Louis, 2nd ch. 80,25; North Ap-		aux. miss. soc. sup. Rev. J. R. Camp-	
ple cr. 15; Brazeau, Mrs. Campbell, 5	143 54	bell, 100	161 00
<i>SYNOD OF KENTUCKY. Psy. of Louisville.</i>		<i>COLLEGES AND SEMINARIES.</i>	
Louisville, 1st ch. mo. con.	14 00	Princeton, N. J. Theol. Sem. mo. con.	7 07
<i>Psy. of Muhlenberg.</i>		<i>ASSOCIATIONS.</i>	
Henderson ch. to con. J. VARICK DODGE,		Mercer co. miss. soc. sup. Rev. J. R. Camp-	
of Evansville, la. l. m. 30; Concord ch.		bell,	102 00
10	40 00	<i>MISCELLANEOUS.</i>	
<i>Psy. of Ebenezer.</i>		'A widow's mite,' for mission at Setira	
Angusta, Col. James Fee	5 00	Kroo, 5; Amity ch. N. Y. sup. Rev. James	
		Wilson, Allahabad, 20; Rev. Wm. Y. Al-	
		len, bal. 7,50; Phila. Rev. J. B. Pinney,	
		2,75; Thomas Parkinson, Beaver co. Pa.	
		1; Jerseytown, Pa. three children, 3. A	
		gold breast pin, per l. N. Candee, value	
		1; Mrs. Stewart, a string of gold beads,	
		per do. value, 3	43 25
		Total, \$4,153 99	

THE

DOMESTIC MISSIONARY CHRONICLE.

JULY, 1843.

BOARD OF MISSIONS.

ABSTRACT OF THE ANNUAL REPORT FOR 1843.

WITH many thanks to God for the grace bestowed on the churches, and for his special favour to the missionary cause, we present to our readers a brief abstract of the missionary operations and results of the past year.

The whole number of missionaries employed during the year has been *two hundred and ninety-six*, and the number of new churches and missionary districts opened, have exceeded *seven hundred fifty*. More than *twenty* of the missionaries have been strictly itinerants, a large proportion of the whole number have performed the work of itinerants, having supplied large districts, in many instances including one or more cities. *One hundred and seventy-eight* of these missionaries were in commission at the commencement of the year, and *one hundred and eighteen* have been new appointments during the year. This is the largest number of missionaries the church ever had in the field in a single year, and the amount of ministerial labour performed, is much greater than in any former year.

The results of the year have been especially precious, and encouraging. There have been added to the churches by examination more than *three thousand* persons, by certificate from other churches about *twelve hundred*, making a total of *four thousand eight hundred*; and the whole number reported it would probably exceed *five thousand*. More than *fifty* new churches have been organized, and *seventy* houses for wor-

ship have been erected, or are now building. Not less than *nine hundred* Sabbath schools, with Bible, and Catechetical classes have been reported, in which more than *thirty thousand* children and youth are weekly instructed in the precious truths of God's word. The temperance cause has steadily advanced, and its salutary influence not only on the temporal prosperity of the people, but also in preparing them for the reception of Gospel truth, has been most decided, and marked. Special attention has been paid to pastoral family visitation, and with the happiest effect. The monthly concert for prayer has been generally observed with encouraging interest, and weekly prayer meetings have been greatly multiplied, and signally blessed.

There has been a decided increase in the interest felt and manifested in behalf of the benevolent institutions of the church; this has been more especially the case, in reference to the cause of missions. The missionary spirit has greatly increased in our mission churches. And it is an interesting fact, that very few of those churches, feeble as they are, have failed to do *something* for this cause.

The past year, in the missionary work of the church, has been eminently "a year of the right hand of the Most High." Revivals of religion more numerous, and more general, and powerful than in any former year of our history, have been enjoyed by our missionaries. On this most interesting subject the Board would speak with due caution. They are fully aware

that there may be much excitement, and excitement on the subject of religion, where there is no revival of true religion, but from evidence the most conclusive, they cannot doubt of the special, gracious presence of the Holy Spirit with our missionaries for the salvation of souls. And they deem it a tribute demanded of them, to acknowledge with devout gratitude, God's special goodness. With few exceptions, there has been at all our missionary stations more than ordinary interest among the people; in probably more than one half of the churches there has been "a silent and constant divine influence operating on the people;" and in very many there have been powerful, and we believe, genuine revivals of religion. Our feeble churches have been greatly strengthened—God's people have been revived, sinners have been converted, and the borders of Zion greatly extended; surely for such precious results, the church is called upon to give thanks. And while God is thus prospering the labours of his servants, with what holy joy, and energy, and zeal, should his people prosecute this great work?

Such, in brief, have been the missionary operations of the past year; and such are some of the immediate important results. Who can estimate the value of these labours? What created intellect can grasp the magnitude of their final results? And where is the friend or benefactor of this cause, who will not rejoice, and give thanks to God that he has had a share, however humble, in this glorious work?

FUNDS.

The whole amount of funds at the disposal of the Board during the year, including some small sums in the possession of some of the presbyteries, is about *thirty-five thousand dollars*. And the amount paid out, including also some small sums paid by some of the presbyteries, exceeds *thirty-one thousand dollars*. The balance in the treasury when the year closed, was a little over *three thousand dollars*. Checks have been issued, and drafts are now due to a larger amount than the balance reported; so that this balance

will be immediately exhausted, and more than is now in the treasury will be required to meet what is due for the past year. The whole amount received is a fraction less than was received the last year; this doubtless, has been occasioned in part, by pecuniary pressure in all portions of the land; it is, however, worthy of notice, that with very few exceptions, where collections have been made, they have fully equalled, and in many instances have exceeded those of former years. The failure has been occasioned by a large number of churches, neglecting to make collections for this object. The engagements already made for the coming year, are unusually large—and drafts are almost daily becoming due to missionaries, which will require an immediate supply of funds to meet.

The demands upon the Board the coming year, will most certainly greatly exceed those of any preceding year; the rapid increase in our population, and the constant tide of emigration to our new lands must, of necessity, every year increase the demand for Home Missions. While God in his providence is at this moment opening to the Board so many new, and important, and promising fields, that to meet the demands, which will certainly be made, will require a large increase of funds. And the churches should know, that the efficiency of their missionary operations, under God, depends materially on having funds in *proper season*, as well as having them in *sufficient amount*. In the commencement of their ecclesiastical year, directly after the General Assembly adjourn. Arrangements are made for the year, and there are numerous applications for appointments; and it is of great importance to the cause, that the Board should not be compelled by want of funds, to decline appropriations at that time. The prospects of great, and extended usefulness, were perhaps never before so promising as at the present moment. Certain it is, the call for missionary labours was never more loud and pressing. Were sufficient means *seasonably furnished for occupying promptly*, the many important points now

waiting for the Gospel, we hazard nothing in expressing the firm conviction, that in a single year, and during the present year, with God's blessing, a large portion of our now destitute population might be supplied with Gospel privileges; the church might be greatly extended; and an incalculable amount of good accomplished. We state these facts, and leave it with the churches to decide, how much of the work is to be done.

AGENCIES.

During the year the Board have had three agents in the field. Two have laboured in this service during the whole year. The third, only a portion of the year. They have at present only two agents, both west of the Alleghany mountains. They have no agent employed in the Atlantic States, and must depend on the pastors of the churches to attend to collections for this object. The agents of this Board have been very diligent and faithful in preaching the Gospel, and seeking the prosperity of the churches, and they have rendered important service to the cause of missions. We ask a careful perusal of their reports, that the churches may understand better what is the work of an agent in this cause, as well as the great importance of that work to the cause of missions, and to the general interests of the kingdom of Jesus Christ.

CONCLUSION.

In no single year since the organization of the Board, has so much been accomplished for the extension of the church, the advancement of Christ's kingdom, and the salvation of souls, as during the past year; and this incalculable amount of good has been accomplished with comparatively small means, and amidst many difficulties and trials. Truly this is the Lord's doing, and it should encourage and animate us in our work.

The claims on our churches for home missions become every year more pressing. In this country the people multiply, an overflowing tide of population is rolling in, and new settlements are constantly forming; and here, too, errors the most destructive, seem to spring up spontaneously, and to spread with unwonted ra-

pidity; social disorganization, and evils the most fearful are increasing to an alarming extent. For all these evils a pure gospel is the only certain remedy; it is the only hope of our beloved country, the only sure palladium of our dear bought liberties. In the providence of God the way is open, fully open for the spread of a pure Gospel through all portions of our land, and every thing in the aspect of providence proclaims, that *now* is the time to work for the salvation of this land.

Union and energy in the missionary work, are alike the *duty* and the *true policy* of our churches at this eventful crisis.

The missions of our church are doing a great and good work. They diffuse a wide testimony to pure truth; they carry the Gospel to thousands, and hundreds of thousands in our land, who, without this provision, would never hear it. They send forth a healthful and saving influence far and wide; they convert many souls, and they realize success in full proportion to the means employed. Where is the patriot or Christian who will not say, *they should be sustained liberally, and cheerfully sustained?* Nor is this all that is required, they should be *extended, greatly extended.* The exigencies of the country, as well as the commands of Jesus Christ imperatively demand, a *great and immediate increase.* By maintaining what is already possessed, the church performs only a part of her duty. The spirit of the Gospel in this matter is essentially *aggressive*, it *seeks* in order *to save*; the very object of missions is to carry the Gospel to those who have it not, and who neither desire nor seek it, *for precisely there* it is most needed.

Our churches are abundantly able, not only to sustain, but greatly to extend their missionary operations, and no church can afford to lose the high privilege of taking a part in this blessed work; there is, we know, distress and pressure in the land, but surely the cause of Christ need not be restrained by us in this land on the plea of poverty. Giving in our churches has never yet reached the point of *sacrifice.* There are vast resources in the church still untouched. Let us not forget the

promises of our covenant God, nor depreciate the resources of our Israel.

The demands for the coming year will necessarily be very great; to meet at all the exigencies of our country, and the responsibilities of the church, our missions must be greatly extended; and without the sacrifice of a single comfort, the churches are well able to furnish the means. If *all* our churches will act in this matter *promptly* and *systematically*, there will be no lack of means. And we greatly mistake the spirit of our people, if they would refuse to take a part in so good a work, were their duty in this matter fully explained to them, and wisely urged upon them. The principal difficulty in this whole matter unquestionably rests with the officers in our churches. The people we are persuaded would act, if those who are placed over them in the Lord, would wisely and faithfully do their part of the work.

With all due respect, then, it is submitted to the pastors and elders in our churches, that if they will put away timid counsels, and will bring this cause before their people in its real magnitude and importance, they will find a *prompt, generous, and willing response*. *Pastors, leaders in God's Israel, "this work belongeth unto you, the people also will be with you, be of good courage and do it."*

ANNUAL REPORT OF THE WESTERN AGENCY.

As stated in the Report of the Board, they have at present no agents, except in the West. The great importance and absolute necessity of active and efficient agents to superintend the work in that vast missionary field, we think must be apparent to all who will read with attention the following Report from our indefatigable agent for the West; and we ask a careful perusal of this report, that our ministers and churches may understand better the extent of the work committed to an agent of this Board, and also the importance of that work to the cause of missions, and to the general interests of Christ's kingdom.

REPORT OF THE REV. S. SCOVEL, AGENT.

Louisville, May 9th, 1843.

MY DEAR BROTHER—This is the *seventh* Annual Report which I have been permitted to render from this field. Though I have been comparatively lost amidst the immense wastes I would aid the Board to supply, yet is it cheering to look back, and see what has been accomplished. At my commencement, very few of the churches in this field were in the habit of regular contributions to our Board. Now, that habit is general and regular. Then, in what was done, there was no system. Now, the whole bounds of each Synod expect to hear of domestic missions at a settled time in each year. Then, there was little spirit, and less co-operation here in this great work. Now, there is much of both. Then, with an abundant currency, collections were difficult. Now, in an unparalleled depression of finances, these collections nearly reach their usual amount. Then, we had *fifty* labourers on this field. Now, *one hundred and ten*.

This increase of missionaries cannot be appreciated, without taking into account the large number of charges that every year become self-supporting, and so have disappeared from our lists. But, though they need no further aid, it should not be forgotten they constitute a large part of the strength by which to aid those who are still feeble and dependent. They remember their helpless days, and show their gratitude to God and the Board by liberally aiding your noble enterprise.

The financial distress of the West has advanced upon us this year with rapid pace, until, in the business community, every face gathered blackness, and hope gave way to despair. This state of things, I need scarcely say, added greatly to the embarrassments and sacrifices of your agent. It is not easy to warm a man's benevolence into action when he is under protest, and every mail bringing him accounts of additional losses. And yet against such discouragements have the labours of the last year been pushed forward, often with a heart sickened with the distresses of those by whom sympathy

was to be extended, instead of any expectation of aid from them.

Just here, however, sprung up a rich encouragement. "Out of their deep poverty, some have abounded in their liberality." Some churches, as well as individuals, have advanced this year beyond all their former benefactions to your cause. It cost them sacrifice: but when the question was made, "shall the cause sink or be sustained at sacrifice?" they nobly faced the test, and would "not serve the Lord with what cost them nothing."

Another great encouragement has been, the rising spirit of pastoral missions. No one who has attentively surveyed the unnumbered destitutions of this country, and then thought of our utter lack of men to supply them, has failed to be oppressed with the view. The prospect ahead is not less oppressive. At present rates, we *never* shall have men adequate to a full supply. After all the Board *can* do, employing every man willing and able to go, not more than *half* will be reached. To leave half these wastes, then, to hopeless heathenism and ruin, or extend to them *Missionary service of pastors*, has been a question of thrilling interest, and has awakened an energy needing but to be employed to its uttermost, in order to bring joy and salvation to those that sit in darkness. This energy has been employed the last year by pastors and stated supplies, under the Divine blessing, to the conversion of probably not less than *eight hundred souls* on this field; while the prompt adoption of this plan by all the Presbyteries, would doubtless realize much larger results by another year.

A manifestly deeper sentiment in favour of your enterprize comes every year to pervade our communion. It is expressed by members of our State and National Legislatures, and other intelligent individuals, and we hope soon to see it not only universal in this body, but operative in throwing a broad and blessed light over all the darkness of our horizon.

Rev. C. Sturdevant has laboured three months of the year as a coadjutor in Tennessee and Alabama, and has carried forward the work with energy and success.

In the year now closed, I have aided in locating *thirty missionaries*—have been absent from home about *five-sixths* of my time—have been enabled to bring the claims of the Board before *one hundred and eighty churches*—have preached about *two hundred discourses*—have laboured in several *cheering revivals*—have attended *nine communion seasons* and *eleven meetings* of Church Judicatories—have travelled *seven thousand six hundred miles* and secured to the Board in the time over \$7,500.

But after all that has been done, our wastes are *wider*, more *desolate*, and nearer to be *devoured* by soul-destroying error, than ever before. What is done to save them, must be done quickly.

May the Lord of the harvest raise up and thrust forth the labourers, and his people, to this end, increase a hundred-fold their prayers and efforts.

Most truly your brother,
SYLVESTER SCOVEL.

ACTION OF THE GENERAL ASSEMBLY OF 1843.

The particular attention of pastors and churches is respectfully asked to the following resolutions of the General Assembly.

The committee to whom was referred the Annual Report of the Board of Missions, made a Report, which was adopted, as follows, viz.:

1. *Resolved*, That in view of the facts disclosed in the report, the marked success which has attended the efforts of the Board during the past year, this Assembly is emphatically called on to record its gratitude to the great Head of the Church, who has thus honoured His word, and glorified His gospel through their instrumentality.

2. That the sustaining in the whitening fields of missionary labour of more than three hundred ministers, bringing unto dying men the Bread of Life: the additions to the Church of the Redeemer, through their instrumentality, of between four and five thousand souls—the organization of fifty new churches—the erection of not less than seventy houses of wor-

ship, and the Catechetical Sabbath school instruction of more than thirty thousand children and youth; all demonstrate the importance of the Board, and its utility as an agency in extending the Redeemer's kingdom throughout our beloved land. The results of the past year declare, in no doubtful manner, the special approbation of the great Head of the Church.

3. That the opening before us of yet wider fields of usefulness, and the increasing cry which cometh up alike from the South and the West, the East and the North, call loudly for increased effort, greater self-denial, and more earnest prayer: that we may be enabled to meet the exigency of the times, the claims of God, and the calls of dying men beseeching at our hands the gospel, and the ordinances of God's house.

4. That our Presbyteries be recom-

mended to take special order on the subject of Domestic Missions, and annually to inquire, particularly, what the several churches are doing in this department of Christian duty and benevolence; and also, especially to inquire into the destitutions within their own bounds; which said destitutions, brought before the Presbytery, and spread under their order before the churches, would, it is believed, constitute the basis of the most effective appeal to the benevolence of the people in behalf of missions generally.

5. That the Report of the Board of Missions be approved by the General Assembly, and, with its objects and views, be affectionately commended to the attention and Christian benevolence of the Synods, Presbyteries, Sessions, and members within our communion; and that it be returned to the Board for publication.

MISSION ROOMS, PHILADELPHIA.

In the present number of the Domestic Chronicle, we have given our Abstract of the Report of the Board for the past year. From this review of the operations, and results of the year, the Churches will be able to judge of the success of their efforts for spreading the Gospel through our land; and it would seem hardly possible for any Christian, who has the spirit of the Gospel, and a love for the souls of men to read a review of results so precious without being led to place a higher value on his own privileges, and having his heart enlarged, his faith strengthened, his prayers drawn out, and his efforts increased for the kingdom of Jesus Christ. Cheering, however, as this brief review must be to every Christian heart, it conveys to the mind but a very imperfect idea of the good accomplished by the missionary labours of the past year; mere statistics or numerical statements, however minute and accurate, can furnish only a very inadequate idea of the great moral results of such labours. Precious indeed, beyond con-

ception, have been the *immediate visible fruits* of this work of God's grace—precious its earthly fruits, in advancing the temporal prosperity and happiness of thousands, and tens of thousands, but infinitely more precious the spiritual results. These are results, which God alone sees and knows, which no human mind can calculate, no figures express. Results reaching through all time; and will swell the song of praise through a ceaseless eternity. On this most interesting subject it would be delightful to expatiate. But we must leave the past, and direct our thoughts to the future. Our work is not done; it has in fact, but commenced; and cheered by the refreshing and animating tokens of God's favour, with which the past year has been blessed, with our faith strengthened, our hearts enlarged, and our zeal quickened, we will, in God's strength, advance to the work of another year.

The present aspect of things in reference to missionary operations in this country, we

believe cannot be mistaken by any enlightened Christian ; nor can there, we think, be a doubt, as to the duty of the church, to come up to this work, *promptly, unitedly, and with their whole strength.* The providence of God indicates, too plainly to be mistaken, that *now is the time for decided, united, energetic action.* And we rejoice in the evidence we have, that the home missionary spirit is rising, and gaining strength ; that in many of the churches, God is moving on the hearts of his people, and giving them more just and enlarged conceptions of this great work, and of their own obligations and duty. The conviction we believe is becoming much more general, and is constantly gaining strength, that to the churches in this land it emphatically belongs, "*to take care of thier own country*"—and we think too, there is increasing evidence that our people are beginning to feel "that the *Presbyterian church* has a most weighty responsibility in this matter, of having the gospel preached to all the inhabitants of this land. In view of these tokens of favour to our beloved land, we thank God, and take courage.

We are permitted to commence the missionary operations of another year, under many circumstances of peculiar favour, the opening prospect is full of promise, and if we are faithful to our Master in heaven, and to the important trust he has committed to us, we may, with humble confidence, look

forward to a career of usefulness unequalled in the annals of our church. It should not be forgotten however, that under God, it depends on the interest felt and manifested by the churches, whether the hope inspired by the present promising aspect of things is to be realized, or not.

The churches have it in their power to urge onward with ten-fold vigour this blessed work, and they have also the fearful power of *checking, retarding, stopping it.* By simply exercising their high privilege, and prayerfully doing their duty ; they may send the streams of salvation through our land ;—by withholding, they may dry up these life-giving streams, bring on themselves the curse of barrenness, and leave millions to perish.

We beg the churches not to forget that the engagements of their Board are already very large, that new and pressing demands for the bread of life are almost daily made upon them, that the demands of the past year have entirely exhausted their treasury, and that drafts are now due their devoted missionaries, which cannot be met until the churches furnish the means. Beloved brethren, the work is before you ; it is a blessed work. Let a fair trial be made of what can be effected for the salvation of this great country, by the united influence, and prayers and resources of our own beloved church. And may the Lord prosper his own work.]

Receipts in the Treasury at Philadelphia, in May, 1843.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
Second-st. ch. Troy, N. Y., per Dr. Snodgrass, in part,	101 00
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>	
"A family contribution," in the ch. of Co-shecton, N. Y., per Rev. W. Riddle, 2,50 ; Monticello ch. N. Y., 13,	15 50
<i>Pby. of North River.</i>	
Wappingers cr. ch. N. Y., 5 ; 1st Presb. ch. Newburg, N. Y., from Sally Carpenter, 4,50 ; Newburg ch. N. Y., per Rev. Jno. Johnston, 18,	27 50
<i>Pby. of Bedford.</i>	
Don. of Mr. Clark, of Rye ch. N. Y., 50 ; Fem. soc. of Bedford cong. N. Y., per Rev. J. Green, 66 ; White Plains ch. N. Y., per Rev. E. Wright, 10,50,	196 50
<i>Pby. of Long Island.</i>	
Moriches ch. L. I., 4,25 ; Mt. Freedom ch. L. I., 4,	8 25
<i>Pby. of New-York.</i>	
Youth's miss. assoc. Rutgers-st. ch. per Dr. Krebs, 100 ; Second ch. Brooklyn, N. Y., 100 ; "a friend of Missions in New-York," for itinerant miss. 600 ; also from the same, for a miss. in New-Jersey, 200,	

per Rev. Dr. Alexander ; 1st ch. N. Y., addl. per Jas. Paton, Esq., 145,	1145 00
<i>2d. Pby. of New-York.</i>	
West Farms, N. Y.,	10 00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
New Providence ch. N. J., in part to con. Rev. THOS COCHRAN, an h. m. 7 ; do. balance, 33,	40 00
<i>Pby. of New-Brunswick.</i>	
Miss Mary Deare, of New-Brunswick, N. J. for the sup. of a particular missionary, 100 ; Lawrenceville ch. N. J., 42 ; 1st ch. Trenton, per Rev. E. F. Cooley, 11,75 ; a friend to the cause in Mt. Holly, N. J., 1,	154 75
<i>Pby. of Newton.</i>	
Treasurer of the Pby. 129,50 ; do. 48,	177 50
<i>Pby. of Steuben.</i>	
Bath ch. N. Y., per Rev. Isaac W. Platt,	20 00
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
Central ch. addl. Wm. M. Rice, 1 ; do. Maria Woodside, 1 ; Great Valley cong. per Rev. Wm. Latta, 38,05 ; Sixth ch. Phila. Wm. Agnew, Esq., 10,	50 05
<i>2d. Pby. of Philadelphia.</i>	
Port Carbon cong. per Rev. G. Van Arsdale,	7 00

<i>Phy. of West Jersey.</i>	
Greenwich ch. N. J., per Rev. Samuel Lawrence,	15 00
<i>Phy. of New-Castle.</i>	
Red Clay cr. ch. Del., per Rev. T. Love, 8;	
Rock Cent Society, Md., per Rev. A. De Witt, 7,	15 00
<i>Phy. of Baltimore.</i>	
Youth's miss. soc. of F. st. ch. Washington, D. C.,	17 11
<i>Phy. of Carlisle.</i>	
Middlespring cong. Pa., per Rev. Mr. Moody, 1; Big Spring cong. Pa., per Rev. Mr. Cochran, 3; Greencastle ch. Pa., per Rev. Mr. Davis, 30,	34 00
<i>Phy. of Huntington.</i>	
Fem. miss. soc. of the ch. of Alexandria, Pa., to con. Miss ANN CALDWELL, an h. m. 50; Frankstown ch. Pa., per Rev. M. B. Hope, 53.60; Mifflin ch. Pa. per Mr. Jas. Gallagher, 3,	106 00
<i>SYNOD OF PITTSBURG. Phy. of Erie.</i>	
Georgetown cong. Pa., per Rev. R. Glenn,	1 86
<i>SYNOD OF OHIO. Phy. of Lancaster.</i>	
Newark ch. Ohio, per Rev. W. Willie,	7 00
<i>SYNOD OF WHEELING. Phy. of St. Clairsville.</i>	
Crab Apple ch. Ohio, per Rev. M. Allen,	11 00
<i>SYNOD OF CINCINNATI. Phy. of Muncie.</i>	
Finley ch. Ohio, per Rev. R. H. Hollyday,	12 50

<i>SYNOD OF INDIANA. Phy. of Vincennes.</i>	
Princeton ch. Ia., per Rev. C. K. Thompson,	3 21
<i>Phy. of Logansport.</i>	
Benton ch. 3; Hawpatch 66 cts.; Little Elkhart, 32 cts. per Rev. Enoch Bouton,	4 00
<i>Phy. of Lake.</i>	
Valparaiso ch. Ia., per Rev. Jas. C. Brown,	6 00
<i>SYNOD OF ILLINOIS. Phy. of Schuyler.</i>	
Pope's River ch. 11.12; Edwards ch. 4.29; Andona ch. 6, per Rev. J. Pillsbury,	21 41
<i>Phy. of Iowa.</i>	
1st ch. Iowa city, per Rev. M. Hummer,	15 00
<i>SYNOD OF KENTUCKY. Phy. of Muhlenburg.</i>	
Henderson ch. Ky., in part to con. Rev. Wm. G. ALLEN, an h. m. 30; Concord ch. Ky., 10, per Rev. Jos. Templeton,	40 00
<i>SYNOD OF VIRGINIA. Phy. of Winchester.</i>	
Treasurer of the Phy. 100; do. 86.17,	186 17
<i>SYNOD OF S. C. AND GA. Phy. of Georgia.</i>	
St. Augustine, Florida,	31 30
<i>MISCELLANEOUS.</i>	
Matthew Newkirk, treas. of the Trustees of the Gen. Assem. on account of interest of missionary fund,	214 05
Total,	\$3624 35
THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN MAY, 1843.

<i>SYNOD OF CINCINNATI. Phy. of Miami.</i>	
Harmony cong. per Rev. J. Coe, 21.75; B. F. Ellis and lady, Dayton, Ohio. to con. h. mem. 30,	51 75
<i>Phy. of Cincinnati.</i>	
Per Rev. S. Gazley, 8.90; Springdale, 2.50; Somerset, 4.50,	15 90
<i>Phy. of Oxford.</i>	
Hamilton and Rosville, bal. per Rev. T. E. T. 4.44; Seven Mile and Somerville, 32; First Presb. ch. Oxford, 8; Harmony, per Rev. J. McArthur, 6.25; Mount Carmel, Ind. per Rev. S. Mountfort, 8.81; do. per do. 1.60,	61 10
<i>Phy. of Sidney.</i>	
Sidney, per Rev. W. B. Spence, 13.00; Buck Creek, 5,	18 00
<i>SYNOD OF INDIANA. Phy. of Salem.</i>	
New Albany,	2 00
<i>Phy. of Madison.</i>	
New Washington, per T. C. C. 4.50; Mrs. Lee, Hanover I,	5 50
<i>SYNOD OF ILLINOIS. Phy. of Sangamon.</i>	
Springfield, Ill.	70 00

<i>Phy. of Palestine.</i>	
Palestine, Ill. 29; Pleasant Prairie, Ill. 6; Charleston, Ill. 3.81; Mount Carmel, Ill. towards hon. mem. of Elijah Harris, 13;	51 81
<i>SYNOD OF KENTUCKY. Phy. of Louisville.</i>	
John Martin, Louisville, 3; 2nd ch. Louisville, 81.85; Miss Gillett, 3.50; 3d ch. Louisville, 13; Beulah, (20, of which towards h. m. of Dr. J. R. Moore,) 32.07,	123 42
<i>Phy. of Transylvania.</i>	
New Providence, per Rev. H. P. T.	8 25
<i>Phy. of Ebenezer.</i>	
Mayesville, 45; Augusta, 10.12; Sharon, 14.05; Carlisle, 16.05,	85 22
<i>SYNOD OF WEST TENNESSEE. Phy. of W. Tennessee.</i>	
Zion, Maury Co., Tenn.	183 50
<i>Phy. of Western District.</i>	
Mount Carmel, Tenn., per Rev. C. S. 32.25; Denmark, per do. 12.50,	44 75
<i>MISCELLANEOUS.</i>	
Rev. Mr. McMillan, dec'd, near Memphis, part of his bequest,	100 00
Total,	\$831 20
WM. GARVIN, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG, IN MAY, 1843.

<i>SYNOD OF PITTSBURG. Phy. of Blairsville.</i>	
Cross Roads cong. per Rev. S. McClung,	6 00
<i>Phy. of Radstone.</i>	
Round Hill cong. per Wm. Eaton,	19 00
<i>Phy. of Ohio.</i>	
Bethel cong. per Rev. Mr. Annan, 6.12; Sewickly cong. per T. H. Nevin, 3.16; East Liberty cong. in full, per Rev. Mr. McIlvaine, 3; Valley ch. per Rev. Mr. Green, 16,	28 28
<i>Phy. of Erie.</i>	
Nashanick cong. per Moore and Pomeroy,	17 00
<i>Phy. of Clarion.</i>	
Licking cong. Juv. male soc. 1; New Reho-	

both cong. do. do. 3.25; Beach woods cong. 1.38,	5 63
<i>SYNOD OF WHEELING. Phy. of Washington.</i>	
Upper Buffalo cong.	11 00
<i>Phy. of Steubenville.</i>	
1st ch. Steubenville, addl. per Rev. Mr. Comingo, 50; 2d ch. Steubenville, per Rev. Mr. Annan, 39.75,	89 75
<i>Phy. of St. Clairsville.</i>	
Treasurer of the Phy. Rev. J. Kerr, 14.50; Nottingham cong. per do. 14.75; Cadiz cong. per do. 8.75; Mt. Pleasant cong. per Rev. Mr. Bronson, 3,	41 00
Total,	\$210 66
BAILEY & CO., Treasurers.	

THE
FOREIGN MISSIONARY CHRONICLE.

AUGUST, 1843.

BOARD OF FOREIGN MISSIONS.

MISSIONS WILL SUCCEED :

A Sermon,

PREACHED BEFORE THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN
CHURCH,

AT ITS MEETING IN PHILADELPHIA, PENN. MAY 21st, 1843.

BY WM. S. PLUMER, D. D.

Ps. XL 3.—“ If the foundations be destroyed, what can the righteous do ? ”

THE distinction between fundamental and non-fundamental truths results from the nature of things and is useful. Some indeed pervert it to unworthy ends. Yet wise men will not on that account reject it. They will rather inquire how they may lawfully and profitably use it.

This distinction is applicable to the subject of Missions. If this enterprise be ill superstructure without foundation, it will, it must come to naught. For it makes demands upon us to an extent that ensures later and early abandonment, unless there exist the best reasons for our patient continuance in well-doing. It summons its friends to repeated sacrifices of luxury and comfort for its support. Our missionary institutions could ill spare those contributions, which are the fruit of a rigid self-denial. The amount of them is large and rich blessing is in them. Indeed the missionary cause could much better lose those of its wealthy friends, whose gifts though large, cost no sacrifice, than those of its poor friends, who, for their love to Christ, give all but the means of meeting their absolute wants.

Besides, a much larger sum of money than is now expended in Foreign fields,

could be advantageously expended in our own country in well-trying methods of disseminating truth. Nor has the American church ever given her parting blessing to one of her sons to go among the heathen, because she could not find ample work for him to do at home. The impression seems to be extensive and extending, that to no work is our church more loudly called than to the lengthening of her own cords and the strengthening of her own stakes.

The work of Foreign Missions also demands sacrifices of feeling, which none can appreciate, but those who have made them. It is no small matter to part father and son, mother and daughter, brother and sister, with the expectation of seeing each other's faces no more in the flesh, unless wasting disease should send home the servant of Christ with a shattered constitution. The young missionary too gives up his country, dear to him as Jerusalem to David. I have no desire to exaggerate, but the disruption of these tender ties ought not to be called for without very strong reasons.

Moreover, Foreign fields seem far less promising than some near at hand. The

heathen are besotted, caste-ridden, inveterate in their habits and prejudices, mad upon their idols. Most of them are bloody and cruel. Often have they menaced and sometimes murdered the servants of Christ. Error is entrenched behind immemorial usage and dignified by alliances with science and power.

These things being so, he is blind who admits not the necessity of being fully persuaded that we have the sanction of a divine approval in our Foreign Missionary work. The day of missionary romance is past, and we have come to the sober and difficult realities of an enterprise whose chief properties are strongly repulsive to the carnal heart. If this work be of man, it will be arrested. If it be of God, it can be shown to be so. Thanks be to Jehovah, He has not withheld the needed light, nor sent us a warfare at our own charges. The foundations of this enterprise are broad, obvious and firm. The mediatorial throne is not more stable. Allow me specially to notice some of the great truths on which this enterprise is built.

I. In the covenant of Redemption, between the Father and the Son, this great cause formed a chief part of unchangeable stipulation. Some sound and able divines do not distinguish between the covenant of redemption and the covenant of grace. But others, unsurpassed in character, make the distinction. And the Scriptures seem to recognise it. In the covenant of redemption the Father and the Son are the *equal* parties. In the covenant of grace, God and man are the *unequal* parties. The covenant of redemption was made in *Eternity* before all worlds. The covenant of grace was made in *time*, after the creation and after the fall. The parties to the covenant of redemption had in each other infinite confidence and required no surety. The parties to the covenant of grace had no confidence in each other, and, therefore, a days-man, that could lay his hands upon both, was indispensable. The Father and the Son had the same glorious nature. They were one in essence. They needed none to reconcile them. God and man

possessed natures wholly different. God was angry with man every day. And man was in a state of unceasing enmity to God. To reconcile them there must be a Mediator. Thus much for the distinction between these covenants.

In the covenant of redemption the subduing of all nations to Christ was fully promised. The Scriptures most full on this point, are the 49th chapter of Isaiah, and the 89th Psalm. The first of these passages contains some things so pertinent that I will give them nearly entire. "The Lord said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, and spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God. And now, thus saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him, whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord, who is faithful, and the Holy One of Israel and he shall glorify thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.* Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." Isaiah xl. 3, 4, 5, 6, 7, 8, 9, 12.

For an *extended* explication of this passage, the student of revelation is referred to Flavel's "*Fountain of Life*," or to

Charnock's "*Author of Reconciliation*." But a few remarks are here offered for the better understanding of it.

1. The name "Israel," in the first verse quoted, is supposed to refer to Christ, the true Prince, that prevails with God.

2. The promises of reward for service rendered by the Son, seem to be made by the Father upon his own estimate of what was right. The work of salvation is as agreeable to the Father as to the Son. God the Father required no mediation to make him benevolent to our guilty race. Christ died not to render the Father merciful, but to enable him to be just in pardoning the guilty.

3. The promise here made is so large, that if all the Jewish church were left out of the account, the reward should still be glorious. "The end of the earth, the Gentiles, the prisoners, the people in darkness, and the desolate heritages" are forms of expression here employed to denote the vastness of the empire secured.

4. It is matter of no small interest that in this portion of Scripture, the Chinese Empire, under the name of "*Sinim*," is expressly given to Christ as a part of his reward. v. 12.

5. Lastly, the grant here made is upon the faithfulness of the Father. These things shall surely come to pass "because of the Lord, who is faithful." v. 7.

In the 89th Psalm also much is said on the same subject. Dr. Lightfoot thinks that this Psalm was written before the Exodus from Egypt, and that the name of David is in it only prophetically. However this may be, it is generally agreed that David is here spoken of chiefly as a type, and that God the Father in this Psalm reveals in a glorious manner his engagements to his Son. To quote the whole Psalm and remark upon even half its wondrous stipulations would detain us too long. The following are a sample: "I have made a covenant with my chosen, I have sworn unto David, my servant. Thy seed will I establish for ever, and build up thy throne to all generations.*** Justice and judgment are the habitation of thy throne. Mercy and truth shall go before thy face.*** Thou spakest in

visions to thy Holy one and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.*** My loving kindness I will not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips.*** His seed shall endure for ever, and his throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful witness in heaven." Ps. 89: v. 3, 4. 14. 19. 33, 34. 36, 37. Such are some of the forcible expressions in this remarkable Psalm.

We have then a clear and glorious revelation of a covenant between the Father and the Son, stipulating that all nations, however degraded, however remote from the usual scenes of prophecy, shall be embraced in the compassings of redeeming mercy. No wonder that the Scriptures represent Christ as "henceforth expecting till his enemies be made his footstool." He knows that all nations are given to him by a faithful God, who cannot deny himself, who will not disappoint his Son. Before he died he said: "All that the Father giveth me shall come to me." John vi. 37.

II. There is also a covenant of grace, revealed in the word of God and abounding in glorious promises to the church. In this covenant Christ, the surety, no less than the Father, pledges the divine faithfulness to the fulfilment of all it engages and all it requires. This covenant secures to individual believers all those spiritual blessings by which they become fitted for, and entitled and admitted to eternal glory. But some of its most cheering and enlarged promises have special reference to the full establishment of Christ's kingdom upon earth.—The very first disclosure of mercy, made by God to man, gave such an intimation: "The seed of the woman shall bruise the serpent's head." Such a crushing of the serpent, such a deadly blow as seems to be promised by "bruising his head," has not yet taken place; but it is not therefore doubtful whether it shall. To Abraham God also said, "In thy seed shall all the families of the earth be blessed." All the

families of the earth have not yet been blessed, but they shall be. When we come down to later discoveries of this same covenant, we find God speaking to his church in a manner unsurpassed in tenderness. By one prophet He says: "I will betroth thee unto me for ever; yea I will betroth thee unto me in righteousness and in judgment, and in loving kindness and in mercies. I will even betroth thee unto me in faithfulness: I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, thou art my God." Hos. ii. 10. 20. 23. By another prophet God addresses his church thus. "O thou tossed with tempest and not comforted.*** All thy children shall be taught of the Lord and great shall be the peace of thy children.*** No weapon that is formed against thee shall prosper." Isaiah liv. 11. 13. 17. By the same prophet Jehovah says: "The Lord shall arise upon thee and his glory shall be seen upon thee, and the Gentiles shall come to the brightness of thy rising.*** The abundance of the sea shall be converted unto thee, the multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense, and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee. The rams of Nebaioth shall minister unto thee. . . The sons of strangers shall build up thy walls and their kings shall minister unto thee. . . The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together to beautify the place of my sanctuary. . . The sons of them that afflicted thee shall come bending unto thee and they that despised thee shall bow themselves down at the soles of thy feet and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Thy people shall be all righteous." Isaiah lx. 3. 5. 6. 7. 10. 13. 14. 21. On these declarations I only remark that a catalogue of the names of all the countries and classes of men embraced in the foregoing passages would fill far more space than the predic-

tions themselves. And yet God in kindness hath made particular mention of some, especially several times naming Arabia, whose case might be regarded as the most hopeless, and whose children have for thousands of years had their hands against every man and every man's hand against them. Blessed be God, in the tents that Kedar doth inhabit shall joy and gladness be found, thanksgiving and the voice of melody.

In these extended quotations there is danger of losing the attention of my hearers; but these promises are so full, so beautifully expressed, and so apposite, that their presentation can hardly be unacceptable to the man of taste or the pious friend of missions. In view of them we boldly assert that whatever encouragement the child of God may draw from the provisions of the covenant of grace respecting any blessing the whole church of God may draw from the terms of the same covenant touching the universal spread of the Gospel. David in his old age and in his keen domestic affliction, said: "Though my house be not so with God as I could wish, yet hath he made with me an everlasting covenant ordered in all things and sure." 2 Sam. xxiii. 5. Truly then the church, even in the hour of apparent discomfiture, may lift up her hands and her head and her voice and shout: He hath made with me an everlasting covenant, ordered in all things and sure, and kings and queens shall yet nurse my children and all nations shall call me blessed.

Both the covenants, of which we have spoken, secure the most glorious things both are unchangeable both are confirmed by promises and oaths. "Now if it be but a man's covenant, yet if it be confirmed; no man disannulleth or addeth thereto." How much more shall God's covenants stand. Therefore they may well be esteemed the main pillars of Christian hopes. They are foundations, which cannot be shaken. If they could be destroyed, what could the righteous do? What could the friends of missions do? But they shall stand for ever.

III. But there are other grounds of confidence in our missionary labours. If there

is any thing towards which the eyes of pious men ever turn with peculiar and profound interest, it is the death of Christ. It was the burden of prophecy and the strength of hope to righteous men of old. On this theme "Isaiah's hallowed fire" burned with intensity. Since its occurrence the Church of God, by all her enlightened and spiritual members, has sung, "God forbid that I should glory save in the cross of our Lord Jesus Christ." In the modern astronomy the sun holds no more important place, than in pure Christianity is filled by the death of Christ. It is the great central truth of the system. A world without a God would not be more an object of commiseration than a church of sinful men without a crucified Saviour. No tragedy compares with that of the upper room, of Gethsemane, of the Judgment Hall, and of Calvary. Yet there is something in the death of Christ far more moving and influential than its tragedy. The pious mind looks upon those remarkable sufferings, and asks their cause. Inspiration answers, the mysterious sufferer was drinking the wine of the wrath of God, was expiating human guilt, was redeeming sinners, was treading the wine-press alone. God was smiting the man that was his fellow. The glittering sword of Eternal Justice was buried in the bosom of spotless innocence. If we reverently inquire what occupied the mind of this holy sufferer while in his agony, the word of God gives the answer. He was thinking of the glory of his Father—he was thinking of the preservation, unity, peace, purity and growth of his church. For a moment he thought of his aged mother, now perhaps a widow. At another time he granted salvation to the only man that asked of him in his agony any favour, and bore the cup of blessing and of mercy to the parched lips of the dying thief. To the inquiry, what sustained him in this hour? I answer, his divinity was his efficient support. But the Bible goes further. It lifts up the veil from the rational soul of this sufferer in that hour of shame and wrath. Paul has told us many a great truth, and many a sweet truth respecting Christ. He says it was "for the joy set

before him that Christ endured the cross, despising the shame," Heb. xii. 2. "The joy set before him," was his joy in prospect of the return of countless millions of sinners, coming home to Zion with songs and everlasting joy upon their heads. He looked down the whole length of the vale of coming years, and saw myriads returning to God.—This sustained him. Indeed, long before Paul was born, Isaiah had published—"He shall see the travail of his soul and be satisfied." And yet more plainly—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand," Isa. liii. 10. And *such* a seed—a seed compared to the drops of the morning dew for multitude—a seed, not of *one* generation, nor of *one* century, nor of *ten* centuries—but a seed that should serve him while sun and moon endure—a seed not mean or despicable, but a chosen generation, a royal priesthood, a holy nation, a peculiar people. Glory to God in the highest, that even now among those cast out in their blood are millions, of whom we may hope that Jesus remembered them in the tenderness of electing love, while he agonized in the garden and on the cross. Certain, *certain* is the universal spread of the Gospel, because seeing the kingdoms of the world becoming the kingdoms of the Lord, was the bright vision that sustained the Saviour on the cross. We know that he has not died in vain. We know that he shall not fail, nor be discouraged, until he have set judgment in the earth. We know that he never rejoiced in a thing of naught. "He shall divide the spoil with the strong, because he hath poured out his soul unto death," Isa. liii. 12. We are not called to preach salvation to a world for which Christ neither cared, nor wept, nor died. "From everlasting, when there were no depths, before the mountains were settled, he rejoiced in the habitable part of the earth, and his delights were with the sons of men," Ps. viii. 23, 24, 25. 31. On the cross his thoughts and his delights were the same. This doctrine of the death of Christ lies at the foundation of all that

brings hope to man or glory to God. If ever the argument *a fortiori* was powerful, it is here. If a *dying* Saviour can redeem, a *living* Saviour can get the victory.

And when we send out pious missionaries, they go not to preach a Saviour whom they neither know nor love. Each of them has sung,—

I was a stricken deer, that left the herd
Long since. With many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There I was found by One, who had himself
Been hurt by archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed, and bade me
live.

If the pious missionary points the dying heathen to a Saviour, it is to a Saviour whom he knows, and whom, having not seen, he loves.

Nor should we forget that as the blood of Christ shall never lose its power, so neither shall the doctrine of Christ's death. "The sage explores till wisdom falls asleep," and is yet the slave of sin. The philosopher speculates till he is lost in labyrinths of darkness that may be felt, but his conscience finds no rest. The outrageous sinner is corrected by his own iniquities, and punished by his own transgressions, but his enmity is unslain. The blinded formalist sews together the filthy rags of his own righteousness, but his nakedness still appears. The ferocious savage scorns the sublime and refined sentiments of civilization; and the prejudiced devotee of superstition laughs to scorn the doctrine of a pure theism. All these "wax worse and worse," until they are taught from heaven the fact and the intent of the death of the Son of God. Then with one consent, they cease to cavil, and each of them, as the penitent Greenlander, exclaims, "If this Saviour died for me, he shall be my Saviour." The lion puts on the nature of the lamb: the spirit, as ungovernable as a storm, and as fierce as a tempest, is calmed—is subdued. The heart, as hard as adamant, is melted; pride falls down in adoring humility; self-righteousness covers her nakedness with garments of sal-

vation; and enmity comes forth no more for war, but is converted into love, and opens the store-houses of her energies and her possessions, and, like a thoughtless prodigal, pours them out in honour of the Great High Priest of our profession. This blessed doctrine is still the wisdom of God, and the power of God unto salvation.

We have a gospel to preach, and it contains the most melting story ever recited to men or angels. It is "the glorious Gospel of the Blessed God." The prospect of its wide-spread publication and acceptance filled Jesus with a sustaining joy, even when under the hidings of his Father's countenance. Look at it in any light in which it is revealed, and the death of Christ is a foundation of hope for the nations and of encouragement for the church. Earth and heaven shall yet sing, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." The death of Christ secures this sublime event.

IV. Christ having died for us left not our cause to others, but became our Intercessor in heaven. For this work he is eminently fitted. He understands well our cause—he is incapable of betraying it—he knows what human guilt and human weakness and human wickedness and human misery are—and he is equal with God—he stands high in favour with the Father because he is Jesus Christ "the righteous." In him the Father has said, He is ever well pleased. A good writer* well remarks that Christ's intercession "is not a humble dejected supplication, which beseeems not that glorious state of advancement, which he is possessed of, who sitteth at the right hand of the Majesty on high." So far from this it is rather "an authoritative presenting himself before the throne of his Father, sprinkled with his own blood, for the making out to his people all spiritual things, that are procured by his oblation." So that what would be extremely wicked in our intercessions is eminently proper in his. He says, "Father, *I will*." No sinner, no creature may stand before God

and say "*I will.*" But our Intercessor may thus speak and his "*will*" shall be done. The nature of Christ's intercession may be in part understood from the intercession of the high priest under the law. Properly arrayed, and wearing his breastplate containing the names of the chosen tribes, he took the burning coals of fire from off the altar and the appointed sweet incense, and came within the vail, and put the incense upon the fire and the cloud of incense covered the mercy-seat. Then he took the blood, which had just been shed and sprinkled it on the mercy-seat seven times, and then confessed and pleaded for mercy for the errors of the people. So "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. ix. 11, 12. This our great Intercessor is successful. Those, for whom this intercession is made, though in themselves most unworthy, have long been objects of divine and tender regard. "I have loved thee with an everlasting love," says God to his chosen people. This Intercession must prevail, for the Father and the Son are one—one in being—one in counsel. The Scriptures often declare the efficacy of Christ's intercession. Just before his passion, He said, "Father, I thank thee, that thou hast heard me, and I knew that thou hearest me always." John xi. 41, 42.

For ages the saints have been assured of victory over opposing principalities and of perseverance in holiness unto death through this glorious intercession. How many millions of saints in the hour of trial and despondency have with rapture heard the words: "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not." Luke xxii. 31, 32. Upon this everlasting rock they have stood and sung the song of Miriam—

"The Lord hath triumphed gloriously."

Do any ask, what has this to do with the cause of missions? The answer is—

much every way—but chiefly that God hath joined the two things together by express revelation. In the second Psalm, (verses 7 and 8,) Jehovah thus speaks: "Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Will not, does not every pious friend of missions exclaim, as Jacob, when assured that Joseph was yet alive, "It is enough?" No man can have any higher assurance of salvation and the church can have no higher assurance of universal triumph than that given by the intercession of Christ. Unbelief may demand further ground of confidence. Faith is satisfied.

V. In a discourse on Missions it may be expected that at least something shall be said of the commission given by Christ at his ascension. So much has of late been written and spoken on this part of Scripture, that but little is called for at present. The fullest account of this matter is given by Matthew, (xxviii. 18, 19, 20.) He says, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." On these words I remark,

1. That Christ's authority is here by himself asserted to be unlimited. He has all power in heaven and in earth.

2. This authority is by himself asserted to be the basis of this commission. I have all power, *therefore* go, teach.

3. This commission is in the form of a command. Were it but permission, or exhortation, yet coming from Him, who could disregard it; who would neglect it? But it has both the form and authority of a command. It is, therefore, as safe to obey it as for the man with the withered hand to stretch it forth at Christ's bidding. It is as safe to obey it as to believe in Jesus. The godly Payson said, "Were Christ to command me to rule half a dozen worlds

I should be safe in undertaking to do so." And as it is Christ's last command, it is not saying too much that it is entitled to a very prominent place in our thoughts.

4. To obedience to this command a very gracious and glorious promise is annexed—"Lo, I am with you always even unto the end of the world." This promise shows that if we would obey Christ we must preach while the world stands. It also teaches that churches animated by a missionary spirit have the promise of a great blessing. By fair inference, therefore, it declares that those who are opposed to the progress of the Gospel are under a curse. What is here implied is elsewhere clearly asserted. Indeed I know not in the Bible a more alarming passage than that which denounces those, who are enemies of evangelical missions. There are such now. There were such in the days of Paul. He speaks of some, who "please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost." 1 Thess. ii. 15, 16. The cup of Jerusalem's sins was not full, when she stoned the prophets, nor when she murdered the Prince of Glory, nor when the mass of her inhabitants refused to believe in Jesus. She must first be "contrary to all men," opposing their salvation through the preaching of the Gospel. Then she "fills up her sins, and the wrath comes upon her to the uttermost." So that opposition to the spread of the Gospel is no *new* sin, though it is a very heinous one.

But what is the import of the promise, "Lo, I am with you always?" "Another evangelist seems to explain it by referring it to "the promise of the Father," (Luke xxiv. 49), i. e. the pouring out of the Holy Ghost, often called the Spirit of Christ,—a promise, which began to be fulfilled ten days after the giving of this commission. This Spirit is almighty and irresistible. He is able to subdue all things. His energy makes God's word a fire and hammer. In his hand Scripture is sharper than a two-edged sword. It pierces so as nothing else does. It is a discernor

of the thoughts and intents of the heart. This Spirit makes all things new and beautiful in the kingdom of grace. He comforts so as no mother comforts. He can make—he has often made a dungeon a palace, and the consuming flames of persecution a chariot of fire in which the martyred saints ascended to glory. His influence gives life. "The Spirit quickeneth." When He works none can hinder. Even the dead obey him. When the Scriptures reveal the agent, we are not surprised at the work that prophecy declares shall be done, even in a short time. It is by THE SPIRIT OF CHRIST that "a nation shall be born in a day"—that Satan shall fall like lightning from heaven—that men shall "fly as a cloud and as doves to their windows"—that the ploughman shall overtake the reaper." This is He, who moved upon the face of the deep and garnished the heavens, and established the order of the universe and created all things on earth in six days. He will garnish the new heavens and create all things on earth new; and in doing it, he will cut short the work in righteousness. Behold His wonders in Greenland, in South Africa, in the West Indies, in many Islands of the sea, yea wherever the pure Gospel is preached.

It may well be doubted whether a greater number of sinful men were made obedient to the faith during the year succeeding the day of Pentecost, than during the last twelve months. We have indeed no data for forming arithmetical estimates of this kind. But we may speak of probabilities. No wonder the churches flourish when the Spirit is poured out from on high. The promise was that then they should "revive as the corn and grow as the vine and cast forth their roots as Lebanon."

Thus I have noticed some of the foundations of this great missionary enterprise. They mutually support each other. They are stable. Faith never built her hopes on bases more sure. The hope of personal salvation in apostle or martyr was never better founded than the blessed hope of the church that this earth shall be subdued to knowledge, to holiness, to Christ.

I shall conclude with a few remarks.

1. Let not the friends of missions be soon shaken in mind, or troubled by discouraging events. Theirs is no less a work of faith than a labour of love. Some missions are broken up by unforeseen difficulties—some are unpromising through years of sorrowful toil and heavy expenditure—some, that prosper, yet encounter amazing opposition from ungodly and unreasonable men—some in a short time lose by death half the reinforcements sent them. At home, too, some, from whom better things might be expected, are opposers—some indifferent—some unbelieving and despondent—many poor, and all far less engaged than they should be. What, then, is to be done? The answer is, Have faith in God, Have faith in the Lord Jesus Christ, Have faith in the Holy Spirit. Believe the promises. Rest in the oath of God. Never, never did the disciples offer and never could the friends of Missions offer a better prayer than this: "Lord increase our faith."

2. Let the friends of Missions give themselves to prayer. In every department of Christian service, perhaps nothing is now so much wanting as effectual fervent prayer. Without this, counsels are carnal or confused—labour is vain—success stands afar off, and God is offended. When by Ezekiel, xxxvi. 37, God says, "I will increase them with men like a flock," he also says, "I will yet for this be inquired of by the house of Israel to do it for them."

When the ten thousand times ten thousand, and thousands of thousands round about the throne, sang with a loud voice, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength and honour, and glory and blessing, and every creature which was in heaven, and on the earth," united in the hallelujah, we are informed that this event was immediately preceded by "the four and twenty elders falling down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Rev. v. 8. 11, 12, 13. It has often been remarked that the Lord's prayer, which contains a form of

prayer, ordinarily to be used in the church of God, contains seven petitions, three of which and those of the first, are on this subject: "Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven."

3. Let us guard against divisions and discord in this work. Let the bonds of union be firm and strong. Petty jealousies are too apt to creep in and mar every good work. A divided people must be a weak people. The perfect freedom secured by the gospel, and by our form of church polity, may tempt the inexperienced and ill-informed to urge some favourite scheme too far. Let it never be forgotten that Presbyterianism must be administered in the *spirit* of the Gospel if we would have good fruit from it. Inferior judicatories must respect the decisions and arrangements of higher courts, respecting this great work, if we are ever to succeed as a denomination in securing the crown of missionary zeal and success—a crown hardly less bright than that of martyrdom.

4. Let us labour to keep the whole body of people, ecclesiastically associated with us, well informed on the subject. Ignorance is neither the mother of devotion, nor of any other good thing. If she ever did a good *act*, surely she never did a good *work*. We must write more, converse more, and preach more on this subject. An impulse may now and then be given to this cause by a striking providence or a stirring appeal, but solid information must be the basis of any uniform and reliable action.

5. Finally, may I not, with a good writer* say: "The proper work of Christians is the extension of Christianity; the adding to the cloud of witnesses, the diminution of the sons of darkness; the accession of gems to the Redeemer's crown. It is to be imbued with holy untiring anxieties to rescue beings like themselves from going down to the pit; and, because time is short, to devote every power, to consecrate every talent,

* John Aday.

devise every means, employ every resource, to 'save souls from death,'—constantly to remember, that men are always perishing; therefore we should be always labouring; that the season for activity is circumscribed—and that ere long, the night will come—it is coming—when our tongues shall be silent, our hands motionless, and our hearts pulseless: 'for there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are all going.'

Thus engaged, we shall find our work pleasant. Melancholy and *ennui* will flee away—worldly sorrow, which worketh death, will yield to pious grief for the miseries of a world, and our work will be as pleasant as it is great.

"Would'st thou from sorrow find a sweet relief?
Or is thy heart oppressed with woes untold?
Balm would'st thou gather for corroding grief?
Four blessings round thee like a shower of gold.
'Tis when the rose is wrapt in many a fold,
Close to its heart, the worm is wasting there
Its life and beauty—not when all unrolled
Leaf after leaf, its bosom rich and fair
Breathes freely its perfumes throughout the ambient air."

Did not Vanderhemp act wisely when he toiled in a brick yard that he might teach the Hottentots how to build comfortable cottages? Did not Mylne consult his real happiness when he proposed to go as a servant to the Chinese mission, if he might but go? Did not Gordon Hall consult his true interests when he refused the offer of ten thousand dollars a year, or fifty pounds a week for two hours a day, to be given to secular employment in the service of the East India Compa-

ny? Does he regret it now? Is Melville Cox's crown the less bright because he once lay burning in fever on the coast of Africa, and with his dying breath exclaimed: "Though thousands fall, let not Africa be given up!" Did the young and lovely Jane Wilson, whose bones lie a thousand miles in the interior of Africa, forget her own mercies and despise "the recompense of reward" when she left all for that land of darkness. Her dying message to her widowed mother and fatherless sister was—"I am glad that I came to this land," and then she kissed her babe and died. Show me a man upon earth, who at heart regrets any sacrifice he has ever made for this cause, and I will show you a hypocrite, or at least a poor blinded sinner, who never saw the glory of God in the salvation of man, and who never felt the love of Christ in its sweet constraints, and rousing energies.

Duly weighing all that has been said, it can hardly be wrong to speak to every one as Mordecai addressed his royal niece: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed." Esther iv. 14. The best method of perpetuating the gospel in its purity and power amongst ourselves, and imparting stability to all our good institutions, is to live and feel and act in accordance with the obvious dispensation of the gospel committed to us as a people, highly favoured of the Lord, lest he come and remove our candle-stick and leave us in judicial darkness.

For the Foreign Missionary Chronicle.

ON THE CHARACTERISTICS OF THE CHINESE, AND THE PROSPECTS OF MISSIONARY LABOUR AMONG THEM.

Recent events have considerably enlarged the field of Chinese missions, which is accessible to us, and directed the attention of the Christian church with renewed interest to that great nation: it may, perhaps, therefore, be interesting to your readers to consider some of the character-

istics of the Chinese people, and the prospects of missionary labour amongst them.

In considering this subject, perhaps the best way will be to institute a comparison between the Chinese people and the Hindu population of India. Inasmuch as India has long been occupied by Christian

missionaries, and contains a larger number now than any other field; and as much has been written and published on that country, we may presume that the character of its people, and the true state of things existing there, are *comparatively* well known to the Christian public, especially to the readers of missionary intelligence.

In comparing or contrasting the people of China with the Hindu population of India, some of the most striking points of difference are these:—1. In India the priesthood constitute a numerous, distinct, and hereditary class in society. By the laws and customs of the country they stand at the head of the whole community. Being the first in rank, they are also the most *learned*, frequently the most wealthy, and decidedly the most influential class in the community. And, as their position in society, their rank and influence, depend entirely on the permanence of their religion, of course their whole power will be exerted against the introduction and spread of Christianity. But, among the Chinese, especially in the settlements out of China, the priests are few in number, and insignificant in influence. Within the Chinese empire they are doubtless more numerous in many places. But they are not an hereditary class. They possess little or no wealth, and cannot have a very great influence. It is customary with many of the literati of China, as may be seen in their books, to speak contemptuously of the priests. In all heathen countries we may expect the priests, as a class, to oppose the introduction of the gospel; but their influence in China is small compared with what it is in India.

2. The existence of *caste* presents a formidable obstacle to the introduction of Christianity in India. Much has, at various times, been written and said on this subject: but, until I was in India myself, and had mingled with the people, I had no idea that it held, as with a grasp of iron, every thing and every person, so completely in their present position. To become a Christian is, of course, to lose caste. And to loose caste in Hindustan, has much the same influence on a man's

character and prospects, as it would have in this country to serve a time in one of our penitentiaries. Such a prospect is often sufficient to appal the poor trembling Hindu, when he begins to inquire on the subject of religion. But there is no such thing as caste among the Chinese. The only thing which among them would operate at all in the same way, is their pride of country, or their nationality of feeling. They have been accustomed to think that their own country is the greatest, the most powerful, and the wisest nation on the earth. There are Chinamen in Singapore who have said, that "they would not hesitate to believe in Jesus Christ, if he had been a Chinaman, or if he had even visited China." However, their recent contest with England will tend to dissipate the illusion of their national greatness, and will also in some measure open their eyes to a consideration of the truth on other subjects. And, at any rate, this feeling of national pride, is but a trifle in comparison with the fetters of caste.

3. Another point of difference is, that the Chinese have more independence of thought, and more manliness of character, than the Hindus. The latter are characterized by a degraded and slavish spirit. The mass of the people are afraid to think and act for themselves. But, among the Chinese, each man is more accustomed to form and express an opinion for himself: hence it is more easy to bring him to feel his individual responsibility in the sight of God, for his own conduct and his own religion.

4. The Chinese are evidently less attached to their system of idolatry than the Hindus are to theirs. The dark and cruel character of many parts of the Hindu religion, while it excites in the mind of a *stranger* only feelings of horror or indignation, is calculated to make a deep and awful impression on the minds of its votaries. I do not mean that it *engages* their affections, but that it makes a deep impression on the *fears* of those who are subject to its influence. On the other hand, the Chinese system of idolatry is of a more light and jovial character. Much of it is absolutely childish. Of all

the Chinese idols I have seen, (and I believe I have seen nearly all they worship) not one is designed to express anger, cruelty, or revenge. They are, moreover, too shrewd and thinking a people, and have advanced too far in the scale of civilization, to be *devotedly* attached to any system of idolatry. Their religion evidently sits loosely upon them, and it would cost them no very great sacrifice of feeling to give it up entirely.

Thus far, as you will perceive, the points of difference have all been in favour of the Chinese. I will now briefly, though as fairly as I can, state the other side of the question; for, there are difficulties and obstacles to be encountered in a Chinese mission too formidable to be overlooked.

Without dwelling on the subject, I will merely allude to the great difficulty of acquiring thoroughly the Chinese language. But, another difficulty not less formidable, is the fact, that the colloquial or spoken language, is not merely difficult of acquisition, but it is exceedingly meagre and defective when it is acquired. It has but few terms to express the combinations of thought or the operations of the mind. It is ill adapted to convey religious or moral instruction. The written language of China, however, is much more copious and precise: but, as it is different from the colloquial, and not understood by the mass of the people, it cannot be made the medium for the *preaching* of the gospel, which, as I humbly conceive, must be the instrumentality on which our chief dependence must rest for the conversion of the heathen.

The last trait I will mention as characteristic of the Chinese, is their extraordinary indifference on the subject of religion and a future state altogether. This, indeed, is characteristic of worldly-mindedness in every nation and in every age; but it is peculiarly developed among the Chinese. The great difficulty with a Chinaman, usually, is not to loose the

hold which his own religion has on his mind, but to wake up any interest at all on the subject of spiritual and eternal things. However, making due allowance for all difficulties, the prospects of ultimate success among the Chinese, are probably as fair as among any other heathen nation.

One thing of great importance is, the fact that they are already a *great nation*, and they are constantly increasing. They are rapidly spreading themselves over the whole eastern part of Asia, and probably will, before long, supplant the original inhabitants in nearly all the Malay countries. As intimated above, they are too far advanced in the scale of civilization to retain their old system of idolatry much longer. And increasing intercourse with foreign nations will tend to disseminate mere light. Their present religion will before long be cast aside with the fables of a former age. And what shall supply its place? Shall they be left to fall into the arms of the false prophet? Or shall the emissaries of the Pope be left alone to disseminate an imperfect and corrupt form of Christianity, and thus preoccupy their minds and prejudice them against the reception of the truth? Shall this be done? Or shall they at once be blessed with the glorious gospel in all its purity? This is left for the people of God to decide. I trust that our own beloved church will not be found slumbering over her duty to the great Chinese family.

In conclusion I will only say that nothing in the preceding remarks should in any measure discourage us in the work of disseminating the gospel in India; for, notwithstanding the obstacles found in the state of society there, the gospel has already made considerable progress. It has already won many triumphs, and it is surely, and perhaps rapidly, preparing the way for the complete overthrow of that cruel and tyrannical system of idolatry.

Yours, &c.

R. W. ORR.

COMMUNICATIONS FROM MISSIONARIES.

FURRUKHABAD MISSION.

JOURNAL OF THE REV. J. L. SCOTT.

An account of two Missionary Excursions.

I ought before this time to have given you an account of two little missionary excursions, which I took about a month ago. The first trip was to Mahomedabad, and the neighbouring villages, about ten miles from Futtehghurh. In this I was accompanied by brother McAuley. In the second trip to Singirampur, about the same distance, but in another direction, I was accompanied by brother Rankin. These brethren have made great progress in the language, and were able to do a little in the way of talking to the people. We all experienced difficulty, having been more accustomed to the Urdu than the Hindi. I must except our native preacher, who was born in one of the villages of this part of the country, and of course understands Hinda better than any thing else. He is a most excellent man for talking to the village people, but I am a afraid to praise these native Christians, lest I should be sorry hereafter that I had done so. I will give you the substance of my Journal.

Tuesday, February 21, 1842. Left home about 6 o'clock for Mahomedabad, to which place our tent had been sent the day before. The road lay through a thinly cultivated country, in many places much washed by the rains. It exhibits marks of great poverty. The famine in 1835 desolated it, and an oppressive taxation keeps it down. We saw many villages in the distance, but none on the road.

At 9 o'clock we arrived at our tent, which we found pitched in a very convenient place. The village of Mahomedabad is about 10 or 12 miles from Futtehghurh, and contains probably 1000 inhabitants, of whom the majority are Hindus. The Musulmans were busily engaged in carrying round the village a little paper temple, which they call a tāj, and in making lamentations over the martyred Hosein. It is the last day of the Moharram,

"the great day of the feast." After breakfast, we went out among the Hindus, and collected a congregation of about 20 persons. Hira Lal, our native preacher, talked to them, and afterwards I endeavoured to add something. The people talk low Hindi, and it is difficult for us to understand *them*, or make them comprehend *us*. In the afternoon brother McAuley and myself went out and collected a number of people, who seemed to be amazed at what we were doing. A brahman came, who in the name of all the rest, assented to every thing that was said, and who promised to call and get some of our tracts. He has not done it, and probably will not. Hira Lal was busily engaged the most of the day, in his room, a very convenient place, which he has procured a few yards from our tent. The people kept going and coming, and inquiring. We feel much encouraged by their conduct. They are more simple, and kind-hearted than Hindus usually are.

Wednesday.—We rode out in the morning to a village about a mile distant, where we collected the people, and had a long talk with them. I believe we succeeded in making them understand us, but they were more than usually ignorant and stupid. We returned by the ruins of an old fort, which belonged to the days of Musulman power. Only a few of the walls remain, but these are sufficient to show that it was once a place of considerable importance. It is, I think, about half a mile in extent, and is situated upon what we supposed to be a natural hill, about 50 or 60 feet high. A few only of the arches and walls remain, and these are in a very dilapidated state. Altogether it wore a mournful air. "The voice of the people is heard no more."

In the afternoon we walked out to a large village about half a mile from our tent, and attempted to collect some people, but as they were out at work, we did not succeed, and accordingly left word that we would return in the evening. This is

one difficulty in preaching to the villagers. They are generally at work in the fields. In the evening we took our native preacher, and went as we had promised, when we found a pretty good audience. Hira Lal talked to them a long time, and with very good effect apparently. The brahman of the village, admitted the truth of every thing that was said, and even when the contradictions, and inconsistencies of the shastras were shown, he acknowledged that they were untrue. In such admissions there is something (alas how little!) to encourage us. The great difficulty is, we can depend on nothing that these people say. Perhaps this man believed as firmly in his religion as any one we have met with, but either through a desire to please, or fear of our doing him injury, he assented to all we said. The natives generally look upon us, as employed secretly by Government, and any thing we can say to the contrary but seldom removes the impression.

Thursday.—This morning we went out to the house of a *rich faqir*, who was rather a handsome, mild, and gentlemanly man. After setting before him, and his followers the plan of salvation revealed in the gospel, and endeavouring to show them the folly of their own hopes, we distributed tracts to as many of his disciples, and the people who had collected as could read. This man is a *gosâin*. The word is compounded of two roots, which signify, *Cow*, and *Lord*, i. e. the Lord of the Cow, which means primarily the Deity, and then by implication a saint, a holy person. A *gosain*, therefore, is one in whom the Deity is supposed to reside, and he has generally a number of persons around him, who take him as their spiritual guide, and who look upon him as their god. These persons had frequently lands granted to them, under the Mussulman dynasty, and the present Government still continue their successors in the enjoyment of the same privileges. Thus many of them are rich, proud, and oppressive. This man had a "good report."

We were employed in talking to the people, who were coming and going the most of the day. In the evening a crowd

collected, and several respectable people came and sat down. The discussion was carried on in a very amicable manner, the people admitting almost every thing that was said. The principal difficulty appears to be one that exists in all countries, the worldly spirit of the people. Late in the evening the chief officer of the village (Thannadâr) sent for Hira Lal wishing to hear something of "this way." He returned about ten o'clock, and reported that he had had a very interesting meeting.

Friday.—In the morning we went out to a village a short distance, but the people had generally gone to their work. A few collected and listened with no very encouraging attention. One old man, a brahman, and a very foolish one, could read a little Urdu, the rest knew nothing about books. Very few of the people can read. We have made it a rule not to give away our tracts, except to those who could make a good use of them. At a guess, I should say we have not met with more than 80 readers. Several of the people have expressed themselves as very anxious that we should have a school here; and indeed I have no doubt that we could have a very fine and useful one, if we had a good trusty native Christian, who could both teach and preach.

Singirampur, Tuesday, February 23, 1842.—We arrived here about 8 o'clock, and finding our tent not yet pitched, we sat down under the shade of a large tree, where a few people soon collected round us, to whom we told our object, and opened our mission. One of them was a brahman beggar, who had a string of beads which he fingered very rapidly, repeating for every bead he passed, the name of *Râm*. So intent was he, that he would not intermit, even while we were talking to him, but insisted that he could both listen to us and do his own work. One might have taken him for a good Roman Catholic. I tried very much to get his string of beads, telling him, I wished to send it to America, to let the people see what foolish things they did here; but he would not part with it for any thing I

could offer. After a late breakfast we renewed our work. A number of people kept coming and going through the day. Many brahmans are to be found at this place, and I believe they almost all live on charity. One of them told us in regard to the absurdities of the shastras, if we do not teach the people these things who will obey us? He admitted they were not true. This man I have no doubt is quite as good a Hindu, as thousands of his fellows. The truth is, they care very little about their *religion*, but they *do* care a great deal about their *caste* and their *gains*. This man was an astrologer, and said that he could tell me whatever is to take place. He wished to examine my hand in order to tell my fortune. These people are much addicted to astrology, and fortune-telling, and so far as I have learnt, are almost universally believers in it. I have been told by one who is well capable of knowing, that there is but one good astronomer, according to the Sidhantic system, in the city of Furrukhabad, and that he makes a great deal of money, by the practice of astrology. I asked, if he believed in it himself? The answer was no! but how could he live without it? This man is brahman, and one of high standing.

In the evening we directed our way to the bazar. On the road we passed the residence (shall I call it?) of a *very holy devotee*, a sketch of whom I have endeavoured to give you. We found but little interesting in the bazar, though a crowd collected round us. Singirampur, is a large village, containing I think they said 1500 or 2000 inhabitants. There are about 300 "*sons of Gunga*," as they call the beggar brahmans. These men are fed by Gunga, that is by her worshippers. They seem to be *well* fed, and some of them were fat. They appear to be as lazy, and worthless a set of fellows as could be imagined. We frequently saw them in bands, strolling about perfectly idle. Very few of them can read, and they have no other recommendation to charity than that they are brahmans, and "*sons of Gunga*." And what is the reason why so many of them are here? This

is a very holy place. There are two large melas lasting several days, at which they say hundreds of thousands of people are assembled; and besides the people are coming and going more or less every day. The water here is better than it is a little above or below. We saw several persons putting it up very carefully in bottles to carry to a distance. But why is this so holy a place? I will tell you. Singirampur means the *city of Ram's horn*, and the story is this. Rām, one of the gods, offended a very holy devotee, and was cursed by him, upon which a horn grew out of his head. After many endeavours to get rid of it, he at last determined to try the efficacy of bathing in the Ganges, and came to this place. Shortly after he had ascended from the water, the horn fell; and to commemorate the event, a temple was built on the spot, round which, in time, the present village sprung up; and as the water was found to be so efficacious, it is no wonder that it become celebrated as a place of resort. We saw the temple and the identical spot, where the horn is said to have fallen, but it had sunk too deep in the earth to be seen by mortal eyes.

I have thus given you about the substance of what I thought might be interesting, though in copying I have not confined myself as strictly as I ought to the order of my journal. I may mention in general, that we spent all our time, except a few hours, at the village of Singirampur. The people listened to us as attentively, and respectfully as is usual. We found a good many who could read, and altogether they were more intelligent than the people of Mahomedabad. I think also they are more attached to their idols. We think we shall visit it, if providence permit, once or twice a year, at the time of the melas. There are no villages very near Singirampur. We went to one about two miles distant. The inhabitants were principally Rajpoots. They listened to us with much interest, and wished us very much to come back again. They have no brahman in their village, and are very little under brahmanical influence. Indeed they seem to know or care very little about their own religion.

ALLAHABAD MISSION.

LETTER FROM THE REV. J. OWEN:
APRIL 20, 1843.

Notices of a Journey to Futtehgurh, and of the Missionaries at that station.

My journey to Futtehgurh, though designed to be a missionary one, was not strictly so, for I was too ill most of the time to preach much. I went with brother and sister Freeman, whose heavy afflictions had so overcome them as to render it advisable that they should seek a change of air and scenery for a short time. We left Allahabad on the 23d of August, in a native boat, a leaky, clumsy, unwieldy thing, covered with a thatched roof, and furnished with an unsightly mast and an unmanageable sail, and manned with a reckless, stubborn set of boatmen; and after encountering the usual dangers attending a river journey at this season of the year, strong currents, head winds, squalls, heavy rains, dashing against the shore, running on sand-banks, and spending nights in jungles and places said to be infested with robbers, we reached Cawnpore on the morning of the 7th of September. Owing to various hinderances, very little preaching was done on this part of the journey. Several days before our arrival at Cawnpore, I had a renewed attack of chills and fever, from which I was just recovering when we left Allahabad. We were delayed a week in Cawnpore on account of my illness, and were most hospitably and kindly received by the Rev. W. H. Perkins and his lady. Mr. P. is a missionary in connection with the Society for the Propagation of the Gospel in Foreign Parts, of a truly catholic spirit, and a pious, faithful labourer.

While staying at Cawnpore, I received the intelligence one morning that a company of robbers had broken into our boat during the previous night, and carried away the larger part of my clothing and many other articles, and this notwithstanding I had set two men to guard them night and day during my absence. Probably the watchmen were partners with the thieves, but this could not be proved. I never heard which way the

plunder went, most likely however over the river into the Oude territory, where robbers are plentiful and the police exceedingly inefficient. After this event, as soon as I could buy a few clothes for immediate use, we hastened our departure, and in a week more were with our dear friends at Futtehgurh. During this part of the journey also, for reasons already assigned, we did scarcely any preaching except to our boatmen.

We had a delightful meeting with the Futtehgurh brethren and sisters, indeed it was in many respects like reaching home, for we had been personally acquainted with nearly all of them, and felt a particular attachment to all in virtue of our Christian and ecclesiastical connection. We had many hours of pleasant converse, and enjoyed many seasons of social worship. With my old friends Scott, M'Auley and Rankin, I felt quite at home. The first I knew and loved in the theological seminary; the other two I also knew in the seminary, but learned still more to appreciate them during the five months we were on the Eugene, and the three months we were toiling together in ascending the Ganges. They have all made excellent progress in acquiring the native languages. Brother Scott, notwithstanding the many duties he had had to perform that tended greatly to impede his progress in the languages, had been preaching more than a year and a half. While brother Wilson was absent in the hills on account of sister Wilson's health, and Gopi was absent in Calcutta, brother and sister S. had the whole charge of the orphan institution, and performed a great deal of hard labour for the school. Brother S. had also other cares, and had to attend to the preliminaries of building the houses where they are now living; yet he advanced in the languages, and sister S. too. She has made remarkable proficiency both in the Urdu and Hindi, and with these, as well as other qualifications, she is eminently fitted for her station. When brother and sister Wilson returned from the hills they resumed the charge of the orphan institution; and now brother S. is occupied in studying and preaching,

and sister S., besides attending to her household affairs, is still going on rapidly in the languages. Brothers Rankin and M'Auley were both preaching and well when I was there. Brother W. cannot preach except through Gopee or some other interpreter. Sister W. knows next to nothing of the native languages, and of course can impart no direct instruction to the orphans, except through English. She is a lovely excellent woman, and brother W. a truly valuable man.

Another ingredient in the happiness of arriving at Futtehghurh was the meeting again of brother and sister Janvier, who left Allahabad in May, proceeded thus far in the camel carriage, and had spent the last season with brother and sister S. They were now about to begin the remainder of the journey to Lodiana, more fatiguing and vexatious than the whole of the former part. They were to go with a tent, travelling one march of from ten to fifteen miles a day. As my health was far from having been restored, it was proposed that my journey should be lengthened, and that brother S. and I should accompany them as far as Delhi. Our tent was soon ready, and other needful preparations made, and we all left on the evening of the 23d of October, brother and sister J. in one buggy, and brother S. and I in another. We rode thirteen miles to a large village, Muhammadabad, where our tents had been sent and were waiting for us.

LODIANA MISSION.

REV. J. CALDWELL'S JOURNAL OF A
MISSIONARY TOUR AMONGST TOWNS
AND VILLAGES IN THE NEIGHBOUR-
HOOD OF LODIANA.

Lodiana, Sept. 24, 1842.

A little more than a week ago I left Saharanpur, and through the kind protection of our heavenly Father arrived here in safety.

It is my intention to accompany brother Newton on an itinerating tour amongst the towns and villages in the neighbourhood of Lodiana.

I made some endeavours while on my way to this place to distribute books and

preach in the bazar. In some places my efforts appeared to be successful, but in others but little if any good was effected. At the second station from Saharanpur, Jagadari, I was so unwell as not to be able to go into the bazar. At the next stage, Mastafabad, I gave away a considerable number of Gurmukhi tracts and gospels. The sardar (petty chief) of the place paid me a visit at my tent and took a gospel, but after reading a few moments gave it away to some of the bystanders. He probably considered it beneath his dignity to carry it away with him. A good number, however, who could read quite fluently too, seemed very much pleased to get books. At Ambala I gave away a few books, but was rather disappointed in my expectations of doing considerable in the way of distribution. Although this is a considerable city, yet the number of those who appear anxious to obtain books is quite limited. I was much more successful at the next station, Ambala, which, though quite a small place, contains a good number of readers. At Sirhind, three marches from Lodiana, the servants having pitched my tent at a considerable distance from the town, I was on that account partly, and partly on account of indisposition, prevented from going into the bazar. The heat of the sun at this season of the year in India is quite oppressive. We have found it exceedingly uncomfortable in our tent during the heat of the day ever since we started. We made a march early this morning from Sirhind, with a view to reach Lodiana this evening, if possible. It is not usual to make more than one march a day; but as we were very anxious to spend the Sabbath in Lodiana, we made arrangements for travelling the whole distance, three marches, and, through a kind Providence, have succeeded. The distance from Sirhind to Lodiana is about forty miles, and much of it over a sandy road, so that, although we stopped but a few hours at the end of our first stage, we did not reach this place till about ten o'clock to-night. We were, however, repaid for our fatigue by the more than ordinarily kind reception we have just met with from brother and sister Newton.

Visits at various Villages.

Pail, Sept. 27.—Arrived here yesterday evening, in company with brother Newton. We have to-day made a commencement of our labours, and have great reason for gratitude to our heavenly Father that we have been enabled to accomplish something for the promotion of his glory. A great number took books, chiefly Panjabi tracts and gospels.

We are now in a portion of the country which is nominally under the jurisdiction of native chiefs, but actually subject to the British authority.

A native, who had been in the employment of the brethren at Lodiana, paid us a visit to-day, and made many offers of kindness, but all resulted in mere words, affording us only another illustration of native character. He in the first place proposed to treat us to a dinner. We at first declined, but as he appeared so anxious to show his kindness, we at length agreed to let him bring his dinner. At the time appointed, however, our would-be host presented us with a few native sweetmeats, which he knew we could not relish. And thus, too, all his other promises of favour terminated. These trifles would not be worth mentioning, except to give an idea of native character.

The native catechist, Golok, who came yesterday from Lodiana, had a long argument with a gusain, (religious mendicant,) who seemed to have a great deal to say in favour of his own system. Whether he felt any conviction of the truth exhibited to him by Golok I could not discover, but fear no good impression was left on his mind.

28. Jarag. A small town, but containing a good number of readers. In the evening we received a visit from the chief and the judge of the place, who with a number of others sat quite patiently listening to Golok delivering an impressive discourse on the great truths of Christianity. Indeed, all the crowd around paid very good attention, notwithstanding the attempt on the part of some idle fellows to draw off their attention.

29. Amargarh. We reached our camping-ground about 11 o'clock, and soon after

had a crowd around our tent, to whose demands for books we gladly attended.

30. Mansurpur. Quite a large town, which appears to be very ancient. Brother Newton and I took a turn through the bazar while our breakfast was preparing. Brother N. having commenced talking to some one, a crowd soon collected round, when he preached for some time to a pretty attentive audience. In the course of the day we gave away a good number of books.

Oct. 1. Bagra. We left Mansurpur this afternoon, and arrived here about dark. We had scarcely reached our ground, when the principal man of the village sent two of his servants to inform us that he would be happy to supply us with food both for ourselves and servants, and grass and grain, &c. for our horses and oxen. After some discussion as to the propriety of accepting the promised favours, we agreed to allow the good man of the place to follow out his hospitable designs. Accordingly in a short time we were furnished with a small quantity of each of the articles promised. Having made great allowances, however, for "short coming" with regard to our native friend's hospitality, we were not much disappointed at receiving the small quantity of food, &c. We, on our part, did the servants a favour by bestowing our share on them. It ought to be mentioned that the individual who sent us the presents, although the owner of the town at which we have put up, is called a *faqir*, and is generally known amongst his subjects as the "Bhai Sahib," gentleman brother. He levies, it seems, a small tribute from the surrounding villages for the purpose of purchasing grain, &c. for supplying all travellers who pass through his place. Brother Newton and myself taking Golok, with us, went into the bazar this morning at Mansurpur to preach and distribute books. We found that we could effect but little in the way of distribution, but a crowd having collected around us, Golok commenced preaching to them. He was very soon opposed by a conceited brahman, who maintained his point with much pertinence for some time, but was at

fast obliged to yield. When we returned to our encampment we found some waiting for books. We supplied them, and were afforded some opportunities during the day of giving to others who came to our tent. This afternoon, at the same place, Golek was engaged a long time in conversing with those who came around us. I attempted on one or two occasions to talk to them, partly through him as an interpreter, and partly from my own knowledge of their language. I was somewhat amused at an old man, a Hindu, who in the course of conversation remarked, that Hindus never kill any thing, not even a snake, but that the Mussulmans did so, in obedience to an injunction

of Abraham! By a little farther conversation, however, I discovered that Hindus also, under certain circumstances, would destroy serpents. This conversation took place in consequence of an inquiry on the part of some of the bystanders, as to why Christians destroyed animal life. It is worthy of mention, that many Hindus, while they profess to believe that destroying the life of an animal is an offence, they consider that the murder of a human being is not a greater matter than crushing an ant or a worm! This principle is founded on the doctrine of *pantheism*, which appears to be universally adopted amongst the Hindu population of this country. To be continued.

MISSION-HOUSE, NEW-YORK.

Letters from Missionaries.

June 15 to July 15.

SIAM.—Rev. W. P. Buell, Dec. 21, Jan. 17.

CHINA.—Dr. J. C. Hepburn, Feb. 10.

INDIA.—Rev. J. Wilson, April 20. Rev. J. Warren, Feb. 13, April 20. 'Rev. J. Owen, April 20. Rev. J. E. Freeman, Dec. 6. Rev. H. R. Wilson, April 17, Rev. J. L. Scott, April 4. Rev. J. C. Rankin, April 18, April 19. Dr. W. Green, March 31.

IOWA.—Mr. S. M. Irvin, May 25.

CREEKS.—Rev. R. M. Loughridge, May 25.

OTTAWA.—Mr. H. Bradley, July 3.

Recent Intelligence.

OTTAWA MISSION.—The missionaries at Grand Traverse Bay had the great satisfaction of admitting twelve natives to the full communion of the church, on the first Sabbath of June. Others are regarded as serious inquirers concerning religious things. We cannot mention such facts as these, without thanksgiving to God for his grace vouchsafed to those poor Indians; and we trust that better days are before them. Previous letters from the mission have given encouraging accounts of the disposition of some of them to adopt more settled habits of living, and of their actual improvement in temporal matters. There can be no doubt that their religion will have a most

happy influence on the comfort as well as on the character of those who become Christians.

SIAMESE MISSION.—Mr. Buell's letters mention the good health of himself and family, and his continued progress in the native language. We are truly thankful to mention that another missionary who is also a physician, and his wife, will sail for this mission, it is expected, in October next.

CHINA MISSION.—Dr. Hepburn writes from Singapore, which station he probably left in May last for Macao. He had succeeded in disposing of most of the mission-property at Singapore on advantageous terms.

INDIA MISSIONS.—The letters from the various stations contain generally favourable accounts. Copious extracts from these communications will be laid before the readers of the Chronicle and Foreign Missionary.

Arrival of Mr. Rogers and Family.

The Rev. W. S. Rogers and his family arrived safely at Boston shortly after our last number was issued from the press. The health of Mrs. R., though still very feeble, we are yet thankful to say has been much benefited by the voyage.

Sailing of Mr. and Mrs. Walsh for India.

Before this number reaches the hands of its readers, the Rev. J. Johnston Walsh and his wife will be on their way to Calcutta, in the ship *Gentoo*. Mr. and Mrs. W. were

members of the Presbyterian church in Newburgh, N. Y., where interesting and impressive religious services were held previous to their departure. They are designated to the Furrukhabad Mission, and are affectionately commended to the prayers of the church.

Creek Mission.

The Rev. E. McKinney, lately of the Presbytery of Huntingdon, has been accepted as a missionary of the Board, and with his wife has proceeded to join this important mission. We hope soon to hear of their arrival at the mission station, where they will be gladly welcomed by Mr. and Mrs. Loughridge. The mission among the Creeks, though full of promise, is yet in its infancy. We would commend these brethren, therefore, to the special prayers of the people of God.

ADDRESS OF THE EXECUTIVE COMMITTEE TO THE CHURCHES.

Having entered on another year of missionary labour, it is not without solicitude that the Executive Committee look forward to the receipt of the necessary funds. For four years past the receipts have been about stationary, while during that time the number of missionaries has been increased. The receipts of the last year are but sufficient to meet the expenses at home, and support the missionaries now in the field; while at this time the different missions are in most pressing need of enlargement. If it were certain that the funds would not be increased, it would be very plain that no more labourers should be sent out. On the other hand, if there be a certainty that they will be increased, the Committee would be held justly accountable if they neglected to send the missionaries now waiting to the different fields where they are so greatly needed.

In deciding this question in advance, certainty on either side is perhaps not to be expected. The providences of God—the state and tone of piety in the churches—the wants of the different heathen countries—the information disseminated and read, and many other circumstances must be taken into the account. In deciding the various questions that arise, the wisdom that is from above

can only give the proper direction; and it is the duty of all concerned to ask it of God, who giveth to all men liberally and upbraideth not.

Although absolute certainty is not to be expected, a careful examination will show that every indication of the word and providence of God teaches the duty of the Church to go forward.

To enable the friends of the Foreign Missionary cause to decide their individual duty in regard to these solemn questions, it is proper that they be informed of the need there is of their assistance. And as this is a cause sustained and carried forward by associated effort, it will be proper also to consider what is the probability of a favourable result.

The receipts of the last year, exclusive of donations for the Mission House, but including the donations from the American Bible and the American Tract societies, may be stated in round numbers at \$60,000. This sum, as already stated, is wanted to support the missionary enterprise at home and abroad, as it existed on the first day of May last.

Since that time another missionary and his wife have been sent to the Creek Indians. This mission is just commencing, and buildings for the mission families and for their schools are indispensable.

One missionary and his wife have just sailed for India. Another missionary, who is also a physician, and his wife, will sail for Siam in the first vessel. The expense of the outfit and passage of these two brethren falls of course on the present year.

A physician for Africa is greatly needed, and one every way qualified, has been requested to join this important mission. Should he accept this appointment, he will be immediately sent to the mission at Settra Kroo.

The General Assembly, at their last meeting, assigned the entire field of Texas to the Foreign Board. Two additional missionaries are immediately wanted for this mission.

For these six brethren, including outfit, passage and travelling expenses, \$6000 are wanted for this year. No part of this increase, it will be observed, relates to the China mission.

The mission to China, with the contem-

plated enlargement of seven missionaries and their wives, will require, for two years, \$20,000 a year. This sum includes the printing press, type foundry and bindery, plain but substantial buildings for six families, and the printing-office. This mission does not, however, require that sum in addition to the receipts of last year, because the expense of the three brethren now there is included in the estimates for existing missions. The additional sum wanted for China is \$14,000 a year, making, with what is wanted for the other missions, \$20,000 above the receipts of last year; or, instead of \$60,000, the foreign missionary cause of the Presbyterian Church, with the enlargements proposed, and in part carried out, will require \$80,000.

The Committee feel deeply the responsibility of deciding on so large an increase of expenditure in carrying forward the missionary work; but they would not feel less deeply, while they would dread far more, the responsibility of standing still at such a time as this. They would briefly mention several considerations which they cannot but regard as showing the will of God that the Church should go forward; and as grounds of encouragement, that the necessary amount of means will be obtained.

1. In the first place, it is proper to notice, that this entire system of operations, after having been carefully matured by the Board, was submitted to the General Assembly, and received the approbation of that venerable body. Nor was this a hasty, or cold and indifferent approval by the supreme judiciary of the Church. The Annual Report was submitted in a printed form, and a copy placed in the hands of every member. Some days afterwards, when it was considered, its various details, and especially those above noticed, were explained by the Corresponding Secretary of the Board. The whole subject was then referred to a Committee, and the resolutions reported by them were unanimously and cordially adopted. No higher sanction of the Church therefore can be given, and the recommendation of the General Assembly affords a point of union for the efforts of the whole Church.

2. These means ought to be provided, because the Church is able to provide them. A single view of the contributions of the

churches will make this plain. During the last year 583 churches, under the care of pastors or stated supplies, and having 50,194 members, made no contributions in aid of this cause; a similar statement must be made concerning 373 vacant churches, with 10,500 members. It may be said that the vacant churches ought not to be taken into the account; but it is satisfactory to know that some of them judge differently, for 63 vacant churches with 2,850 members gave nearly \$1000. Here, then, we have more than 60,000 communicants, belonging to churches who have done nothing; but this is not all—how few are the churches where all the members give regularly of their substance to support the Lord's cause among the heathen? It is very discouraging to see many large and wealthy churches, long established, with 100, 200, and in some instances 300 or 400 members, contributing but \$5, \$10, \$20, or \$40 a year. As observed on a former occasion, we here see the weakness, and we here see what might be the strength of the missionary cause, as far as the means to sustain it are concerned. The self-denial, and even the greatest sacrifices of a few individuals, will do but little, whilst the support of all would afford means enough and to spare. The question must soon be decided whether the Church generally will support this cause, making it to assume an enlargement worthy of the name of the whole church; or whether it must continue on its present limited extent, supported by but few of her members, and, as heretofore, much to their honour, by other benevolent individuals who are not members.

3. We have a ground of encouragement in the improved state of the commercial affairs of the country. We need hardly advert to the pressure and embarrassment which for several years have paralyzed business transactions in every part of the land. From these depressions a change for the better is now taking place, and hence the friends of the missionary cause will be able to do more to sustain and enlarge it.

4. It is another encouraging circumstance that the Board has come out of the embarrassments of the last four years free from debt. If demands larger than usual are now made, every part of the sum received will be immediately employed in sending

out the labourers to gather in the perishing harvest. The increased receipts will also be employed without deduction or abatement, inasmuch as the expense at home for officers and agents will not be increased.

5. We have a strong ground of encouragement that the means wanted will be furnished, from the increase, during the last year, of the missionary force at home. When information is afforded, love to the missionary cause at home and abroad is a test of Christian character. When the Psalmist prays that the Church might be revived, it was that "the way of God may be known upon earth, and his saving health among all nations."—*Psal. lxxvii. 1, 2.* The additions to the Church during the last year, on a profession of faith, have been unusually large. If this has been the work of the Spirit of God, what a precious increase to our beloved Zion! But the tree is known by its fruits, and it will be a sad evidence that this work was not of God, if no earnest efforts be made to make known the blessed Saviour to those who are perishing at home and abroad. We trust the work has been real, and that the scriptural marks of true religion will follow. The new converts alone, without interfering with other objects of their benevolence, could with great ease furnish the additional means wanted; they could send to the heathen the messengers who are ready to go, and direct them to the Lamb of God that taketh away the sin of the world.

6. Another reason why the necessary means ought to be provided, is because we have qualified men for all the fields named, excepting Africa, respecting which there is yet some uncertainty. This is a leading feature in the encouragement of Divine providence, opening the way and urging the Church to go forward. It is also a cause of thanksgiving, especially as it regards the China Mission, where so large a force is required at the first. The wants of the missionary cause are thus narrowed down to a single particular, that of pecuniary support.

7. The means needed ought to be provided, and we trust they will be provided, because there is a louder call from God than at any former time. The Missions to the Creek Indians, to Texas, to Africa, to Siam and

to India, present the most pressing calls for assistance. It has been shown that the comparatively small sum of \$8,000, will send out the force proposed for them. China is a world of itself; but alas! it is a world wholly given to idolatry, and perishing in ignorance of the Saviour. The providence of God has removed the barriers out of the way, and our beloved Church is called upon to assume her part of the work. This, as has been shown, can only be done by an enlargement of receipts above those of former years. These various and loud calls to the Church, are so evidently from God, that we cannot doubt they will be heard and answered by his people.

8. Among the various other grounds of encouragement, we shall mention but one more. At the very commencement of the year, when \$20,000 additional were called for, the one-half of that sum, unsolicited and unexpected, was sent to the treasury as a special donation on behalf of China. With the call of God to enlarged efforts, he can put it into the hearts of his people to devise liberal things. This donation was most timely received. Our brethren in China were anxious for instructions to know whether they would commence the necessary preparations for themselves and others, to occupy the opening desolations among the millions of China. This donation enabled the Committee at once to answer their inquiries; and in a few days after it was received, one-half of it was on the way to China.

Whilst this circumstance is a ground of encouragement, we trust our friends will bear in mind that the claims of China still rest with all their magnitude upon the churches. By this liberal assistance, the work for China has been commenced, but it remains for the churches to carry it forward. It would be wrong, while so much yet remains to be done, if any one were to consider this liberal grant as an excuse—as if, so much of the work having been done by a few, the great body of God's people may disregard the loud and urgent calls of his providence, faithfully to perform their duty.

The foregoing views and estimates, are based on the expectation that the sum received last year will be received this year also, as well as the additional sum required;

but this will depend on the friends of the cause continuing their support. Nothing is more certain than that the missionary cause is in the hands of its friends, and that their constant liberality and self-denial are wanted to sustain it. We believe it has reached its present maturity and stability, and has been sustained thus far, from love to God and good will to man. These principles live in the hearts of God's people, and the obligation to promote the glory of the blessed Saviour, still rests upon his disciples, and the wants of the perishing heathen are as great and as pressing as ever. The multitudes going down to the grave without the knowledge of the Saviour are not diminished, nor is their dying wail abated. They need the balm of Gilead—the physician of the soul—the true bread of life, that came down from heaven, that they may eat and live for ever—the water of life, that they may drink and never thirst. They need the knowledge of Gethsemane and of Calvary—of him who suffered there—of him who rose from the dead, and is alive for ever more. His people enjoy all these blessings, and his last command was to make them known to those who have them not. In view of duties so clear, and so well understood by at least a portion of our Church,—in view of motives so divine, of motives arising from the perishing condition of our benighted fellow-men, what Christian will say that these measures for their relief have been proposed on a scale too large?

We have now, dear brethren, submitted to you the wants of the Foreign Missionary cause of our beloved Church; we have stated what the means are wanted for; and that in the hope that they would be furnished, additional missionaries are preparing to go out. Two indeed have already gone, and before this paper reaches all the churches, others will be on their way also, "to speak unto the Gentiles that they may be saved." We do entreat our brethren in every part of the Church, to bear in mind that these missionaries are sent out, on the expectation of enlarged contributions. To those who have been added to the Church during the last year, this subject makes a strong appeal. Here is work for you. Some of you may be called to go abroad yourselves,

but the far greater number must remain at home, and here you can sustain and carry forward the missionary work. It may be that on your exertions it will depend whether the brethren ready to go, will actually go; or if they should go, whether they will not have to be brought home; and it is a solemn thought, that if even one of them be detained at home, or has to return for want of support, there are thousands and tens of thousands of the dying heathen, who for that cause will never hear of Christ.

To the brethren in the ministry, and to the elders and deacons, we would say, this cause belongs to you and to the churches. Yours and theirs are these missionaries, these infant churches, these schools and printing presses, now shining as lights in a dark place in the very midst of Satan's kingdom. As leaders of God's people, ordained and set apart to the service of the Church, much is in your power. Many in the ministry, and office bearers in the Church, have from the first most nobly sustained this cause. Many on the other hand—alas! that there should be so many, have done nothing. Can it be that in a single church in our communion, at such a time as this, another year will pass away, carrying with it twenty millions more of heathen men, beyond the reach of Christian effort, and not a word be uttered, or a hand raised to save them! All God's ministers, though in a different manner, have been as truly called of God to his whole service as was Aaron; and all who have his spirit will hasten as did Aaron to stand between the dead and the living that the plague may be stayed.

While calling upon our brethren for increased effort, we would not forget the pressing necessity there is of increased and more earnest prayer, for the blessing of God upon the whole church and all her cherished interests. The Christian Church was commenced in prayer,—it has been sustained in answer to prayer,—and in answer to prayer will the promises of God be fulfilled, in the manifestations of his great purposes of love and mercy to our fallen race. "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them."

W. W. PHILLIPS, Chairman.

WALTER LOWRIE, Cor. Sec'y.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN JUNE.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		
Northampton ch. 14; Ballston Centre ch. mo. con. 8; S. H. Lindley, for China 2	24	00
SYNOD OF NEW-YORK. <i>Pby. of N. River.</i>		
Marlborough ch. 8.50; do. addl. 15.64; Cold Spring ch. 'H. W. C.', 8	32	14
<i>Pby. of Long Island.</i>		
Southampton ch. 85.50; Middletown ch. 15	100	50
<i>Pby. of New-York.</i>		
Jamaica ch. mo. con. 14.43; Wallabout ch. mo. con. 3.37; N. York Duane st. ch. mo. con. June, 16.54; N. York 1st ch. mo. con. June, 53.83; N. York Brick ch. Silas Holmes, 100	168	17
<i>2d Pby. of New-York.</i>		
N. York Scotch Presb. ch. mo. con. June	75	00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		
Railway ch. mo. con. Feb.-July 45; Rev. C. K. Imbree, 10; Elizabethtown 1st ch. Mrs. Alward, 10	65	00
<i>Pby. of New-Brunswick.</i>		
Bound Brook, 'cash,' 5; Freehold Village ch. mo. con. May, 20; Freehold 1st ch. 31.65	56	65
<i>Pby. of Newton.</i>		
Mauch Chunk church	2	00
SYNOD OF PHILA. <i>Pby. of Philadelphia.</i>		
Phila. 10th ch. (in part.) 'a lady through the Pastor, 70; Mrs. M. L. Jones, 30; Miss Huxham, (of which 15 to be appropriated for Books and Tracts for missionary stations,) 50; Mrs. Brown, 30; N. Burt, 40; W. A. Porter, 25; N. Harned, 10; Moses Johnson, 50; Mrs. Hildeburn, 10; Mrs. E. Wurta, 2; Mrs. Lemon, 1; Mrs. Froytag, 5; J. B. L. 5; Mrs. Harris, 3; D. T. Pratt, 2; a friend, 10; do 5; cash, 20; do. 1; an individual 50 cts; a widow's mite, 25 cts; a friend through the Pastor, (in part of sub. of 500,) 200; Bank Notes, 250; Gold, 32.50; Specie, 51.62; G. Eckerb. (1841) 5. Total from 10th ch. 938.87. Rev. Ashbel Green, D. D. 40, 9th ch. Sab. sch. 6.24; Penn Sq. ch. mo. con. addl. 28.18; Note, 25 ackn. last should have been mo. con. 4th ch. 75; Central ch. in part, 68.25; Phila. Rev. J. B. Pinney and Mrs. Pinney, for 1842, 20	1176	54
<i>Pby. of New Castle.</i>		
Wilmington, 1st ch.	25	00
<i>Pby. of Baltimore.</i>		
Baltimore, 2d ch. sup. Rev. H. R. Wilson, 130; do. male sab. sch. for support of male child. in Mr. Wilson's school 21.58	151	58
<i>Pby. of Huntingdon.</i>		
Lewistown fem. for. mis. soc. 1; Perryville ch. in part, 21.79; W. Kishacoquillas ch. in part, 1.50; Spruce cr. ch. in part 35; Alexandria, David Stuart, 5; Birmingham, John Owen, 1; Huntingdon ch. 139.29; (of which 35.54 from mo. con. 2.76 from sab. sch. 31 cts. from Mrs. Symington's school, 10 from John Kerr, 10 from Mr. Orbison, and 10 from Mrs. Allison) less 10 bill on Northampton Bank unsaleable.	204	58
<i>Pby. of Northumberland.</i>		
Derry church	1	50
<i>Pby. of Donegal.</i>		
Columbia ch. 46; less disc. 1.91	44	09
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		
Johnstown ch. 8; Ebenezer ch. 60; Saltsburg ch. 15.06; Gligal ch. 7.68; Salem ch. 34.50	125	18
<i>Pby. of Ohio.</i>		
Pittsburg 2d ch.	29	96
<i>Pby. of Allegheny.</i>		
Slate Lick ch. 4.40; Harrisville ch. 4; Miss Rachel Withrow, 2	10	40
<i>Pby. of Beaver.</i>		
Falls of Beaver ch.	10	00
<i>Pby. of Clarion.</i>		
Clarion ch. 15.50; do. fem. for. miss. soc. con. Rev. JAMES MONTGOMERY 1. m. 30; Richland, A. Junkin, 3.75; J. B. Junkin, 3	32	25
SYNOD OF WHEELING. <i>Pby. of Washington.</i>		
Upper Buffalo ch. 10; Fairview ch. 5	15	00
<i>Pby. of Steubenville.</i>		
Union ch. Harmony sab. sch. 5; New Har- gortown ch. 12.10; Wellsville ch. 16	33	10
<i>Pby. of New Lisbon.</i>		
Liberty ch. 2.50; Coitsville ch. 9.06; Brookfield ch. 5; Hubbard ch. 9; Clark- son ch. 4.25; Middle Sandy ch. 3.44; Weathersfield ch. 10.75; Poland ch. addl. 3.75; New Lisbon ch. 23.50; Bethel ch. 6.28; Deerfield ch. 11.09	88	72
SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>		
Union ch. 33.29; Chillicothe, Mrs. E. Wor- thington, 10	43	39
<i>Pby. of Miami.</i>		
Springfield ch. maternal Assoc. ed. <i>Belinda Galloway</i> , 10; Troy ch. James Telford, ann. sub. 10	20	00
<i>Pby. of Cincinnati.</i>		
Cincinnati, 1st ch. addl. ann. coll. 53; 'a member,' 5; do. 'a lady,' 10; John Ba- ker, on account of his semi-centenary sub 20; Fem. miss. soc. 5	93	00
<i>Pby. of Oxford.</i>		
Richmond ch.	6	00
<i>Pby. of Sidney.</i>		
Buck cr. ch. bal.	1	90
SYNOD OF N. C. <i>Pby. of Fayetteville.</i>		
Duncan McIver, 10; less disc. 20 cts.	9	80
SYNOD OF W. TENNESSEE. <i>Pby. of W. District.</i>		
Jackson ch. mo. con. 6.75; addl. 25 cts.	7	00
SYNOD OF MISSISSIPPI. <i>Pby. of Tombekker.</i>		
Columbus ch. mo. con. June,	10	00
SYNOD OF THE REF. PRESB. CH.		
Cash per Rev. J. N. McLeod,	90	00
ASSOCIATIONS.		
Phila. Reed and Lowrie, assoc. fored. hea- then youth at Allahabad, 100; do. at Lo- diana, 100	200	00
LEGACIES.		
Hillsboro. O. Richard Graham, deceased, per Rev. Samuel Steele Ex. 20	20	00
MISCELLANEOUS.		
Onslow, Nova Scotia, Benev. soc. includ- ing 6 dollars from 'a female friend,' 21.95 cash from a friend for China Mission, 3; cash from '—' (source not reported), for China mission 10,000; 'a friend of missions,' 10; Miss 'E. D.' of Ref. Dutch ch. c. Houston and Greene st. N. Y. 5; 'a lady' called at mission House, 1; Newark, N. J. Miss Ann Finley, 10; 'a member of his former cong.' to con. Rev. E. D. McMASTERS, D. D. a. dir. 100	10	150 90
Total,		\$12,162 43
Donations in Clothing, &c.		
Lansburg 1st ch. N. Y. Ladles benev. soc. 1 Box Clothing for Chippewa miss. valued at 86.02		
Mechanicsville N. Y. 1 Bundle clothing from Ladies' for the same object valued at 13		
Oxford, Pa. fem. sew. soc. 1 box clothing for Rev. R. W. Sawyer.		
Congress ch. O. fem. sew. soc. valued at 21.81		

THE

DOMESTIC MISSIONARY CHRONICLE.

AUGUST, 1843.

BOARD OF MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

APPEAL FOR IOWA. FROM A MISSIONARY.

If some scores, or hundreds of the good people of the East could spend a few months in this frontier land, and then return to their temporal and spiritual advantages at home, I am persuaded they would return with new feelings of gratitude to the "Father of light," for his good gifts to them, and with a new feeling of their obligation in relation to their tried brethren in the western country, and to the cause of Christ in this portion of the world. I consider it unspeakably important that Christians in more favoured circumstances should know well, and properly feel for our situation here. We need, and we earnestly desire their prayers—their hearty prayers; and we very much need, and importunately ask, other help besides. There is no kind of knowledge that can elicit interest so well as that which enters through the eyes and ears; and if Christians could only be eye and ear witnesses to things that discover our state, our nakedness, our poverty and feebleness, both temporal and spiritual, I am persuaded we would be remembered differently at a throne of grace, and should share in a different manner of the abundance that God hath given them. **

[We omit here a minute description given by the brother of his own particular field of labour, which contains some interesting facts, but for which we have not room.—ED.]

*** The people in the West are the most liberal people in the world as respects religion. Your liberal people in

the East are nothing to us. Anything in the shape of a preacher is made welcome if he can only talk smoothly. It is no great matter with many, whether he belongs to an old sect, or whether his object be to set up a new one: all appear to stand pretty much on the same footing. To illustrate this, I have been preaching for some time in a settlement about ten miles distant from this place, where we have a few members. There appeared to be some interest arising, and I began to entertain hopes of good results. At this crisis, one, heretofore a disciple of Joe Smith, junr., who is now labouring to form a sect under the designation of *The Bride the Lamb's Wife*, came among the people, and has immersed some dozen of them or upwards—wrangling has followed, and serious feeling appears to have passed away. We have all manner of strange notions and strange people here. We have a mass of mind, active, shrewd, suspicious, and to a great extent under no restraint, or but little restraint from moral or religious principle. We have lots of backsliders, or rather apostates—persons who having once made a profession of religion have given it up. Many of the professors who still hold on are sadly inoculated with the spirit of the times and of the place; still, however, I trust there is a sprinkling of the salt of the earth to keep the social fabric from putrefaction—a little of the good leaven which, with the blessing of God, may yet leaven the whole lump. The Roman Catholics constitute the most formidable obstacle to the truth in this neighbourhood. As re-

spects the designs of that church in relation to the United States, I have hitherto been rather disposed to apprehend but little danger from them. I am *now entirely satisfied* that it is their *settled purpose to possess, as far as possible, and altogether to sway the West*, and by means of that the *whole Union*. They already occupy the principal points in this territory. The emigrants, so far as my knowledge extends, are for the most part of that persuasion. They possess a proselyting spirit, and have here excellent materials on which to work—a people unwilling to submit to the restraints that spiritual religion imposes, feeling the natural want of religion which is common to the race, and ready to believe *anything but the truth*.

But why all these statements and details? I answer, my wish is to engage the interest of Christians in behalf of the West, and I desire also to prepare the way for the following observations:—I take it for granted that the Presbyterian Church will not desert this important field—but will cultivate it assiduously, so long as there is hope. For this purpose we need men—first rate men, if we could have them, but that we cannot expect. Still they should be men somewhat more than tolerable—men of prudence, firmness, a ready utterance, and an eye single to the glory of God. They should not come here to speculate; if they do, most likely they will wound the cause. They should be patient also, and able to accommodate themselves to people and circumstances wherever they may be placed. We need also *books—good books, and plenty of them*.

There are two ways, that present themselves to my mind, by which the evils of our condition may be remedied: The one is, by diffusing *sound knowledge*, making our people a reading people, and furnishing them with good matter to read. In this way, we may hope, by filling the vessel with wheat, to exclude the chaff. Obviously this is a means which should be diligently and prayerfully used. Since I have been here I have gathered all the *tracts I could find*, and have put them into

circulation—I have nothing left. The books of the Board of Publication I have longed to have for use here. Good books and tracts for loaning, and distribution I consider among our most pressing wants. Now,—are there no lovers of the truth, as it is in Jesus, who would be willing to send us out here the publications of the Board? And are there not thousands of tracts and precious little books lying idle in pious families, that could be gathered up, and sent out here, where they might be the means of good to generations yet unborn? And, my dear brother, would not this be a cheap way of doing good? Methinks there are thousands of Christians in your city, who, if the thing were but mentioned to them, could, without the outlay of a cent, send into the missionary rooms any quantity of little messengers of mercy, which are of no use where they are—but packed up, and sent here, wafted with the breath of prayer, and distributed among multitudes who are now tossed to and fro by every wind of doctrine, by God's blessing might be the means of conversion to hundreds—of food and stability to thousands, and send down a benign and hallowed influence through succeeding generations. The other, and in fact the only effectual remedy for these evils, is found in the influences of God's spirit—putting down all opposition, sweeping away every refuge of lies, magnifying his own word, and above all his name. For this I would earnestly pray, and ask the prayers of God's people.

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FROM A MISSIONARY IN MUSCATINE COUNTY.

*** We have in this county but one church, which is at this place; there are, however, two or three other congregations to which I have been preaching once a month, and which will probably become large enough in a few years to admit of a separate organization. I have not been able to preach as much abroad as I should have done, since I received my commission, for want of a horse, which I have not the means of purchasing. The dese-

tration of the Sabbath is very great through all the West, but especially so in and around the towns on the rivers; and much labour, prayer, and perseverance, are requisite to remedy the evil. We have two Sabbath schools, and one Bible class, within the limits of my field, which promise great good. We have but two male members in connection with us in the village, and have not until recently had a prayer meeting by ourselves. We greatly need among us the reviving influence of God's spirit. Pray especially for us, that we may be remembered in this respect. We have learning and talent among our citizens, and could they be consecrated to God much good might be done. We have had four additions to our church since I last wrote. It is a "day of small things with us, but we will trust in God and go forward"—praying continually, O Lord revive thy work.

INDIANA

FROM A MISSIONARY IN DELAWARE COUNTY.

Revival of Religion.

I have news to communicate, which cannot fail to gladden the hearts of God's people, although they may be far separated from us. A few weeks since, we enjoyed an unusually precious outpouring of God's spirit; it commenced with an humble, but fervent and importunate spirit of prayer amongst the people of God; this continued to increase. The sacrament of the Lord's Supper was administered in our church a few weeks since, at which time, nine persons were admitted to the communion of the church. Our meetings then only commenced; I preached frequently on week days, and almost every night for about two weeks, during which time we had most evident manifestations of God's presence. We had evidence of this in the uncommon solemnity of the large assemblies from time to time; in the fervent and humble prayers of God's people, in the pungent convictions of impenitent sinners, even the most abandoned, and, in many, as we hope, genuine conversions. There have been added to the Church thus

far in all *twenty-seven* members. May the Lord continue this good work with us, and many more be added to the Church of such as shall be saved.

Our Sabbath school is large for this place and in a very flourishing condition. It promises great good to the church, it numbers about sixty scholars. In the other places under my care, the prospect is good. This is especially true of B*** I administered the sacrament of the Lord's Supper there two weeks since; four were added, and many are deeply concerned. The community is becoming decidedly favourable to sound evangelical religion.

FROM A MISSIONARY IN SHELBY COUNTY.

I am labouring, as you are aware, in the bounds of the S*** and St. O*** churches. These two points are distant from each other about twelve miles, both are villages, and one of them is the county seat of Shelby county. Both are situated on streams, affording valuable water power, and in the midst of a country, possessing a soil, rich and highly productive; its resources, in these last particulars are by no means fully developed. The churches are both comparatively small, and much scattered, occasioning much hard labour and travel, and interposing serious difficulties, in the way of public meetings for the benefit of the people. At the commencement of my labours I found the churches in a lamentably cold and lifeless state; and what was still worse, without that confidence in their guides, so important that a flock may be properly fed and nourished. There was neither prayer meeting, Sabbath school, nor Bible class in either church. Since I commenced we have reorganized a Sabbath school in S*** We have also commenced a prayer meeting in each of the churches, which indeed encourage us much in the attention given to them, notwithstanding the obstacles before hinted at. The churches, so far as I am able to discover, are now united, and I hope are waking up to a sense of their responsibility. There had

not been a communion in either church for a period of eighteen months previous to the commencement of my labours. Shortly after I came, the Lord's Supper was administered in both places, which seemed to result in good; some few additions were made, and the people of God were awakened to new life. On the whole, our prospects are encouraging, and with God's blessing on the means of his own appointment, we hope for brighter and better days.

OHIO.

FROM A MISSIONARY IN ADDISON COUNTY

Good effects of Missionary labours—Important Missionary field.

In reviewing our history for two years past, we have great cause for thankfulness; we then numbered sixty members in our churches; they now number one hundred and eighteen. Our congregations have almost doubled, and our prospects for the future are cheering. Should God continue to smile upon us as he has done, it is to be hoped that these churches will not only be able to support the Gospel among themselves, but to assist others. They are beginning to feel the salutary effects of the enlivening influence of the Gospel, and to recover from that state of coldness into which they had fallen, when I came among them. Many of them are beginning to feel that there is a responsibility resting upon them to labour for the extension of the Redeemer's kingdom. This is exhibited not only in their contributions, but in the spirit of prayer manifested by numbers; a prayer meeting has been formed among some families, who until this Spring, never took part in a prayer meeting; and several young men, who have recently united with the church, take their part in our social prayer meetings; we feel much encouraged. But to carry them safely through, these churches must still be assisted by the Board for a time, we hope not long. But should that aid be withdrawn, much that has been gained must inevitably be lost. The ground if not occupied by Presbyterianism, will be occupied by others, and by

the most dangerous and destructive errors. It is therefore of the utmost importance that these churches be sustained until they can sustain themselves. They are situated in the great Miami valley, which at some future day must teem with its millions of people, who will exert an influence for good or for evil. If that influence is to be for good, their principles must be formed now.

VIRGINIA.

FROM A MISSIONARY IN JACKSON CO. A Church Organized.

Since my last report I have been occupying the same field as before, preaching as God has given me strength on the Sabbath, and during the week. I am not yet permitted to cheer your heart with an account of the mighty outpouring of God's spirit, as my own heart has been cheered with the reports of my missionary brethren published in the Chronicle. Sometimes I have felt encouraged with the hope that God was about to visit us with the joys of his salvation, and again I have felt somewhat discouraged, but I will still hope in God, whose promise is, "My word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." We had a three days' meeting at Ripley, commencing on the 19th, and ending on the 31st of May. Brother B*** of C*** was with me on Saturday and Sabbath. On Saturday he organized our church, consisting of *seventeen* members, three of whom are elders. We call our church *Ebenezer*, desiring to feel that "hitherto the Lord hath helped us, and that" all our help must come from him. "Except the Lord build the house, they labour in vain that build it." "And if God be for us, who can be against us." This infant church at once gave me a regular call, which I have consented to accept on the condition that our Board of Missions will continue their aid, until the people are able to support a pastor. The people have promised but a small sum, but I believe it is to the full extent of their ability, for they are generally a poor people. During our meeting for forming the

church, on the Sabbath particularly, the congregation was large, attentive, and solemn; and I believe the Spirit of God was present, operating on the hearts of numbers, and causing them to feel the importance of religion, while the whole congregation were attentive, and many in tears under the preaching of the word. The sacrament of the Lord's Supper was administered to our little Church, and I trust we all found it was good to be there, because God was there. The country all around is so split up by different denominations, that my congregations generally are not large, but their attention has generally been good, and sometimes there is manifestations of deep feeling. There is a vast amount of ignorance throughout this country. The Sabbath is greatly desecrated: and the country is in no small degree a waste wilderness. I trust however, it will yet become as the garden of the Lord. I cannot but indulge the hope, that our little church is a plant of the Lord's planting, and that he will water it abundantly, and cause it to take deep root, and fill the land.

PENNSYLVANIA.

FROM A MISSIONARY IN COLUMBIA CO.

Happy Results of Missionary Labours.

One of the chief objects of the missionary, in making his report, I suppose should be, to present the results of his efforts in such a form, that the friends of the cause may ascertain whether there has been any advance in the good work. I will therefore recur briefly to the state of things under my predecessor, the Rev. D. J. Waller, to whose ability, untiring energy, and self-denying labours, I am pleased to bear testimony.

When Br. W. commenced his labours in this field (in the fall of 1838) the Berwick church was supposed to be extinct. Not more than two or three members remained in the region. By the blessing of the Lord upon his labours during the three years and a half he preached in this place, once in two weeks, 21 members were gathered in, and the cause of Presbyterianism greatly revived. Something

like a year since, at his invitation I came into the region, and took a part of his charge. The central point in my field is Berwick, where I reside, and preach once on each Sabbath. I have beside three other points, at Upper Salem 5 miles distant, Lower Salem 3, and Briar Creek 9 miles. During the past winter there has been considerable religious interest over almost the whole field, and we have held frequent meetings at all the different points. During the months of October and November, there were several sudden deaths in Salem, and I was called upon to attend the funerals. These solemn strokes of Providence, and the accompanying services so affected the people, that we determined to hold meetings during the week. These were well attended, and were continued from time to time, until near the close of January. In the latter part of December Br. Webster, of Mauch Chunk, came up and assisted me for a week, and his faithful and acceptable labours were greatly blessed among us. A general and in many instances a deep anxiety about the state of their souls pervaded the community. All classes and ages came out and manifested a strong interest in the work. Among a number of adults, not less than four persons from fifty-five to sixty-five years of age, afterwards united with the church, as the fruits of those meetings. Sometimes as many as sixty remained at the inquiry meetings. The only means made use of were prayer, the plain, pointed preaching of the gospel, and personal conversation, at the inquiry meetings, held after the congregation were dismissed.

In the early part of January we commenced a series of meetings at a school house in the upper part of Briar Creek. These also were well attended, and the result most happy. For weeks a silent and precious work of the Spirit continued in that community. A number have since united with the church, who I trust shall be pillars in the Temple on high. At this point especially I was assisted by the Rev. C. E. Ford, now of Williamstown, N. J. whose labours among us are remembered by all with gratitude and affection.

In the latter part of the same month, meetings were held also at the church in Briar Creek, nine miles below Berwick, where I was aided by Rev. D. J. Waller, of Bloomsburg, and Rev. G. Thompson, of New Berlin. Here also the Lord was obviously with us, and the result will enable us to revive the church there, which has lain in the dust for many years.

During the past year forty-five have united with the Berwick church, four by certificate and forty-one by profession. The attendance on our services has greatly increased; and we have now a neat brick church edifice so far completed that we hope to get into it in the Fall. On the whole I think the friends of domestic missions have just occasion for gratitude to the great Head of the church in view of the advance of the cause in this section, and that they should be encouraged to press forward with new energy in the noble work of supplying the destitute portions of our own land with the preaching of the gospel.

A.

NEW-JERSEY.

FROM A MISSIONARY IN MERCER CO.

The good work progressing.

At this place, things remain very much, as when I last reported. The walk and conversation of our young converts thus far, have been worthy of their high vocation. We feel encouraged to hope, notwithstanding the large number received and the former habits of some of them, that through God's grace, they may all hold out faithful to the end, and not one of them be of the number of those "who draw back to perdition." At my other station things are more favourable than they have ever been. At our last communion *twelve* were received on the confession of their faith; this was *three times* as many as have been received there at any one time within ten years; besides these, there were several others who expected to come forward at the same time, who for different reasons, delayed until our next communion. There is at this time an interesting state of feeling there,

and several are anxiously seeking the Saviour. That people have been stirred up to make new efforts for the support of the gospel.—The Lord has begun a good work there which I have faith to believe he will carry on. These things I know will be encouraging to the friends of missions as they have been to me. Our Sabbath schools are all in operation, and as successfully attaining the blessed object they contemplate as at any period since their organization.

FROM A MISSIONARY IN CUMBERLAND COUNTY.

Fruits of a Revival

During the last three months my labours have been as heretofore. The Sabbath school, Bible class, prayer meetings, monthly concert, and temperance cause, are still kept up with much interest.

Our last communion season on the first Sabbath in May, was a deeply interesting and solemn one. The house was unusually full, as it was generally known that a number were to be received. *Fifteen* persons were admitted of different ages, from sixty-five to fifteen years. These individuals, with one or two exceptions, may be regarded as the fruits of the Holy Spirit in his recent work amongst us. Although the number itself is not so large as that received by many other churches, yet for this place, considering what it *has been*, the acquisition is such as to call forth from the friends of Zion here the grateful expression, "The Lord hath done great things for us, whereof we are glad."

Four months have now elapsed since those who have become members of the church began to entertain the Christian hope, and thus far they all run well. One of the number is a lad about sixteen years of age, who has remarkably fine talents, and expresses a strong desire to labour in the ministry. He has been engaged in study about a year, and has evinced much mental vigour and great industry. May the Lord spare his life—provide the necessary means for his education, and furnish him amply for the good work.

MISSION ROOMS, PHILADELPHIA.

We ask attention to the following extract from the last Annual Report of the Board of Missions.

The churches should know that the efficiency of the missionary operations of their Board, under God, depends materially on having funds in *proper season*, as well as in *sufficient amount*. In the early part of the season, directly after the Assembly adjourn, arrangements are made for the year, and it is not unusual at that time, to have numerous applications for appointments. But generally after the Assembly rise, and during the summer months, only a small amount of funds is received, and as a necessary consequence, the Board are compelled to limit their appropriations.

As stated in the Report—When the last year closed in May, the engagements made for the present year were unusually large, and drafts were then becoming due which would require an *immediate supply of funds* to meet; the funds of the Board were entirely exhausted, while the General Assembly were in session, in an effort to pay off what was due for the past year. And when they had exhausted their means, there were drafts due, still unpaid. Since the adjournment of the Assembly, applications for appointments have been numerous and pressing—more numerous than is usual at this season of the year; the Board have consequently been under the necessity of greatly increasing their liabilities. The receipts into the Treasury, since the Assembly adjourned, as will be seen from the reports of our Treasurer, have been very small—while the amount which is now due our missionaries, and is daily becoming due, is large—and it is greatly needed by the good men, and their families, to whom it is due. We have confidence in the churches to believe, in due time they will not fail to act in this matter, but we wish the churches to know, that *delay* here is attended with painful consequences. While the churches delay, the missionaries and their families not unfrequently suffer, and the cause is injured, deeply injured. The Board can do no more than what the churches enable them to do. They are wholly dependent on the promptness and liberality of the churches for the means of meeting their engagements, and carrying forward their work. And to sustain, what we already have, requires *immediate, and large resources*. But we are con-

strained here to put the question to the churches—and we do it with deep interest: Should the churches be satisfied with sustaining what they already have? With such a field of promise open before them, with such cries for help, as come from all quarters of the land, and with such strong, and tender motives urging them to extend and enlarge their operations, should they be satisfied with remaining stationary? *Should they not advance?* We fully believe, *they should advance*. We think there cannot be a doubt, as to the duty of the church in this matter. The command from on high obviously is—*onward*. God in his Providence has fully opened the way for the immediate spread of a pure gospel through all portions of this great and growing country. There is in all sections of our country a “waiting for the gospel,” many, very many most important points in our new States and Territories may be occupied *immediately*—and *now* is the time to occupy them. Every hour's delay is injurious to the cause, and hazardous to souls—and we hesitate not to express it as our decided conviction, that, under God, the future character and destinies of many sections of this country, depend on what is *now* done for furnishing them with the gospel. But *this part of the work* committed to your Board, in many respects the *most important part* of their great work, that of taking possession of new ground, and extending the boundaries of the church, requires *large resources*—much larger than your Board possess. Brethren, what is to be done? Tell us, and tell us *quickly*—while the door is open. The churches have but to resolve, and act, and all difficulties will vanish. Her resources are ample—a moderate collection from *each* of the churches *which have done nothing* for this cause the past year, would enable the Board to meet present dues. May we hope such churches will make an effort, and send in their collections with as little delay as possible? We close with the remark from the Annual Report—“The churches should know, that the efficiency of their missionary operations, under God, depends materially on having funds in *proper season*, as well as in *sufficient amount*.”

Receipts in the Treasury at Philadelphia, in June, 1843.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		<i>Pby. of Carlisle.</i>	
Benev. Assoc. Presb. ch. Casenovia, N. Y. 35; Esperance ch. N. Y. per Rev. Sanders Diefendorf, 13	47 00	Fem. dom. miss. soc. of Mercerburgh cong. Pa. through Rev. Thos. Creigh, per Rev. M. B. Hope	40 00
<i>Pby. of Columbia.</i>		SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>	
Lexington ch. N. Y. 8,50; H. R. Avery, 2d ch. Windham N. Y. 3; sundry other persons of same ch 2,50	12 00	Johnstown ch. Pa. per John Coulden	8 00
SYNOD OF NEW-YORK. <i>Pby. of Bedford.</i>		SYNOD OF CINCINNATI. <i>Pby. of Sidney.</i>	
South Salem ch. N. Y.	55 75	Huntersville ch. Ohio, per Rev. T. B. Clark, 50 cts. Covington ch. Ohio per ditto 14	14 00
<i>Pby. of Long Island.</i>		SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Southampton ch. L. I. 19; Middletown ch. L. I. 15	34 00	Corydon ch. Ind. per Rev. James Dubuar	7 30
<i>Pby. of New-York.</i>		<i>Pby. of Michigan.</i>	
Newtown ch. N. Y. 35	25 00	Second ch. Plymouth, Mich. per Rev. Josh. Clayton	5 00
<i>2d. Pby. of New-York.</i>		SYNOD OF ILLINOIS. <i>Pby. of Schuyler.</i>	
Delhi ch. N. Y. coll. 13; Don. Juv. Miss. and Bible Soc. of said ch. 5; per Rev. James McEwen	18 00	Sundry chs. in the Pby. per Rev. J. Pillsbury,	4 00
<i>Pby. of Wyoming.</i>		SYNOD OF VIRGINIA. <i>Pby. of Greensbrier.</i>	
Wyoming ch. N. Y. per. Rev. Dr. Engles	6 00	Rev. J. M. Brown, Treas. of the Pby.	20 00
SYNOD OF NEW-JERSEY. <i>Pby. of New-Brumswick.</i>		SYNOD OF NORTH CAROLINA. <i>Pby. of Fayetteville.</i>	
1st ch. Freehold, N. J.	22 16	James Martine, Treas. of the Pby.	43 07
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		SYNOD OF ALABAMA. <i>Pby. of Tuscaloosa.</i>	
Mrs. and Miss Tate, of the Walnut st. ch. 10; Fourth ch. Phila. mon. coll. per Mr. Thos. Mercer, 50	00 00	A few members of the ch. of Gainesville, Ala. for a miss. under the direction of Lake Pby.	16 00
<i>2d. Pby. of Philadelphia.</i>		MISCELLANEOUS.	
A lady of Newtown ch. Pa.	20 00	Miss E. D. of Ref. Dutch ch. Houston and Greene st. N. Y.	5 50
<i>Pby. of New-Castle.</i>		Total, \$630 00	
Columbia ch. Pa. per John Barber, Esq. Treas.	7 00	THOMAS HOGG, Treasurer.	
<i>Pby. of Baltimore.</i>			
First ch. Baltimore, in part of coll. and addl. 50, 50, 50	150 00		

RECEIPTS IN THE TREASURY AT PITTSBURG, IN JUNE, 1843.

SYNOD OF PHILA. <i>Pby. of Huntingdon.</i>		in part, 9,73; Warrior Run cong. to con.	
Williamsburgh cong. per Rev. G. Marshall	20 00	Rev. S. S. Shedd, 44; Bethel cong. 8, 75; White Deer valley in part, 15,44; Milton ch. in part, 29,93	345 20
<i>Pby. of Northumberland.</i>		SYNOD OF PITTSBURG. <i>Pby. of Redstone.</i>	
From the following congs. per Rev. Geo. Marshall, Danville cong. in part 23,75; do. Wm. McMahan, 1; Lewisburg cong. to cons. Rev. Phineas B. Marr, 50; Chisquesque cong. in part 29,67; Darry cong. in part, 8,94; Washington cong.		Long Run cong. per Rev. A. M. Candless,	23 50
		Total, \$307 10	
		BAILEY & CO., Treasurers.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN JUNE, 1843.

SYNOD OF CINCINNATI. <i>Pby. of Sidney.</i>		<i>Pby. of West Lexington.</i>	
Troy cong. Ohio.	5 00	J. Wier, 5; W. B. Red, 2; T. S. Red, 5; Mrs. B. 3; Rev. W. W. Hill 2,50; Clear creek, per Rev. C. Stewart, 5	23 50
SYNOD OF INDIANA. <i>Pby. of Salem.</i>		<i>Pby. of Ebensser.</i>	
New Albany Ind. bal. 6,25; Coryden ch. Ind. 23,47; Sharon cong. Ind. 2,53	31 25	Paris cong. Ky. 50,05; Flemingsburgh 30	79 00
<i>Pby. of Indianapolis.</i>		SYNOD OF WEST TENNESSEE. <i>Pby. of W. District.</i>	
Rev. S. G. Monfort, 25; Franklin, Ind. per Rev. D. M. 10	35 00	Emmaus ch. per Rev. C. S. 25; Dunlap and Smith, Springfield, O. 1	26 00
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>		Total, \$225 00	
Mrs. P. Pope, Ky. 5; Six Mile, Ky. 10; Beulah, bal. 50 cts.	15 50	WM. GARVIN, Treasurer.	
<i>Pby. of Transylvania.</i>			
Lebanon cong. Ky.	11 00		

THE

FOREIGN MISSIONARY CHRONICLE.

SEPTEMBER, 1843.

MISCELLANEOUS INTELLIGENCE.

FREE CHURCH OF SCOTLAND.

Extracts from the Report by Committee on Education.

DR. WELSH, as Convener, gave in the following report :—

The subject remitted for the consideration of your Committee, may be conveniently treated of under two heads ; the *first* comprehending what is *essential*, and must be *done instantly* ; the *second*, relating to what is *desirable*, and for which *preparation* should be made *without delay*.

I. It is essential that provision should at once be made for carrying on the education of students of divinity who have given in their adherence to this church, and of students who purpose to engage in the study of divinity next winter, with the view of preparing themselves for the work of the ministry in connection with this Church. Your Committee are of opinion that such arrangements may be made as will enable the Church to accomplish this important object for one year by the establishment of a theological college or institution in one of the university seats, conducted in the same manner as the theological faculties in our universities have for some time followed, and perhaps under the same number of professors. The Committee are deeply sensible that great improvements might be made in the course of theological education, and that more than three professors of divinity are necessary for a full system of professional training ; and they are also fully aware, that it is desirable that there should not be less than three separate theological colleges. But for a single year they are disposed to recommend that the Church should limit itself to one Institution, without attempting any alteration in the course of study.

This is of importance, in the first place, for economizing the agency of the Church. There cannot be a doubt that a demand will be made greater than the Church can supply, in the course of the present summer, for preaching the gospel ; and it is, if possible, to be avoided, that the attention of the ablest of our ministers should be called away from this important duty, and their time occupied in preparing lectures for the winter session. It is of importance, also, that no more money should be devoted to this object than is indispensably necessary. And, finally, though important additions recommend themselves in the course of study, it may be wise not to attempt any alteration till a plan may be more fully matured by the Church than circumstances will at present allow. But, upon the lowest scale, and as presenting the *minimum* upon which the education of students of theology can be conducted for even a single year, the following arrangements must be made by the Assembly, or by a Committee intrusted with full powers upon the subject.

1. Three, or if found desirable, four, Professors of Divinity, must be appointed, viz. a Principal and Primarius Professor of Divinity, a Professor of Divinity and Church History, a Professor of Divinity and Hebrew.

2. A hall or class-room must be procured.

3. A library must be founded.

The session may commence in the beginning of November, and end about the beginning of April.

The regulations observed for some years past, before the disruption, respect-

ing the examination of students by presbyteries, &c., should be rigidly adhered to.

II. In regard to what is desirable, and what the Church should immediately aim at accomplishing, a difference of opinion has been expressed. It has been conceived by some that the Church should limit its attention to theological training, and should satisfy itself with endeavouring to establish a sufficient number of theological institutions for the instruction of students of divinity, and with raising the standard of professional attainments to a very high degree, without attempting the founding of universities, or the establishment of grammar or elementary schools to any considerable extent, or at all events upon a national system. The reasons that have led individuals to this conclusion, are, in the first place, the difficulty of obtaining such an amount of funds as would be sufficient for the introduction of an effective system of education in connection with the Church. In the second place, it is conceived that the system of education in Scotland, as already existing, is upon such a footing as might admit of our allowing our children and young men to attend the ordinary schools throughout the country and in towns, and the classes not strictly theological in the universities.

On the other hand, however, it is conceived, and the Committee are of opinion, that while the attention of this Assembly should be directed, in the first place, and especially, to the foundation and endowment of a sufficient number of theological colleges, with a full complement of professors and well furnished libraries, a much more extended scale of operations should be had in contemplation. In support of this view, it may be stated that the difficulty of raising funds is not for a moment to interfere with our plans or proceedings, inasmuch as the experience of the last few months demonstrates, that if good cause is shown why there should be a new system of education, in all its branches, there is no reason to doubt that the people of Scotland will enable the Church to carry her plans into execution.

That such a scheme is necessary, appears, in the first place, negatively, from the circumstance that the withdrawal of so many faithful ministers from the Ecclesiastical Establishment of the country will produce a very practical difference in the character of the religious superintendence of *elementary* schools throughout the country,—that as the new schoolmasters to be appointed will all be men connected with the Establishment, and holding views different from ours, upon what appears to us to be an essential question, they cannot enjoy our full confidence, especially when connected with the want of superintendence above alluded to. In regard to universities, the same objection, to a considerable extent, may be made; and, at all events, as our students cannot receive academical honours in connection with their own branch of study, a considerable stimulus to exertion is removed.

As a subordinate, and, it is to be hoped, a temporary consideration, but for the present of essential importance,—it must be observed that schools, to a certain extent, must be opened to afford a suitable sphere of occupation for parochial, and still more, private teachers of schools, who are threatened with deprivation from their present office, on account of their opinions upon the Church question. Such individuals should be invited instantly to give in their names to the Church, and provision should at once be made for their employment. Instances of tyranny—in some instances unmanly, and in all unworthy—threats of expulsion from their situation,—of withdrawing of small endowments,—of taking away scholars supported by donations,—have been brought under the notice of the Committee. They are the more deserving of attention on this account, that we have not only the case of cruelly injured teachers, but still more, perhaps, of the children, who are to be put into different hands.

But further, and positively, it is conceived that the functions of any Church, and especially of a Church that aspires to the character of national, cannot be considered as completely fulfilled, till provi-

sion is made for the religious training of the children and young persons connected with it, from the lowest elementary school to the first institutions of science and learning. And this view is strengthened in relation to our Church, by the consideration that, having given a shock to the existing religious and educational establishments, by withdrawing ourselves from them, we are bound to furnish to Scotland an equivalent.

For perfecting such a system, admirable hints are furnished in the chapters of the First Book of Discipline relating to schools and universities, agreeably to which there ought to be one school connected with every church, grammar schools in all our towns, and universities.

And it will not be till such a system is carried into complete operation, that the views of the first Scottish Reformers, for the perfection of the Presbyterian system, can be realized. When it is then put into operation, the effects of a right system of Church government, in connection with an orthodox confession, will, it may be hoped, be manifested to a degree of which the world has hitherto seen no example. The means of the best education they are capable of receiving would be afforded to every individual connected with our Church. By a well-organized system of superintendence and reporting, the gifts and graces of all—of each individual, from the highest to the humblest classes of society, would be duly appreciated; where, in the remotest parish, the child of the humblest peasant or artisan gave promise of talents that fitted him for more extensive usefulness than his birth might seem to indicate, opportunities might be afforded for his attending the grammar school most nearly situated. If he did not stand the test in diligence, in ability, and piety, he would naturally again return to the sphere from which he came, but if otherwise, he might be advanced to a university; and here, after full proof, a suitable career would not fail to be opened. In this way none of the gifts bestowed by the Head of the Church upon any of its members would be allowed to go to waste. The talents that might

otherwise have languished in obscurity would be directed to their suitable sphere, and the interests of religion and humanity would be essentially benefited.

With this view, it is obviously of the utmost moment that the whole system of education should be under an effective religious control,—that piety should animate it in all its branches,—that not only should your laymen be recognised as essential in a complete system,—but that care—the most anxious care should be exercised—that along with the highest intellectual attainments, with the habits and conformation of character necessary to communicating knowledge with success, there should be a spirit of devoted piety.

Towards introducing such a system, a Committee should be immediately appointed, who should, after the maturest consideration, report to next Assembly upon the subject. The following points will particularly come under their notice:—

1. Universities—comprehending Government and Patronage, Professorships, and also Secretaryships.

The next point would refer to students, including fees, fellowships, and scholarships; the library, and the subject of endowments, &c. &c.

2. Schools—Grammar Schools, Elementary Schools, commencing with a Normal School.

Under this head, every thing connected with the planting of schools, the erection of school-houses, the salary, and accommodation to teachers; the fees of scholars, and still more, every thing connected with the system of tuition, would require to be fully treated of.

It affords your Committee great satisfaction to be able to state, that a strong feeling prevails in different parts of the country for the establishment of schools in connection with the Church. And also, that many teachers of the highest merit have intimated their determination to adhere to the Church. Though, from the reasons stated in another report already before the Assembly, it is thought advisable that they should not at present relinquish their present situations.

[He had the very best authority, that

of individuals well qualified to give information, that some of the best teachers in Scotland were devoted to their cause, and were willing to enter into any scheme that might be proposed; these teachers were prepared to make the same sacrifices which the clergy had already made.]

In regard to the funds necessary for carrying a full system of education into effective operation, the Committee are of opinion that a sum not less than £200,000 must be placed in the hands of the Church.

A commencement, however, might be made with a sum greatly less. It is obviously rational and easy to proceed step by step. And the Committee conceive that it will be proper in the first instance, with regard to college education, to aim at presenting a complete specimen of a theological institution. Time and experience will show whether, after this, the next step should be the establishment of a second institution, or the connecting with the first such professorships, as of Moral Philosophy, or rather of Christian Ethics, as may be most necessary as preparatory steps in the course of training on the part of those students who are to engage ultimately in the study of theology.

From the very first, however, the sum above mentioned (£200,000,) should be stated to the public as what is desirable, and what every effort should be made to obtain.

At the present moment, however, what is of the most urgent nature, is the establishment of a library. The students of divinity are deprived of a very great privilege when they are shut out from the University and Divinity Hall Libraries. The loss cannot be entirely, but it may, and must, to a certain extent, be repaired. And £2000 is at present necessary to lay the foundation of such a collection of books as would be necessary to carry on a course of theological tuition. The Rev. Doctor concluded the Report by referring to the great importance of having a library for the students completed as soon as possible. In reference to the best mode of providing a sufficient library, he said, *perhaps I should mention that I do not*

wish any books from ministers. Some may wish to send a few books, but that is a feeling I will not avail myself of. My heart has been moved more than I can express, when I have received information from various parties, that among the things which most embittered their hearts in changing their houses, was the circumstance, that the library in which they took so much delight could no more be viewed as it was wont to be, or be in readiness for commodious reference. It would pain me to the heart to receive books from ministers. Let them keep their books, even if they should be stored up in places where they cannot see them; and if I know the people of Scotland aright, the day is not far distant when every minister will be in a position to have his library as before. Still less do I want books from students. Anxious as I am for a library in this town, we must not forget the end for the means. The use of this library is to inspire a love of books in these young men. We have all too few books. Richard Baxter thought a student could not enter upon the study of divinity rightly if the books in his house did not out-value all the other furniture in it. Even from private individuals, such is my own love for books, I do not wish donations for our library, unless they be books that they themselves do not understand. . . . Home and Foreign Miss. Record.

BRITISH ANNIVERSARY STATISTICS.

British and Foreign Bible Society.

Receipts, £92,476. Distribution of the sacred scriptures during the year, nearly 1,000,000 copies, making 15,000,000 copies since the Society was formed. From the depôt at Frankfort 68,525 copies were distributed; from the depôt at Berlin, 14,000; in Hungary, 17,086; in Belgium, 12,546; from the depository at Stockholm, 19,935; from the agency at St. Petersburg, 25,160; in Finland forty thousand poor families were supplied with the New Testament; from Malta 3,522 copies were distributed to Egypt,

byssinia, &c.; in Greece, 8,428; from Styrene 4,417 were sent to Smyrna; on the depository at Calcutta, 25,032, and at Madras, 23,968; in Jaffna, 70,000 portions of the Old and New Testament; 1,000 copies of the New Testament have been printed in the native language of New Zealand, and aid has been given towards printing the scriptures in Rarotonga; 25,000 copies have been sent to Jamaica; upwards of 40,000 copies were given to various English and Irish societies.—*London, May 3.*

Bible Translation Society.—[Baptist.]

Receipts, £3,488. The Calcutta Baptist missionaries, since their last statement in 1841, have printed 60,000 vols. in the Bengali language, 3000 in the Hindustani, 21,000 in Hindi, 1000 in Persian, 4500 in Sanscrit—making, with the issues of former years, 282,900 volumes, or parts of volumes, printed on behalf of the mission, the American and Foreign Bible Society, and the Bible Translation Society. In these different languages 9,000 volumes, in whole or in part, are now in progress. It is proposed to publish the entire Bible in Sanscrit. A translation has recently been commenced into the Kariff language, by a missionary at Belize.—*London, April 26.*

Trinitarian Bible Society.

Receipts, £2,337. During the past year, 12,348 copies of the scriptures, in whole or in parts, were distributed. A pure translation from the Hebrew and Greek (and not from the Vulgate,) into Portuguese, is in progress, and 4000 copies of the parts finished,—more than half the New Testament, the Book of Psalms, and one or two other books,—have been circulated in Portugal, being eagerly purchased.—*London, May 3.*

Naval and Military Bible Society.

Receipts, £3,251. Distribution during the year, 11,472 Bibles and Testaments.—*London, May 9.*

Church Missionary Society.

Receipts, upwards of £115,000. The debt of the Society has been reduced from £13,500 to £1000. The general aspect

of the missions is encouraging, but we have not room for details. The January No. of the Chronicle will probably contain, as usual, a cursory view of the operations of European and American Missionary Societies.—In the receipts of this Society, we notice the sum of £6000 for a mission in China, the gift of one individual who desires to remain unknown.—*London, May 2.*

Wealeyan Missionary Society.

Receipts, from all sources, £115,346. The receipts of 1842 were less than those of the previous year, but a surplus yet remains towards the expenditure of 1843 of upwards of £500. The missions of this Society are both home and foreign, and include 360 missionaries and assistant missionaries; 590 catechists, interpreters, school-teachers, &c., employed at the expense of the Society; 4500 Sunday school teachers and other gratuitous agents; 93,680 full and accredited church members; 60,396 scholars; and seven printing presses.—*London, May 1.*

Baptist Missionary Society.

Receipts, £21,198, not including any part of the £32,500 contributed as a Jubilee Fund. Church members added during the year, 3569, making 36,622 in all the churches; inquirers, about 18,000; stations, 165; missionaries, 79, with 78 native preachers; scholars, in day-schools, 10,226; volumes of the scriptures, printed, 90,000.—*London, April 27.*

London Missionary Society.

Receipts, £78,450; stations and out-stations, 439; missionaries, 167; assistants, 603; communicants, 14,835; scholars, 45,507.—*London, May 11.*

London Jews' Society.

Receipts, £25,066. A greater number of Jews have been baptized than during any former year, and a spirit of inquiry among themselves is regarded as highly encouraging. Three new stations have been occupied. The Jewish Biahopric at Jerusalem is considered a powerful means for attracting the attention of the Jews, and giving efficiency to the missionary labours of the Society. Among

the books published, we notice a translation of Bunyan's *Pilgrim's Progress* in Hebrew.—*London, May 5.*

Besides the London Jews' Society, which is in the hands of the Episcopalians, another Society has been formed during the last year for the same object, but supported by other bodies of evangelical Christians. Its title is "The British Society for the Propagation of the Gospel among the Jews."

London Tract Society.

Receipts, £52,605; new publications, 218; publications circulated, 16,469,551,—making the total circulation, in nearly ninety different languages, including the issues of foreign societies assisted by the Parent Institution, to amount to nearly 377,000,000.—*London, May 5.*

UNITED STATES.

PRESBYTERIAN BOARD OF PUBLICATION.

Extracts from the Annual Report, 1843.

During the year ending April, 1843, the Presbyterian Board of Publication have printed twenty-one volumes of various kinds, containing in all 7,602,000 pages, besides 6,307,250 pages of new editions from stereotyped works. They have also published 1,751,000 pages of Catechisms and Tracts.

List of Books issued during the year ending April, 1843.

	No. of Copies printed	Price per Copy	No. of pages
The British Reformers. A valuable series of twelve volumes, embracing the Lives and Writings of the British Reformers, under the general denomination, is now brought before the American public through the liberality of an esteemed friend to the Presbyterian Board of Publication. While each volume is complete in itself the whole comprises a vast fund of instruction. Price 87½ cents per volume.			
Hooper,	500	87½	484
Bradford,	500	87½	480
Ridley and Philpot,	500	87½	440
Cranmer, Rogers, & Careless, &c.	500	87½	504
Knox,	500	87½	480
Becon,	500	87½	492
Jewell,	500	87½	492
Fox, Bale, and Coverdale,	500	87½	492
Travels in North India, containing Notices of the Hindus; Journals of a Voyage on the Ganges, and a Tour to Lahor; Notes on the Himalaya Mountains and the Hill			

	No. of Copies printed	Price per Copy	No. of pages
Tribes: Including a Sketch of Missionary Undertakings. By the Rev. John C. Lowrie, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church. 18mo.,	2000	44	266
A Treatise on the Right Use of the Fathers in the Decision of Controversies existing at this day in Religion. By John Dailé, Minister of the Gospel in the Reformed Church of Paris. Translated from the French. 12mo.,	1000	1 00	376
History of the Progress and Suppression of the Reformation in Italy, in the Sixteenth Century. Including a Sketch of the History of the Reformation in the Grisons. By Thomas McCrie, D.D. 12mo.,	2000	87½	412
An Exposition of a Portion of the Epistle to the Romans, in the form of Questions and Answers. Part II. By J. J. Janeway, D.D. 18mo.,	2000	15	72
A Brief Sketch of the Present State and Future Expectations of the Jews. By Ridley H. Herschell. 32mo.,	2000	25	190
Narratives of Revivals of Religion in Scotland, Ireland, and Wales. 18mo.,	2000	37½	204
A Selection of Passages of Scripture for Young Persons to Commit to Memory. By Rev. Wm. Brown, M.D. 32mo.,	2000	25	192
Dying Thoughts; or, Meditations on Death and Heaven. By the Rev. Wm. Crawford. 18mo.,	2000	42	256
Thoughts on Religion,	2000	44	288
Janeway on Hebrews,	2000	30	144
Almost Christian,	2000	37½	216
Guide to acquaintance with God, Popery and Protestantism,	2000	37½	206

Though the above report will show the Assembly that the number of pages published by the Board within the past year falls a little short of the amount published during the year preceding, yet it is not because of any abatement of zeal or interest on their part, but from having carefully weighed their responsibility as stewards, and the serious hazard of advancing any faster than the zeal and interest of the Church would warrant. The Assembly will observe that among the works added to the list last published are the remaining volumes of the British Reformers and Dailé's masterly Treatise on the Right Use of the Fathers, both of which are rendered peculiarly seasonable by the times when the doctrines of the Reformers and the authority of the Fathers are misapprehended by so many and so grossly misapplied.

The Board are gratified in being able to offer to the churches another volume of questions designed for Sunday schools and Bible classes, from the judicious and instructive pen of the Rev. Dr. Janeway.

Also the excellent little manual of "Questions on the Confession of Faith, for the Instruction of Classes in the Doctrines of the Church," by the Rev. Dr. Weed.

The Board are deeply impressed with the importance of the publication of books suitable for the young, and they have used their best efforts to increase the number of this class of publications. That they have not done more in this way must be attributed to the difficulty of procuring books which, in their judgment, would be adapted to the purpose. They wish it to be understood, however, that they have a "Sabbath School Library," (designed for teachers and scholars,) amounting to sixty-three volumes, which they can recommend to the attention of the churches. Several other books of the same class are now in press.

State of the Funds.

From the report of the Treasurer, April 1st, 1842, it appears that the money in his hands then amounted to \$7187.43. During the year ending April 1st, 1843, he has received in payment of subscriptions and donations, \$6610.57. From the sale of books, \$12,050.34—making in all, \$25,848.34. The amount expended is \$18,409.54, leaving a balance in the treasury, April 1st, 1843, of \$7438.80.—Pp. 3-5.

Terms of Sale.

1. All sales amounting to ten dollars, cash.
2. Sales above ten dollars, but not exceeding twenty, cash, with a discount of ten per cent.
3. Sales in amount from twenty to fifty dollars, cash, with a discount of twenty per cent.
4. Sales above fifty dollars, on a credit of six months, and a discount of twenty per cent., with an additional discount of five per cent. from the nett prices, when the cash is remitted.
5. The Psalms and Hymns, and Confession of Faith, are not included in any of the aforementioned terms of sale, in which a discount is made, in consequence of the very low prices at which they have been put.

From these terms it may be seen that all that is required is, that zealous individuals in the various sections of the Church should assume the responsibility which would imply little risk, and engage actively, if not personally, in the sale and distribution of the books in their respective neighbourhoods.

Is there not in every congregation one or more individuals, who, on a favourable credit or with a discount for cash, could purchase, according to the character of the congregation, from fifty to five hundred dollars' worth of these books, and sustained by the recommendation of their pastor, sell them without loss, and to the spiritual advantage of their fellow men?

Is there not in every congregation some one young man, who from love of the cause, or for a small compensation, would take his wagon and carry the books to every family in the congregation?

Are there not in every congregation some devoted females who would become responsible for the sale of any amount of books which should be entrusted to them by those who had purchased them from the Board?

Is not the session of every church prepared to use some effort in promoting the religious intelligence of those entrusted to their spiritual supervision?

Is not every pastor disposed to undergo some labour in obtaining suitable books for his people, assured, as he must be, that his own usefulness and happiness must keep pace with the religious intelligence of his flock?

We know few methods in which so much good may be accomplished at so little self-sacrifice. Recently a student of divinity purchased three hundred dollars worth of the books, and visiting a section of country not remote from the city, he in a few weeks disposed of the whole amount and realized between fifty and sixty dollars of profit, to afford him important aid in prosecuting his studies for the ministry. What has been done, may be done again.

Believing that the efficient co-operation of one or more individuals in each congregation would increase the business and

enlarge the usefulness of the Board to an almost indefinite extent, they earnestly press the subject on the consciences of their fellow-Christians. The institution itself is now, and must hereafter be, entirely dependent on the profits of its sales to keep the machinery in motion, and to enlarge the extent of its influence : shall therefore their shelves groan under the weight of books which should be distributed among the churches, to carry light and comfort to every heart ? It is to be hoped that a new spirit will be infused into the Church in this respect, and that many, responding to the call, will come forward to engage in the work with their whole heart.

The Board do not beg for charity. They offer, in their books, a full equivalent for all they receive. They assert with confidence that, taking into view the style in which their publications are got up—the quality of the paper, typography, and binding—there are no cheaper books issued from the American press ; and they are persuaded that all that is required to prevent the necessity of any future appeal, is the proper understanding of the whole subject by the Presbyterian Church.

In the few years of their active operation, the Board have published one hundred and thirty-three different works, a complete set of which may be obtained by any person for sixty-two dollars and ninety-three cents ; of this number about sixty-three volumes are suitable for Sabbath school teachers' and scholars' libraries, the price of which, including a case, is twenty-five dollars. A descriptive catalogue has been published, a copy of which will be sent to the address of any person who may desire it.

We feel that this Board, as a Presbyterian Institution, is fairly entitled to the support of Presbyterians, and we are unwilling to believe that this support would be withheld, if the claims of the Board were distinctly presented to our churches. But it is not in *our* power to bring the subject effectually before the people. This must be done mainly, if it is done at all, by the *pastors* and stated supplies. We respectfully request, therefore, that all pastors

and stated supplies would present the subject to their congregations, and take such other measures as may, under the Divine blessing, secure the general circulation of our publications throughout the Presbyterian Church.—Pp. 13–15.

All orders and remittances for the works of the Board should be addressed to PAUL T. JONES, Publishing Agent, at the S. E. corner of Seventh and George-streets, Philadelphia ; and all donations to A. W. MITCHELL, M.D., Treasurer of the Board, Philadelphia.

PRESBYTERIAN BOARD OF EDUCATION.

Extracts from the Annual Report, 1843.

The number of new candidates received during the year has been **ONE HUNDRED AND ONE**, making the whole number aided by the Board, *one thousand three hundred and thirty*. The number on the roll of the Board for the year just ended has been three hundred and fifty.

Of these there were in their theological courses, . . .	116
In Colleges, . . .	142
In Academies and private schools	66
Teaching temporarily, . . .	26

Total,	350
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It is but justice to the Church to state, that this is not a full view of her education statistics. There are scholarships in several institutions, and private foundations for students, which do not report through the Board. The whole number of beneficiaries in connection with the General Assembly cannot be less than from four hundred to four hundred and fifty.

The Board cannot pass from the subject, without a full expression of their views, in regard to the character and qualifications of beneficiaries. This latter topic far transcends in importance and interest the mere circumstance of numbers. And the gratification which they feel in reporting an increased number, is far less than that with which they state to the Assembly, their unqualified conviction of a steady and decided improvement in character.

It is certainly a remarkable fact, that

among so considerable a number of young men, there has been no call for discipline, on moral grounds, or defective piety, for the last three years. And within that period, we are not aware of a single case, where a young man has been seduced from the ministry by the emoluments and honours of any secular profession. And now for the first time since the organization of the Board, they are enabled to present to the Assembly a catalogue of beneficiaries, without a single blot dropped upon it, during the year, by the fault of any one of its number.

Several causes have contributed to this happy result. Foremost in the number, we reckon that feature of our plan which places the beneficiary in the solemn relation of a candidate for the ministry, under the care of the Presbytery. The Board are sorry to say, that in some Presbyteries this plan is not fully adopted, and where it is, the principle of Presbyterian responsibility and supervision is not always so fully carried out as they could desire. They contemplate, however, as soon as other and more pressing duties will permit, to address themselves to the task of improving and carrying out this plan, with the concurrence of the Presbyteries, and under the sanction of the Assembly.

But without enumerating the precautions and safeguards to which, humanly speaking, the improved character of their beneficiaries is due, the Board would distinctly ascribe the result to the blessing of the great Head of the Church. The great mass of the 200 young men who have been taken up, within the last two years, have been the fruits of the prayers of the Church. They have been brought out by the Spirit of God, under the influence of the truth, and not by the mere persuasion of men. It is, therefore, with very pleasing confidence, and with gratitude and joy, that the Board venture to assure the churches, through the General Assembly, that the sons whom they are training for the high service of the ministry, are worthy of their fullest confidence and support.—Pp. 7-9.

VOL. XI.—34

The Finances and Agency of the Board.

The Board feel called upon to render special thanks for the goodness of God to them in regard to their financial affairs. While almost every other institution within their knowledge has felt the pressure of the times, in the curtailment of its income, they have been blessed with an actual increase of resources fully adequate to the increase of their beneficiaries; and this, too, they are glad to say, agreeably to the hope expressed to the last General Assembly, without any increase of their regular agency.

The General Assembly will sympathize in the gratification felt by the Board in view of the fact, that, notwithstanding the peculiar difficulties of the times, the receipts during the year, as shown by the treasurer's report, (a copy of which is appended,) have been \$29,104 16. And if to this there be added the sum of \$1300, deposited for convenience in other places, and which has not yet passed through the hands of our Treasurer, it makes the actual receipts over \$30,000—which is an advance of twenty-four per cent. over those of last year, and fifty-one per cent. over those of the year before last; or, in other words, the receipts of the Board have increased from NINETEEN THOUSAND TO THIRTY THOUSAND DOLLARS. We cite the fact in evidence of a greatly increasing interest in the cause, and of rapidly extending usefulness, under the favour and blessing of the great Head of the Church.—Pp. 11-12.

Besides the labours of the regular officers of the Board, the Report acknowledges the services of *thirty-three* voluntary agents, in different parts of the Church.

The remarks which follow we take from the conclusion of the Report:

In concluding their report, the Board of Education would take the opportunity to say, that one great object at which they are aiming, and for the attainment of which they request the influence and aid of the General Assembly, is to secure a stated presentation of their subject, at least once a year, in every church which is able and willing to contribute in aid of

the cause. In this great work they are determined, by the help of God, to persevere, until it is accomplished. An intelligent appreciation and voluntary systematic support of the leading objects of Christian benevolence, by all our churches, is a matter of unspeakable moment to the Presbyterian Church. In fixing their eye upon such an object, the Board of Education are well aware of the gigantic obstacles which lie in their way; but they are not without hope, that patient, persevering labour will surmount them in the course of time. One of the greatest difficulties is, that the great body of our ministers and churches do not seem to feel that it is a part of their duty, as officers and members of the Church, to sustain our great benevolent institutions. A

clear and explicit declaration on this point by the Assembly, while it might fail to secure immediate pecuniary contributions, would have its effect in fixing a right standard of duty, and correcting the inadequate public sentiment of the Church. It is only by line upon line, and precept upon precept, that our people will learn their high duty and responsibility. That there has been a decided advance in this respect within a few years past, they rejoice to believe.—Pp. 13, 14.

Communications for the Board of Education, and all remittances of money, may be addressed to the Rev. M. B. HOPE, Corresponding Secretary, No. 29 Sansom-street, Philadelphia.

All donations may be left with our Agents, or other friends, for the use of the Board; and in Philadelphia, at No. 29 Sansom-street, 2d story.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

CREEK MISSION.

LETTER OF THE REV. R. M. LOUGHRIDGE: MAY 25.

We have now been among the Indians for several months. On the evening of the 8th Feb. our little steamer left the red and brackish waters of the Arkansas, and entered our own little river,—the deep, clear, and beautiful Verdigris. As she hastened over the short distance of four miles to the head of navigation, carrying us swiftly to our destined home, the Creeks, in considerable numbers, made their appearance along the bank of the river to gaze on the scene. We looked at them with considerable interest, as the people whom we had adopted as our own, amongst whom we came to labour; and we endeavoured to realize the solemn position we were, in a few minutes, to assume among them. Their moral destitution presented a melancholy contrast to the richness and beauty of nature displayed in the surrounding scenery of fertile lands, valuable timber, and beautiful rivers, and suggested to our minds the soul-

stirring missionary hymn of Bishop Heber, which we united in singing as we ascended the river.

The Creeks, as far as I can learn, do not literally bow down to wood and stone, but they are as much without hope and without God in the world as the idolaters of Ceylon or Greenland.

Since our landing among the Creeks, we have been very kindly received by the chiefs, and the common Indians in particular. All are delighted with the prospect of having a boarding-school among them, and many of the private Indians are glad of the prospect of preaching.

For the first two months after our arrival we were unable to do much in missionary operations, owing to the intense cold weather, and the necessity we were under to wait until the meeting of the Creek council, when, by agreement, they were to appoint a man as their agent to accompany me in looking out a place for the mission school. During this time we were much favoured in obtaining comfortable places of boarding among the Indians. A part of the time, however, we

spent very pleasantly, and we think very profitably, in visiting several of the stations of the A. B. F. M. in the Cherokee nation. We feel that we are under many obligations to the devoted brethren and sisters at those stations, for the kind attention and Christian love manifested towards us since our arrival.

At the meeting of the Creek Council, the good disposition of the chiefs towards our mission was still evident; and at the close of the meeting two men were appointed to accompany me and show me the country.

Having spent some considerable time in examining the various parts of the country, to select the most suitable place for the station, and in riding about to engage lumber and workmen, I was prepared to commence operations on the mission ground on the 12th April. After several days' hard labour, assisted by three young men from Arkansas, I succeeded in moving and fitting up two small cabins, obtained from the Indians, in which we can live until other houses are erected; so that on the 29th April we had the pleasure of taking possession of our own little Indian cottage, made doubly attractive by the changing life we have been compelled to lead since we left Alabama, just four months previous.

We have located the mission about twenty-five miles west of Fort Gibson, our nearest post-office, and twenty miles from the Creek agency, our steam-boat landing. It is pleasantly situated on a beautiful ridge, high, dry and healthy, the land rich, with wood and water tolerably convenient, having the Arkansas river on the south about one mile distant, and the prairies extending as far as the eye can reach one-fourth of a mile distant on the north and east. It is also very convenient to several towns of Indians, for sending their children to school from home, and coming themselves to *preaching*. Our neighbours appear well-disposed to the mission, and some are anxious for me to commence preaching, which I have not yet been able to do, for the want of an interpreter, and a suitable place.

We are now engaged in putting up a temporary school-house, and hope soon to be able to commence teaching and preaching. We feel much encouraged in our work, and hope that the condition of the poor Indian is not forgotten at the monthly concert and family altar, by the brethren in different parts of the Church.

ALLAHABAD MISSION.

LETTER FROM THE REV. J. WILSON:
FEB. 14, 1843.

Notices of the Annual Mela or Fair.

During the continuance of the Mela, so much of the time has to be spent out of doors, amid the dust, noise, and confusion of the scene, with the presence of missionary brethren from other stations, and the additional duties which demand attention, that it usually is quite impracticable for me to write a word; and when I attempt to stretch my mind across the whole scene when the excitement of it is over, the task is too great, and many of the most interesting facts and features are lost. It is now five years that I have been a spectator, and a more or less busy actor in this annual "gathering of the people." I often feel surprised and pained at the rapid flight of years, and the small amount of noticeable results of our labours here. Yet I sometimes remember that the visible results are by no means a fair criterion, by which to estimate the progress of the work which God is carrying forward in this land. Much of its fruits will be developed or lost in the lonely wilds and the quiet villages far away from the notice of those who labour in the public concourse; and much of it, too, will be developed in a quiet way in diminishing the respect of the people for their idols and institutions, for their sacred places and persons, and giving gradually more refined and accurate notions of the character and perfections of God, and of the manner in which He is to be sought and worshipped—and all this in a manner that will elude the notice of any other than the most acute and careful observer.

During the most thronged and exciting days of the Mela, the mind becomes at

times almost bewildered. The person who attempts to stand up and speak seems like a person by some means placed on the point of a solitary rock amid surrounding waters, who attempts to speak to the billows that dash and foam around, and chase each other in quick succession far down the stream where his voice cannot reach them. There is a confused majesty in this immense concourse of people which no pen can describe;—the plains, the eminences, the dales—every place crowded confusedly with men and women, and children, and bullocks, horses, camels, elephants, every thing mixed up in utter confusion,—the cloud of dust rising far up in the heavens over the multitude—the confused noise, like the roar of mighty waters—the eager pressing towards the point where the rivers come together—the exulting shouts of the successive groups of pilgrims when they reach the eminences from which they first descry the waters of the Ganges at the sacred junction—the eager holding on of women and children to the clothes of their friends or fellow-villagers, that they may not be separated and lost amid the mighty moving mass—constitute a whole scene which in the retrospect will puzzle the mind to decide whether it was a living reality, or the gorgeous phantoms and confusion of a dream. The soberest view that the mind can take of it corresponds with that which grieved the prophet of old, “I saw all Israel scattered abroad upon the hills as sheep that have not a shepherd.” But when one attempts to urge them to return to Him who is their shepherd—their “Good Shepherd,” and hear his voice—the crowd moves on, the confusion deepens, they who batten on the vices and ignorance of their fellow-men, riot in the ruin of that easy, ignorant superstition which comes from afar to be fleeced by them—successive groups of those who pass near the speaker, pause for a little and stare—some scornfully, some stupidly; and some sadly, who see that they are out of the way, and grossly led astray by those who are their religious teachers, assent to the statements that are made respecting the falsehood, and vices and im-

potence of the Deotas in which they trust—the grace and condescension and love and ability of Christ to save all that will really seek him—they hear, assent and seem to approve—then pass on to mingle in the revelry of a senseless, soulless idolatry, leaving the speaker to change the latter part of his half-uttered sentence into this query—“*Can these dry bones live?*”—then turn to address the same message, or as much of it as they will wait to hear, to another group who are gathering around to stand, and hear, and walk in the footsteps of those who are gone before them. This is a little of the heathen part of the scene, but ah, could I throw the *whole* of it on paper! Yet this is perhaps enough. Let us look for a little at the *Christian* part of it.

We were anticipating, from the outline of other arrangements made by neighbouring missionaries, a smaller amount of assistance from them than usual, when to our surprise and gratification, three Prussian brethren of the Patna Mission, came in to spend a few days with us. We were thus enabled to exhibit more direct missionary strength than ever we had done before. We were thus among ourselves a singular and pleasing specimen of the power and fruits of Christianity. Prussians, Germans, Englishmen, Scotchmen, Irishmen, Americans, East Indians, Natives, both of the Hindu and Mohammedan sects formerly, all grouped together at one spot, for one purpose, viz. to preach “Christ crucified” to those multitudes who came here for a far different purpose. Nor could we doubt either the ability or the willingness of Christ to “visit the Gentiles, to take out of them a people for his Name,” while we stood by ourselves at once a proof and demonstration of the fact. These Prussian brethren appear to be quiet, sensible, laborious, devoted, apostolic men. Their mode of life and labour has more of a primitive, apostolic character, than anything I have seen. And their piety and spirit wear quite a corresponding aspect. It is good to be with them. Their conversation, their manner of life, their mode of conducting intercourse with the natives, give most

pleasing evidence that it was the constraining love of the Saviour that brought them here, and the same which cheers and sustains and bears them onward in their unintermittent labours. Will not the Lord Jesus show in the end that He raises up and honours such instruments?

We did the best we could, each in his way, to set forth the great doctrines of the Bible, in the way most likely to arrest the attention and affect the hearts of the mistaken pilgrims who come from afar to wash away their sins with water, and expiate their crimes by presents to a host of brahmans who feed upon their delusions. We distributed tracts and portions of scripture in larger measure than had been done on any former occasion. We could not, from the kind of materials we had to use in the distribution, and the confusion of the crowd, use all that discrimination which it were desirable to use as to be persons to whom we commit portions of the Word of God. Many, many received respecting whom we had no opportunity to ascertain whether they were personally able to read or not—we did ascertain this to the extent of our ability. If any one think it practicable to ascertain this of *all*, let him stand under a tree and undertake to count *all* the drops of rain that fall in a shower, and see how busy he will have to be in order to let none pass unnoticed. We counted as many as we could, but many passed unnoticed. Some will call this kind of distribution *faith*, and some *credulity*, perhaps there was a mixture of both. But He who knows how to separate the wheat from the chaff will take care of that which is His own. We distributed very few single tracts, but pursued the policy which we adopted some two or three years ago, *i.e.*—binding four or five tracts in a small volume, so that each one has something of the form and substance of a book. This secures for them a much more respectful reception, and they are more likely to be preserved and read when the people have returned to their homes. We had also printed pretty large editions of Luke and the Acts, and bound them in *one volume in each of the dialects most*

in demand: and also of the other single Gospels. These were distributed in pretty large numbers. There were persons among the multitude hardened enough to come and get books under pretence of a desire to read them, and maliciously tear them in pieces and give the torn pages to the winds; (fewer cases of this kind came to our knowledge than on some former occasions.) And there were those who showed a sincere and earnest desire to read and learn what these contain. As we walked along the streets during the progress of the Mela, we have sometimes seen groups of strangers, often as many as twenty or twenty-five sitting together in a verandah or under a tree, one of them reading one of the books which they had received from us and the rest listening very attentively. We sometimes also found an individual or two who recognized us as having seen us on our missionary tours in former years, and having received tracts from us at their villages. They profess the highest esteem for the books and say they have read them with much interest and profit. Now the exciting scene is over, and the people have returned to their homes, and these little books have gone with many of them. What attention they may secure or what results produce in their quiet village homes, we cannot tell. We tried to preach to them faithfully as we had opportunity—we tried to furnish those who were likely to use them with these little manuals of truth, which might speak to their hearts where we could not go. We can only beseech Him whose Word it is to make it efficacious in correcting their views and practice, and in rooting up the deep-seated errors and superstitions by which the deluded multitudes have been hitherto swayed, and in preparing them to take their place in the gathering around Him who is promised for “a light to the Gentiles, and salvation to the ends of the earth.” This annual congregating of the people in such large numbers to perform the services of a most degrading superstition, may in their gradual developments prove a most efficacious means of spreading that influence which will under-

mine themselves, and disarm "the strong man" of the power by which he now supports his kingdom here.

The "Pandas," i. e. brahmans, who live upon the revenues drawn from this sacred place, were not idle. This is the harvest season in which they have to collect that which will support them and their families in indolence and luxury during the rest of the year. The dominion which they exercise over the poor victims of their avarice and impositions is as complete and controlling as that of the lion over the lamb in his paws. The people see clearly the base impositions practiced upon them, but dare not make even an effort to free themselves. The brahmans have a system of espionage most thorough and complete. They have a number of writers employed all the time of the Mela, indeed, all the year round, who keep regular registers of all the families of the villages who usually come to this Mela, in which they write the names and number of children born during the year—who is the family "Purohit" or priest—the amount of goods and chattels possessed—the number of cows, horses, elephants, or anything else that may be possessed. Hence, after the Mela is over, they send out collectors of their own number into all the villages and collect their reveque.

One of their own writers who has been for ten or twelve years in their service, and who is now a candidate for baptism and reception into the Church, told me two or three days ago, that "the revenue which they thus raise no man can estimate." The brahmans exercising this control and supported by this revenue, are even among the Hindus themselves proverbially lazy, ignorant, sensual and depraved. Many, many see the base imposition practiced upon them, but have not courage to venture the least effort towards its correction. During the early part of the Mela, the people of Nepaul came down from their hills in great numbers, but on their way home the *cholera* broke out among them and carried off great numbers. The "Pandas" of this place who live upon their contributions when they heard of this, expressed no other senti-

ment than one of "regret that they had not died *here*, that they might thus have been sure of heaven." They found out a new argument this year with which to neutralize our influence: viz: "that we missionaries and native Christians, in our hearts respect the 'Tribeni,' (the idol worshipped at the junction of the rivers,) as much as any of them, but secretly for fear of the English government. For, if we do not in our hearts worship the idol, why are we always here giving out books, &c., thus acquiring 'Pun,' (merit) by distributing 'Beni Prasad,' (gifts, &c. to the idols)." Thus they sometimes labour strenuously to convince the ignorant mass that our books, &c., were actually "gifts offered on our part to the same idols in honour of which they had assembled." The more reflecting among them, however, perceive that if this process of preaching and distributing Christian books, &c., goes on, the charm which now binds them, must before long be broken. They fix a longer or shorter time for this, but with one consent they admit that "Tribeni" will lose its power. Some of the Pandits now say that it is written in their own books that in "other sixty years from this time, Gangaji, (the Ganges,) will lose all its efficacy to wash away sin," and some of them think it will lose it even sooner than that.

I feel sad at the close of every Mela in the reflection, that of so vast a multitude assembled, so few have even heard a word about the way in which sin may be forgiven. That such an amount of the resources of the country are annually consumed in the support of a debasing superstition, and an onerous system by which there is not one human being benefited, whilst many ten thousands are destroyed. For these people are not deficient in self-denial. They bear much, very much. If it were only directed to a worthy object, or in a train by which God would be honoured, and their country blessed, their influence would be immense. But as it is, its combined, united, single influence, is a downward one, by which God is dishonoured and man debased. But there is a sweet, sustaining hope in this—there is

one who is given to be "a light to lighten the Gentiles, and be the glory of his people Israel." The sweet, the hallowed influence of His name will be spread here, and this deep, deep darkness will flee away.

FROM THE REV. J. WARREN: JAN. 22, 1843.

The two last Additions to our Native Church.

About eight months ago, a young man, dressed as a native, and but slightly lighter in complexion, came to me in search of employment. He spoke English very imperfectly, so that he had much difficulty in carrying on a conversation; and I, quite inadvertently asked him a question in Hindustani, which he answered, in the same language, with such fluency, and chasteness and elegance of style, that I was struck with immediate admiration. His history was briefly told. He is the son of an English merchant and a Hindustani woman—his mother is still alive, and still a Musalman, as also is his wife. He had been educated in Hindustani and Persian by a native private tutor, and had spent two years as a boarder in the house of an Englishman, who probably found him wild and idle, and did not so well attend to him as he ought, so that his English education is almost nothing. His father did not die rich, and there was no one left who knew how to manage what he did leave, so that it is now all lost in unfortunate speculations, except some unsaleable and unproductive landed property. His mother lives in his father's old, large, and very grand house, in another province, and gains a scanty living from some land belonging to her, and five rupees a month allowed her by a friend. The young man had wandered long in search of employment, and had sought unsuccessfully. A short time before reaching me he had visited a young man, of mixed parentage like his own, who had been brought up a Musalman by his mother, but who had been converted by the instrumentality of a missionary. The visit was spiritually salutary to the wanderer. He was taught the design of

affliction—the gospel was explained to him—he joined in family worship—he understood, in his mother tongue, that which the Englishman, with whom he had lived two years, had failed to teach him—he felt it, and I trust that a work of the Spirit was then commenced, which shall have its completion in his introduction to the world of bliss. He came to me, after spending a month with his friend. I engaged him as an assistant, and gave him a seat in my library, at the end of my writing table, and put him to reading the gospel of John in English and Hindustani, to studying the Shorter Catechism, and afterward the Confession of Faith. I spent many hours in explaining the gospel to him. My narrow, dark, and crowded study has witnessed scenes that I trust will be remembered with holy joy, when the interests of time shall be no more thought of. A few months ago I mentioned the subject of the Lord's Supper to him, and found him anxious to be admitted to it, but fearful that he was not ready. Mr. Wilson and I together examined him, and were surprised and delighted with his answers. He had been baptised in infancy, and was now introduced to full communion. We have good hope of him. He has more energy than a full native, and we hope he will be very useful. He is now absent on a preaching tour with Mr. Freeman, who writes to me that he gives him great assistance and much satisfaction.

With this young man came another, a relation of his wife. He had been brought up by an uncle in the strictest practice of the Musalman faith—had been taught to repeat a great part of the Koran in the Arabic, and also of a commentary—and, to use the expression by which he was first described to me, "he had his loins well girt to follow the instructions he had thus received." Such was Mohammed Hussan, about nineteen years of age, of good figure, and fine countenance. He came with his friend, and he sought Christian instruction from me. His faith had been shaken, and his prejudices against Christianity weakened, by the conversations he had held with the converted Mus-

alman above mentioned. He attended my family worship, which in the morning is in Hindustani—my Sunday preaching, and before a great while he began to profess an ardent attachment to the Saviour, and a hearty dislike to the religion of his fathers. He applied to be admitted to the church by baptism, and his examination was highly satisfactory. He was admitted at the same time with his friend, and was named Hanúk (Enoch) by Mrs. Warren, who gave him a name at his request, as he said he would not carry longer the names of the great imposter and his grandson. His walk is highly satisfactory. I heard once of his being seen in company of which I could not approve, and spoke to him about it, pointing out to him its impropriety and danger. The shame and pain he felt convinced me that he would not soon offend again. He is learning to cast type, but I have great hope that he will so walk, and prove so talented, that we shall make much more of him than a mechanic—that he will yet spend his life as a preacher of the gospel. Hanúk, when he came to me, could not read—his education was only what I have stated above, to repeat the Koran and religious precepts by rote—but now he can read the Hindustani in the Persian and also in the Roman character. I have never seen a young man better improve his leisure hours.

I have not done. The wife of the young man first mentioned (Hanúk has no wife) is anxious to be baptized, and profess Christ before the world. I am not yet satisfied of her real conversion, but I hope that the gospel will be the power of God to her salvation. She believes it, I think; we must pray that the Spirit will produce in her heart true faith.

Let us pause for a moment before leaving this pleasant story, to remark how the providence of God works. Had I not been able to receive these young men, they must have returned to their native place, where they would have enjoyed none of the means of grace, and seen nothing of Christianity. Had they not first conversed with their converted friend, I might have found the first of them in such a state of mind that I could not employ him.

Here again we see the *secondary* fruit of missionary labours. A young, learned, and talented Musalman is brought to the knowledge of the truth by the instrumentality of a missionary, and he sows the seed from which we have already reaped what appears to be a rich harvest, and which we hope will prove the seed of yet more and more fruit, in unceasing succession, till the end of time.

Will you not all pray for these buds of promise?

For the Missionary Chronicle.

TO THE SIXTY THOUSAND COMMUNICANTS OF THE PRESBYTERIAN CHURCH WHO GAVE NOTHING DURING LAST YEAR TO THE CAUSE OF FOREIGN MISSIONS.

Dearly Beloved in the Lord,—Allow me, with great plainness, but with all possible kindness, to address you in relation to this matter. If you are what you profess to be, the children of God, there is no object so dear to you as the interests of the Redeemer's kingdom; why then have you withheld your contributions from this cause? How can you reconcile this apparent indifference to the interest you profess to feel in this enterprise, and which is implied in the very act of ap-

proaching the Lord's table? Is there not in this something contradictory—something calculated to throw discredit upon your profession? You have professedly devoted yourselves and your *all* to the service of Christ. And when you have thus consecrated to Him every possession, it is but a small return you make for what he has done for you. Why then for a whole year have you given nothing to this cause? What apology can you offer that will satisfy your own con-

science? You will not plead exemption from the *duty* of giving to support the cause of missions. The duty of giving the Gospel to the heathen is too clearly revealed, to admit even the shadow of a doubt. And if obligatory at all, it is a duty that belongs to the *whole* Church. No one has a right to excuse himself. No one *can* absolve himself from the duty of aiding in this matter to the extent of his ability. It is a great work, and demands the united energy of the whole Church. And God will not only hold the Church as a *whole* responsible for its accomplishment, but each individual member, for his or her share. And if any soul perishes for want of that effort which the Church might have made, at whose hands will its blood be required? Surely at the hands of those who had the ability to do *something* for its salvation; but did it not. This, my friends, is a subject of fearful interest. It is a well-known fact that by far the largest part of our globe is still enveloped in the deepest moral darkness. Countless millions have gone to a heathen grave, cheered by no ray of Gospel light. And every moment of our existence, multitudes, in all their degradation, are passing into eternity, there to await the decision of *their* and *your* impartial Judge. O, if their blood be found in your skirts! Should it then appear that some perished *merely* through your neglect, what anguish would pierce your heart! Pause then, I entreat you, and consider whether you have delivered your soul from blood-guiltiness. Can you, in view of the fact, that you have given *nothing* to the cause of missions during the past year, say with a good conscience, "I am free from the blood of all men?"

But perhaps you are willing to excuse yourselves by saying, we have given to *other* objects. There are so *many* calls for money, we cannot give to all. The sincerity of this excuse I will not stop to examine. But I would ask whether you have a *right* to give all that God has enabled you to give to *other* objects, while more than three-fourths of the human family are perishing without the gospel. Can there be *any* object more important

than to give the bread of life to these famishing millions? Is any duty more clearly revealed, or more solemnly enjoined? Is any enterprise more interesting in all its aspects? Does any involve the temporal and eternal happiness of so many souls? Will faithfulness in other duties exempt from this? What says the voice of inspiration? "He that keepeth the whole law, but offendeth in *one* point, is guilty of all." Will not then your neglect on this point, to some extent at least, *vitiare* the offerings made to other objects? Other duties may be revealed, none *can* be *more plain* than this. Nor can any degree of activity in *other* duties atone for the total neglect of this.

But perhaps you will say, the amount that *I* can give is *very small*; it does not therefore matter much to what it is applied, provided it goes into the Lord's treasury. You would not thus reason on other subjects. If you owe trifling debts to some six or eight persons, you would not say the whole amount is so *small*, I need not divide it—I will give it all to one. This would be unjust. But some may perhaps say the *cause* is one—the field is the world; and if we contribute to the *general* cause of benevolence, it matters little to what particular department of it. Paul did not thus reason; he felt himself debtor to *all*, both Jews and Gentiles, to the extent of his ability to do them good. I would not insist that every Christian is bound to divide his contribution among all legitimate objects of Christian benevolence. There are manifestly degrees in the claims which they respectively present. And it will often happen that one cause seems to demand our assistance rather than another. In this case it may be a duty to restrict our donations to those objects which most require them. But this cannot be pleaded as an excuse for any one in neglecting the cause of Foreign Missions. No object can present a stronger claim for liberal and constant support. Our devoted brethren, who have gone to dwell among the heathen, have no means upon which they can depend, except what the Church is pleased to furnish. If then the friends at

home are *unsteady* in their support, their situation becomes painfully precarious. The very existence of all our missionaries is endangered. Suppose then that all the patrons of this cause had acted, during the past year, as you have acted, what would have become of our missions? Every missionary would have been plunged into the deepest distress—their presses must have ceased to publish the word of life—their schools would all have been disbanded—their native helpers discharged, and compelled to seek other employment. And what right have you more than others to withdraw from supporting this work? Does not the same degree of responsibility rest upon you as upon others, in proportion to your means?

But suppose again, that the nine hundred and fifty churches in our connection, embracing more than 60,000 members, who gave nothing, had all come up heartily to the work, what would have been the result? Suppose you had given on an average only fifty cents each, (and surely this much could have been given without the least inconvenience,) this would have swelled the receipts of the Board \$30,000! an addition of one half to the amount actually received. Had you then given but this *small* sum, how changed would have been the aspect of our cause! How many more missionaries might now have been on their way to the heathen! How much more efficient it would make our presses and schools! How it would have multiplied copies of Scripture and tracts to be circulated among the benighted! In short, how much might the operations of our missions abroad and the agencies at home have been extended in almost every department! See then how much good you have prevented! how much evil must result from your negligence in this matter! Does not conscience tell you that you have been remiss? Is it not a subject of deep and painful regret, that you have withheld even your *mite*? The opportunity, however, to make amends for the past is still afforded. Have you read the appeal of our Executive Committee? They tell us that \$20,000, in addition to the sum realized last year, is indispensa-

ble to sustain the missions commenced, and to send out one or two *small* reinforcements already appointed. Will you supply that sum? It would only amount to *one-third of a dollar* each, if supplied by those who gave nothing last year. Will you, *can* you then refuse this pittance? Will you incur the responsibility of detaining these devoted men from their appointed fields by withholding what you could so easily spare? O, if Meroz was cursed for not coming up to the help of the Lord in the destruction of his enemies, what will be the penalty of those churches and church-members who come not up to the help of God in the *salvation* of the heathen! But do not suppose that the small sum named is the *measure* of your obligation. This point you must decide with your own conscience. I only mentioned this sum to show how easily the whole amount might be given, and no one feel a whit the poorer. Some, however, may literally have nothing; others who have abundance, have no heart to give. If then the whole sum is contributed, some must give more. Nor is this a *tithe* of what is really needed. The Committee have mentioned this as the smallest additional sum that they can get along with, without very great detriment to the cause. But suppose they are enabled to send out all the men appointed, what proportion do they bear to the wants of the great harvest every where perishing for lack of labourers? One missionary has just gone to India, and it is not proposed to send another this year! Why? Because more are not needed? No. If a *hundred* were this day on the ground, they would have no difficulty in finding fields of labour just as important and interesting as those now occupied. I could name some forty or fifty places within the bounds embraced by the extremes of our present missions in Northern India, embracing a population of from ten thousand to one hundred thousand each, in every respect as inviting as those already occupied. The population of the whole field there embraced by existing missionaries in our connection, and the unoccupied contiguous districts, is

qual, perhaps, to that of the whole United States. Nor is this more than the *share* which in equity belongs to our Church to provide for. Is there not then a call to increased exertion? It is almost certain that a very large part of this great field will be left to us. Other Societies have already bounds marked out for themselves greater than they can efficiently occupy. To us then belongs the privilege; upon us rests the responsibility of giving the Gospel to these perishing millions. If they are saved, humanly speaking, it must be through the instrumentality of our Board and our Church. If they remain unsaved and unblest, of you, my Christian friends, in common with the Church at large, will their blood be required. Do not understand me, however, as limiting the Almighty. If we refuse the honour and privilege proffered to us, of being the instrument in the salvation of these people, his purposes will still be accomplished. He can easily raise up other agencies. He is in no sense dependent upon his Church, or any portion of it. He has all power and law, and can save by whom he will. His covenant therefore with the Redeemer shall stand. He *will* give him "the heathen for his inheritance, and the uttermost ends of the earth for his possessions." The Saviour *shall* "see of the travail of his soul and be satisfied," while at the same time it is certain, that those who *can*, but refuse to co-operate with him in this great and glorious work, shall receive their appropriate reward. "Enlargement and deliverance shall come from another place, but thou and thy father's house shall be destroyed."

But this is not all—other portions of the heathen world have claims upon us, equally pressing. China, with her untold multitudes, stands waiting to receive the Gospel from us. Ethiopia, bending under the load of her accumulated wrongs and miseries, stretcheth forth her bleeding hands to receive the same boon. The Isles wait for the Divine Law, and the multitudes of the sea are ready to be converted. In view of all this, the Divine injunction still sounds in our ears, "Go ye into *all the world*, and preach the Gos-

pel to *every* creature." But seeing it is so difficult to sustain the *few* missions already established, how is the Gospel to be sent to the great mass yet unprovided for? The answer is plain and simple. There must be a more united, energetic effort on the part of the Church. God's people must consecrate themselves and their all more heartily to this work. The Church at large must be made to feel, in a sense that they have not yet felt, that the enterprise belongs to them, and that they alone are responsible to God for carrying it forward; that whatever of sacrifice and self-denial it involves, must be shared among all her members, and shared cheerfully. Many Christians seem to think that it belongs only to the *missionary*, to endure the hardships and toil, and self-denial incident to this enterprise. This is a mistake, a practical heresy, and until it is corrected, the chariot wheels of the Gospel must drag heavily. Missionaries must, it is true, endure a large share of the self-denial and sacrifice connected with missionary operations. But it is not true, that God requires more of them than of other members of his Church. And if ever the world is converted to God, the members of the Church at large must consent to share in all the sacrifice that is requisite to be made. Is it not unreasonable, that a *few* should endure all the burden, that the *many* may be released? Is there any principle in the Word of God to sanction such injustice? Every one can readily understand why the *missionary* should deny himself; why, in every variety of climate, he should live in the most economical way possible, foregoing all superfluities of dress, all appearance of style, and luxury in his house, and mode of life. The least appearance of self-indulgence on his part, would stamp his name with lasting reproach. One such instance would fill every mouth with clamour and lamentation for the injury done to the cause! And what right has any one to lay upon another person a burden which he is unwilling to take upon himself? Does love to Christ and the souls of men bind the missionary to deny himself and endure hardship, that he may be

instrumental in the salvation of the perishing! the same love binds every other Christian to share this burden in every way that he can. And if any may be spared the bitterness of separation from home and friends and all the endearments of Christian society, surely they should the more cheerfully consecrate their property and prayers to the promotion of this cause.

W. S. R.

For the Missionary Chronicle.

PRAYER FOR MISSIONARIES.

"Brethren, pray for us."

Such was the earnest request of the great missionary to the Gentiles. Such is the request of every missionary now among the heathen. No other point, it has been said, is so often referred to in their communications. Wherefore is this request so often and so earnestly made?

Doubtless every serious mind, contemplating untried and difficult circumstances, or having actually made trial of them, and then finding them more difficult than had been at first anticipated; and doubtless every man who is properly impressed with the weight and importance of the duties of a responsible post, will feel the necessity of seeking aid from a stronger arm than his own. This is true, whether his station be that of a layman or a clergyman, whether that of a pastor or a missionary. And such persons will attach great weight to the prayers of pious people, as a means, or rather as the means best adapted to obtain aid from on high. Hence nothing is more common among truly devout people than to solicit the help of prayer—the private member of the church, the sabbath-school teacher, the elder, the pastor; the pious father, or mother, or son, or daughter; the devout judge, or senator, or merchant—all, with one mind, feel anxious to be assisted in the performance of their various duties by the prayers of those who have access to the throne of grace. And it is a discouraging thing in regard to any person's *piety*, to see him indifferent to this kind of

assistance—to see him willing to enter upon responsible stations, or to undertake important duties, without prizing or seeking the help of his fellow disciples in prayer. Such a man is evidently self-confident, or else he altogether underrates the work before him. He makes too much of himself and too little of God and his grace. It is not, therefore, surprising that the Apostle, and that missionaries at the present day, should make such a request as this—"Brethren, pray for us." They but do, what every right-thinking and right-feeling man does.

In the case of missionaries, however, some things are peculiar. They have the same feelings, the same wants, the same trials with their brethren in the home field—they have these things as men and as ministers; but they have them without many of the comforts and supports which belong to the domestic labourer, and at the same time with many circumstances of a trying kind superadded, which grow out of the sad state of society in the countries where they live. Many things might be mentioned to prove this. The missionary is a father, and his children are forming their characters on a far lower standard of mind and knowledge than he has himself been accustomed to; and, worse still, they are daily breathing a tainted moral atmosphere; the future promises no temporal support for them, and no gain to their spiritual interests—is it strange that the father's heart should often sink within him as he broods over the circumstances of his domestic lot?

But it is as a man of God, labouring among the heathen, that the missionary is interesting to us. There he stands in that distant land, doing a great work. He is laying the foundations of God's temple. He is forming plans, and trying to execute them, which shall influence the destinies of millions of men through all coming time and through eternity. A mistake now might be attended with the worst consequences. How much does he need wisdom from on high! He is almost alone. He looks around for helpers, but they are few and often far distant. He

needs strength from above, for he has the work of scores of men to perform. He looks at his dying fellow men around him, and what multitudes! How ignorant, moreover, and how degraded! He begins to instruct them, and how dull! yea, how apparently incapable of impression! He mourns over their apathy, and they deride his pity. He warns them of their danger, and they mock at his apprehensions. He tenderly invites them to the cross, and they turn their backs upon him. Surely he needs a strong and unwavering faith! But thus was his Lord and Master treated, and therefore he does not despair; and were he endued with a larger measure of his Master's spirit, he might pursue his course more steadily. When he looks within, however, he finds the same unbelief, blindness, and wandering of heart from God, which sincere Christians everywhere mourn over as their greatest evils; but in all these things—most of which, though substantially the same, are yet worse in degree than the discouragements of his brethren at home,—he is destitute of one great advantage which they enjoy, he has no 'praying people' to stay up his hands. He must send his earnest request by letter, across mountains and seas, to his brethren in distant countries, and make to them the entreaty, which, alas, is too often neglected, 'Brethren, pray for us.'

The usefulness of missionaries depends greatly on their personal holiness, on the spirituality of their piety, on the closeness

of their walk with God; while the necessary privation of many Christian privileges, such as the worship of the sanctuary, the communion of the saints; and the constant presence also of heathen influences of many various kinds, imperceptibly, but too deeply, operating on the judgment and the heart—are highly injurious to their religious character.

Now we cannot encourage our missionary brethren, as we may our pastors, by affectionate and seasonable conversation; nor can we often write to them by mail, and if we could, our correspondence would be more or less unsatisfactory; but we can help them by our prayers. We can thus procure for them the best kind of help, that which God only can bestow. We can thus obtain seasonable and suitable help for them. We can thus help them, whatever be our circumstances, and wherever our place of abode. We can thus do far more than help them, we can help the great cause for which they are labouring. We can help the souls of dying men. We can help to glorify the name of Him who has died for us. It is the privilege of Christians to possess "power with God," like Jacob of old, and surely they cannot use that power, which is graciously vouchsafed to them, for purposes more exalted, or for objects more important, than would be promoted by their complying with the missionaries' request, 'Brethren, pray for us.'

MISSION HOUSE, NEW-YORK.

LETTERS FROM MISSIONARIES.

July 16, to August 16.

CHINA.—Rev. T. L. M'Bryde, Feb. 28.
Rev. W. M. Lowrie, March 29. Dr. J. C.
Hepburn, April 14.

SIAM.—Rev. W. P. Buell, Oct. 29, 1842.

CREEKS.—Rev. R. M. Loughridge, July 17.

OTTAWAS.—Rev. P. Dougherty, July 28.

ALIAHABAD MISSION.—Rev. J. H. Morrison, at Singapore, April 12.

Recent Intelligence.

China Mission—Rev. Mr. McBryde.

Our readers have already been informed that the health of the Rev. Mr. McBryde has long been much impaired. It was thought that his removal from Singapore to the colder climate of China would prove the means of his recovery; but we learn with sincere regret that this expectation has been disappointed, and that his health was so feeble at the date of their letters, and the prospect of recovery in that climate so entirely discouraging, as to render it necessary that he should return to this country. This was a most trying decision to the missionaries; but his sufferings, his inability to labour in the work of the mission, and the expense of remaining in China, made the question of duty a plain one, however painful; and the hope of being able to go back to that important field of labour after a residence of some time in this country, in some degree diminished their regret. We may expect the arrival of Mr. and Mrs. McB. at an early day.—Dr. and Mrs. Hepburn were enjoying better health than usual, and would shortly leave for China, having settled the affairs of the mission at Singapore.

Allahabad Mission—Rev. Mr. Morrison.

—After the lamented death of his wife, Mr.

Morrison was obliged to take a passage in a ship to Singapore, as no opportunity offered of coming directly to this country. We are glad to learn that his health has been somewhat improved, and he indulges hopes that he may yet be able to labour in India—though he must first try the bracing effects of a colder climate. He was, at the date of his letter, in doubt whether to proceed to Australia or return to this country; but it was probable he would come home. He would have to wait some time, however, for a passage.

Creek Mission.—We learn the safe arrival of Mr. McKinney and wife at this mission, where they were gladly received by Mr. and Mrs. Loughridge. Mr. L. had commenced a school under favourable circumstances, and also had begun to preach through an interpreter.

Ottawa Mission.—The accounts from this mission are still very favourable. A great change has taken place in the habits of the Indians at the station—they have become much more industrious and temperate than formerly, and are quite attentive to the religious instructions of the missionaries. Mr. Dougherty mentions that their new church was nearly finished.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN JULY.

<i>SYNOD OF ALBANY. Phy. of Columbia.</i>		
Lexington ch.		21 50
<i>SYNOD OF NEW-YORK. Phy. of Hudson.</i>		
Deerpark ch. Mt. Hope,		15 35
<i>Phy. of North River.</i>		
Newburgh 1st ch. coll. 2d Sab. evening in July, 46,24; mo. con. 7,04; Sab. sch. to ed. a child in India, 5; four ladies to ed. Emma Walsh, 20; Mrs. Leavenworth, to ed. Alida Leavenworth, 25; Matteawan ch. 'a few friends' to con. Rev. J. JOHNSTON WALSH, 1 m. 30		153 25
<i>Phy. of Bedford.</i>		
Greenburgh ch. 4,08; Bedford ch. mo. con. 7,86		11 94
<i>Phy. of Long Island.</i>		
Middletown ch. family coll. viz: Rev. Ezra King 5, T. J. King 1, L. A. S— 1, C. H. King 1, E. S. King 1, J. N. King 6, E. E. King 4, H. Y. King 4, M. E. King 2; total 25—of which one-half for this Board, also from Mrs. Gerard, 1		13 50
<i>Phy. of New-York.</i>		
Duane-st. ch. N. Y. mo. con. July, 10; 'a		
friend,' towards purchasing a telescope for sch. at Farrukhabad, 50; 1st ch. N. Y. mo. con. July, 52,11; Brooklyn 1st. ch. mo. con. 46,69; do. Sab. sch. to ed. children as before named, 10; Rutgers-st. ch. N. Y. mo. con. June and July, 36,15		196 95
<i>2d Phy. of New-York.</i>		
Canal-st. ch. N. Y. 'a thank offering,' 50; Scotch ch. N. Y., T. H. Fails, 100; do. mo. con. July, 36		185 00
<i>SYNOD OF NEW-JERSEY. Phy. of New-Brunswick</i>		
Kingston ch. ann. coll. 45; mo. con. 3; Landing Road miss. soc. in cong. of Bound Brook, to con. Miss ELIZABETH SMOCK, 1 m. 30; Princeton ch. 'two friends,' 6; African Sab. sch. 4,30; Freehold 1st. ch. 'a friend,' 5; do. coll. 10,54; Freehold village ch. mo. con. June, 12,24; do. July, 13,98		131 76
<i>Phy. of West Jersey.</i>		
Burlington ch. Sab. sch.		11 30
<i>SYNOD OF PHILA. Phy. of Philadelphia.</i>		
Philadelphia Central ch. Rev. Wm. A. McDowell, D.D.		6 00

2d. Pky. of Philadelphia.			SYNOD OF ILLINOIS. Pky. of Kaskaskia.		
uniny ch. mo. con. 15,37; Junior cent		20 00	Chester ch.		23 60
4,63			SYNOD OF KENTUCKY. Pky. of Louisville.		
Pky. of Baltimore.			Louisville 1st ch.		13 98
ndria 1st ch. Sab. sch.		26 00	Pky. of Muhlenburg.		
MOD OF PITTSBURG. Pky. of Blairsville.			Bethany ch.		5 00
ld ch.		3 00	Pky. of West Lexington.		
Pky. of Redstone.			Lexington 2d ch. 25,75; Frankfort ch. 10,15		35 90
Providence and Jefferson chs. 20;			SYNOD OF W. TENNESSEE. Pky. of W. Tennessee.		
gantown ch. 16,50		36 50	Zion ch.		101 25
Pky. of Ohio.			Pky. of Nashville.		
sburg fem. miss. soc. 26,75; Bethel			Hermitage ch. 12,10; Mrs. Andrew Jack-		18 35
ladies' miss. soc. 10; Pittsburg 2d ch.		46 25	son, 6,25		
nt sch. 3,50; Miller's Run ch. 6			SYNOD OF S. C. AND GA. Pky. of Bethel.		
Pky. of Allegheny.			Ebenezer, 'a member'		5 00
rd ch. 3; Butler ch. 'a family,' 5		8 00	SYNOD OF ALABAMA. Pky. of Tuscaloosa.		
Pky. of Erie.			Bethel, Gainsville, & Mesopotamia, indivs.		46 25
ew ch.		15 00	SYNOD OF MISSISSIPPI. Pky. of Mississippi.		
MOD OF WHEELING. Pky. of Washington.			Natchez ch. mo. con. 65,33; mo. coll. in		
Ten Mile ch.		11 00	Sab. sch. 15,92, less one per cent. for draft		110 65
SYNOD OF OHIO.			CENTRAL BOARD OF FOREIGN MISSIONS.		
Treas. of Synod, chs. not reported		250 00	Cash per Samuel Winfree, treas. 1200, less		
Pky. of Marion.			amount belonging to Chron. account, 98		1102 00
d Centre ch. in part		6 63	LEGACIES.		
SYNOD OF CINCINNATI. Pky. of Miami.			Flavel Frierson, dec'd, Zion, Tenn. bal. in		36 06
a ch. mo. con. 15; D. Huston, 3;			MISCELLANEOUS.		
sklin ch. 15; N. Jersey ch. in part, 5,70		38 70	N. Y., E. J. Brown, 20; 'a friend,' for Indian		
Pky. of Cincinnati.			missions, 5; N. Y., 4th Assoc. Ref.		
unt Ridge ch. mo. con. 6; Hopewell			ch. Franklin-st. ladies, 10; New-Brun-		
l; Cincinnati 1st ch. Sab. sch. miss.			wick, N. J., Rev. Dr. Janeway, for China		
in part, 2,35; James Wilson on ac-			mission, 200; Rockaway, N. J., Gabriel		
count of his sub. to semi-centenary fund,		34 85	Green, 2,50, 'a lady,' for China mission,		
Pky. of Oxford.			100; cash from M. Newkirk, treasurer of		
Sun ch. 8; Rossville ch. mo. con. 11		19 00	Trustees of the General Assembly, interest		
SYNOD OF INDIANA. Pky. of Salem.			to May 1, on permanent fund for edu-		
ca ch. 7,85; New Albany ch. 37,37,			cating North American Indians, 287,14;		
id ring, 1; Rev. S. Scovel don. 10		46 23	New Orleans, La., Rev. J. Montgomery,		
Pky. of Madison.			10; Baton Rouge, La., Mrs. Hobb, 1		625 64
lover ch.		5 31	Total, \$2,445 97		
			DONATIONS IN CLOTHING, &c.		
			<i>Manch Chumck, Pa. 1 box clothing</i>		

Quarterly Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

received by the Board of Foreign Missions during the Quarter ending August, 1843, \$12,741 98 from the following sources: exclusive of \$10,000 for the India Mission. [Note. For particulars see monthly acknowledgements.]

3D OF ALBANY.		Pky. of Bedford.	2d Pky. of New-York.	Greenwich	22 38
Pky. of Troy.		White Plains 11 00	Scotch 923 32	Belvidere	102 00
8th 1st	62 70	South Salem 109 26	West Farms 15 00	Lower Mt. Bethel	70 00
Pky. of Albany.		Rye 60 00	Central-street 20 00	Oxford	25 00
plan	14 00	Mt. Pleasant 26 21	Pekskill 6 00	Manch Chumck	8 00
Centre	10 00	South East 25 00		Muscatongo Valley	10 00
	94 00	Bedford 174 95			201 38
		South Greenburg 8 54			
		Greenburg 4 08			
Pky. of Columbia.			SYNOD OF NEW-JERSEY.	Pky. of Raritan.	
a	21 50		Pky. of Elizabethtown.	Lambertville	30 00
OF NEW-YORK.			Chester and Mt. Olivet 53 00	Amwell 1st & 2d United	25 00
Pky. of Hudson.		Pky. of Long Island.	Elizabethtown 1st 20 00		55 00
N. Y.	13 00	Sweet Hollow 9 20	Rahway 58 00		
le	4 33	Sag Harbor 104 00			
	17 00	Middletown 20 00			
	15 35	Southampton 85 00			
	5 00				
	54 08				
Pky. of New-York.			Pky. of New-Brunswick.	Pky. of Steuben.	
of North River.		New-York 1st 104 00	New-Brunswick 20 00	Vienna	51 96
b 1st	126 94	Duane-street 251 95	Middletown Point 18 00	Bath	20 00
c	49 00	Brick 115 00	Bound Brook 25 00	Lindley	5 00
d	35 00	Wallabout 8 27	Freehold village 47 22		108 96
e	19 50	Jamaica 14 42	" 1st 47 30		
agh	24 14	Brooklyn 1st 50 00	Kingston 40 00		
		Regent-street 25 15	Princeton 10 00		
			Pky. of Newton.	Pky. of West Jersey.	
			Harmoor 20 00	Greenwich	10 00
			Stillman 15 00	Woodbury	5 00
				Burlington	10 00
					35 00

SYNOD OF PHILADELPHIA.

<i>Pky. of Philadelphia.</i>	
Great Valley & Charleston	69 48
Phila. Central	73 35
" Pennac. ch.	53 18
" 10th	1083 12
" 4th	75 00
" 9th	6 34
Individuals	60 00
	1490 27

2d Pky. of Philadelphia.

Neshaminy	22 00
Abington	7 00
Port Carbon	6 58
	35 58

Pky. of New Castle.

Faggs Manor	3 50
Head of Christians	8 00
Wilmington, Del., 1st	55 00
Lower W. Nottingham	20 00
Rock	5 99
	121 50

Pky. of Donegal.

Leacock & mid. Octonara	29 00
Piqua	63 00
Chancellor	15 15
Columbia	32 38
	164 53

Pky. of Baltimore.

Baltimore 1st	995 98
" 2d	151 58
Washington city F. st.	30 00
Alexandria, D. C.	35 00
	1153 41

Pky. of Carlisle.

Middle Spring	14 80
Lower Paxton	10 00
Greencastle	38 67
Dickinson	30 00
Roxbury and Newburg	18 73
Derry	30 25
Marsburg	35 34
Grant Conowingo	16 42
Gettysburg	48 97
West Hanover	19 15
Bloomfield	102 57
	402 50

Pky. of Huntingdon.

Frankstown	61 60
Lewistown	1 00
Ferryville	21 79
W. Kishacoquillas	1 50
Spruce creek	35 00
Alexandria	5 00
Ervingham	1 00
Huntingdon	130 30
	266 18

Pky. of Northumberland.

New Columbia	6 50
New Berlin	94 00
Mooreburg	9 13
Chillicothe	4 00
Northumberland	14 50
Sunbury	3 00
Washingtonville	9 00
Buffin	94 92
Danville	47 95
Bethel	11 16
Derry	1 50
	155 35

SYNOD OF PITTSBURGH.

Pky. of Redstone.

Dunlap's creek	9 55
Rehoboth	35 00
New Providence and Jaf.	
feron	90 00
Morgantown	15 50
	81 05

Pky. of Ohio.

Lawrenceville	15 00
Allegheny city 1st	6 00
Cassonsburg	35 13

Pittsburg 2d	32 35
Bethel	10 00
Millers Run	6 00
	104 51

Pky. of Erie.

Salem	10 45
Franklin	16 30
Mill creek	2 00
Fairview	15 00
	43 65

Pky. of Beaver.

Newcastle	1 00
Falls of Beaver	10 00
	11 00

Pky. of Allegheny.

Scrubgrass	1 50
Union	13 73
State Lick	4 40
Marrieville	6 00
Concord	3 00
Bethel	6 00
	33 63

Pky. of Blairsville.

Blairsville	25 25
Curry's Run	6 50
Johnstown	8 00
Elwacoer	60 00
Saltburg	16 05
Gilgal	7 08
Salem	24 50
Fairfield	3 00
	180 93

Pky. of Clarion.

Bethesda	12 55
Bethesda, Concord, and	4 00
Callensburg	4 05
New Rehoboth	3 34
Licking	3 34
Lamherwood	3 50
Clason	48 50
Richland	6 75
	78 90

SYNOD OF WHEELING.

Pky. of Steubenville.

Steubenville 1st church	84 00
Centre	11 00
Poland	16 05
New Hagerstown	12 10
Union	5 00
	128 10

Pky. of Washington.

Forks of Wheeling	20 12
W. Liberty	30 00
Upper Buffalo	10 00
Fairview	5 00
Upper Tea Mile	11 00
	75 12

Pky. of New Lisbon.

Liberty	3 50
Cotterville	9 05
Brookfield	5 00
Hubbard	9 00
Clarkson	4 25
Middle Sandy	3 44
Weatherfield	10 75
Poland	2 75
New Lisbon	22 50
Bethel	6 38
Dewfield	11 09
	88 73

Pky. of St. Clairsville.

Nottingham	6 25
Woodfield	6 25
Bealville	5 31
	17 81

SYNOD OF OHIO.

Synod of Ohio	220 00
<i>Pky. of Lancaster.</i>	
Newark	17 00
Madison	13 00
Individuals	2 43
	32 43

Pky. of Marion.

Milford centre	6 53
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SYNOD OF CINCINNATI.

Pky. of Chillicothe.

Union	23 20
Chillicothe	18 00
	43 20

Pky. of Miami.

Springfield	10 00
Dayton	18 00
Franklin	15 00
New Jersey	6 70
	49 70

Pky. of Cincinnati.

Cincinnati 1st	115 85
Pleasant Ridge	6 00
Hopewell	6 00
	127 85

Pky. of Oxford.

Mt. Carmel	11 50
Rising Sun	8 00
Rossville	11 00
Richmond	6 00
	36 50

Pky. of Sidney.

West Liberty	10 00
Back creek	1 00
Troy	10 00
	21 00

Pky. of Maumee.

Finley	13 50
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SYNOD OF INDIANA.

Pky. of Salem.

New Albany	73 37
Corydon	7 25
	81 25

Pky. of Vincennes.

Princeton	2 30
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Pky. of Madison.

Madison	35 30
South Hanover	5 31
	41 61

Pky. of Indianapolis.

Shelbyville	1 20
Franklin	16 67
	18 17

Pky. of Michigan.

Plymouth	15 00
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Pky. of Lake.

Valparaiso	5 00
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SYNOD OF ILLINOIS.

Pky. of Kaskaskia.

Piqua	15 00
Gilead	3 55
Shawneetown	27 05
Chester	25 00
	68 75

Pky. of Sangamon.

Springfield	90 10
Jacksonville	14 75
	104 85

Pky. of Schuyler.

Pope's River	14 05
Edwards	4 00
Churches not named	6 70
McComb	50
Monmouth	50
	26 25

Pky. of Palestine.

Wabash	5 00
Paris	16 00
	21 00

Pky. of Iowa.

Round Prairie	1 05
Burlington	4 50
	5 55

SYNOD OF MISSOURI.

Pky. of Missouri.

Concord	30 00
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Pky. of St. Louis.

Bonhomme	12 29
St. Charles 1st	30 00
St. Louis 2d	25 50
North Apple creek	15 00
Brassia	8 00
	143 54

SYNOD OF KENTUCKY.

Pky. of Louisville.

Louisville 1st	29 25
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Pky. of Middlesboro.

Henderson	28 00
Concord	10 00
Bethany	9 00
	45 00

Pky. of Elmore.

Augusta	5 00
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Pky. of W. Lexington.

Lexington 2d	25 75
Frankfort	10 15
	36 90

SYNOD OF W. TENNESSEE.

Pky. of Holston.

N. Providence	10 00
Rogersville	24 00
Mt. Bethel	35 00
Knoxville	16 00
	75 00

Pky. of W. Tennessee.

Zion	107 25
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Pky. of Nashville.

Hartsville	15 25
<i>Pky. of Western District.</i>	
La Grange	10 30
Mt. Carmel	4 25
Jackson	7 00
	22 25

SYNOD OF ALABAMA.

Pky. of S. Alabama.

Selma	24 00
Lebanon	5 00
Valley creek	345 00
Piqua	7 00
Greensboro'	41 50
Marion	12 00
	563 15

Pky. of Tuscaloosa.

Presbury	29 75
Bethel, Gainesville, and	
Meaportin chs.	45 25
	65 00

Pky. of E. Alabama.

Sandy Ridge	15 00
Uchee Valley	15 25
Mt. Harmony	20 00
Good Hope	25 00
Albion	25 15
Clatsboro	25 00
Talladega	21 00
Montgomery	10 00
	201 20

SYNOD OF MISSISSIPPI.

Pky. of Mississippi.

Natchez	110 65
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Pky. of Clinton.

Canton	25 05
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Pky. of Tombulcher.

Starkville	2 00
Columbus	20 00
	22 00

Pky. of Chickasaw.

Hudonville	15 00
Holly Springs	40 00
	55 00

Central Board and chs.

within its bounds	1280 15
Churches within the	
bounds of S. Board	70 15
Reed & Lowrie Assoc.	300 00
Mercer Co., miss. soc.	108 00
Synod of Ref. Presb. ch	251 00
" " Ann. Ref. ch.	600 00
Legacies	85 05
Princeton Theol. Sem.	7 97
Miscellaneous	280 94

THE

DOMESTIC MISSIONARY CHRONICLE.

SEPTEMBER, 1843.

BOARD OF MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

The following communication is from a valued brother, who has recently taken the pastoral charge of an infant church in our own city, (Philadelphia,) and to whom the Board has given some aid. The report of his labours, which we have somewhat condensed, will show with what encouraging success these labours have been attended. We would, however, ask the attention of our readers more especially to the valuable and seasonable remarks on the whole subject of Domestic Missions which accompany the Report.—Ed.

REPORT.—In calling the attention of the Board of Missions more particularly to my own charge, we have much reason for mutual congratulation, neither is there wanting cause sufficient for sorrow and mutual condolence. The former, we trust, greatly predominates. Much reason have we, as a church, to offer up devout thanksgiving to the Lord for the continued tokens of his presence and favour. "Hitherto the Lord has helped us." Although the members of our church are but few, when compared with the more numerous, wealthy, and influential churches around us, yet, "by the good hand of our God upon us" we have continued to increase. It is true, we cannot speak of any unusual outpouring of the Holy Ghost, in the revival of religion amongst us, yet we have some good evidence from the number, and the character of the recent accessions made to our church, that the Spirit of the Lord had been, and still is, in our midst. During the last nine months that we have been aided by the Board, we have had three communion seasons, which have proved truly refreshing to our souls; at each of these there have been con-

siderable additions to the church. In all *ninety-five* persons have been admitted in that period. Of these, not a few are among the youth of the congregation, for which our hearts would rejoice and take courage. Biblical and catechetical instruction has been attended to, and family visitation of the pastor and elders, from house to house, with the regular administration of gospel ordinances, have been the blessed means of the ingathering of precious souls to our Lord and Master. While therefore we increase in numbers, our earnest prayer is, that we may grow in grace, and make proportionable advancement in the divine life.

Before closing the Report, we cannot but express our unfeigned gratitude to the Board, for the appropriation made to our infant church. We indulge the hope, that at no distant period, we shall be able to help ourselves, and at the same time do our part to aid in sending the Gospel to others.

We hesitate not to affirm, that the spirit of missions is the cherished spirit of the true Church of God in all ages. To impart to others the light and joy of the gospel, is the first desire of a heart turned from the idols of the world, to the love of Jesus; we rejoice that this spirit is found in the Presbyterian Church. In order, therefore, to extend the boundaries of our Zion, to strengthen and sustain feeble churches already planted, as well as to aid in spreading the gospel in foreign lands, all that is necessary, under the blessing of God, is a more *united* and con-

centrated effort. It is of the first importance, that the Missionary enterprise should not be subject to the fluctuations of a transient zeal. This is a work in which every church should take a part, and the supplies for this object from all our churches should be regular and constant. As our churches multiply, and converts are increased, the channels of benevolence should be enlarged, and should send forth from year to year, a larger supply for the wants of sinful and dying men. There are yet many, very many important points within the reach of our liberality to be occupied, and many feeble churches still needing the fostering care of the Board. To whom then is the Board to look for the means to accomplish these grand objects? To the people, to the churches of our communion in all portions of the land. At this crisis, in our great enterprise, it is the duty, the imperative duty of the churches to wake up to this important subject. While we do our part in the work of foreign missions, our own beloved country—the home of our children should not be overlooked.

The commission from our Master to have the gospel preached to every creature, includes our own country. And to impress upon the Church her imperative obligation not to overlook the destitutions at home, in that commission is found this interesting clause—“*Beginning at Jerusalem.*” The voice of our country calls upon the Church to prosecute this work with new vigour; the cry comes from all sections of our land: “*Send us the bread of life.*” The distressing fact cannot be concealed, that moral desolations are all around us; they meet us in the city and in the country. It is not necessary to cross the Mississippi, nor traverse the plains of Florida, to find places as dark and cheerless as any land of idols. This great country must be evangelized; we speak it deliberately. These United States must be brought under the influence of the gospel of Jesus Christ, and how is this great work to be accomplished? We answer unhesitatingly, *By Domestic Missionary Operations.* Moral and religious instruction cannot be secut-

ed to any people, unless the institutions of the gospel are planted down among them, and rendered permanent; an occasional sermon from a passing stranger is not likely to do much permanent good. Itinerant missions, as they have generally been prosecuted, can never of themselves reach the point, nor accomplish the object. The minister of the gospel, in order to exert a proper influence on the community, must be “the shepherd of the flock.” His own interests must be identified with theirs, and his own affections and sympathies must be excited in their behalf by daily intercourse. But it may still be asked, How is every destitute congregation, and every district of country, sufficiently extensive and populous to form a congregation, to be furnished with the means of grace? Some are too poor, and others too parsimonious to support the institutions of the gospel; and thus, between poverty and avarice, the waste places of Zion do mourn, they are neglected, and their spiritual desolations become more fearful and appalling; and is there no remedy? Yes, there is a remedy. It is found in the plan of missionary operations, adopted and pursued by our own Board, a plan which will meet the exigency, if the churches, in the spirit and power of the gospel, will but promptly and efficiently furnish the necessary means. Much good has already been effected. Wonders have been achieved. Sinners have been converted. Very many feeble churches have been aided, revived, refreshed, strengthened, and established. And many, very many new churches have been formed. We bless God that the spirit of missions still exists among us, and that when an appeal is made to the churches in behalf of a cause so important, their response is made with the interest and zeal of those who feel their responsibilities.

These remarks in favour of new and much more decided efforts for spreading the gospel at home are by no means designed to lessen an interest in foreign missions—God forbid. “The field is the world,” and our soul’s desire and prayer to God is, that the interest in favour of pagan lands may be increased an hundred fold.

But the object of these remarks is, if possible, to arrest the attention of the churches to the unspeakable importance *of doing more, much more for the supply of their own country with the institutions of the gospel.* It is possible for us to become so dazzled with great and imposing objects at a distance, as to overlook entirely those which are near, and around us.

In the very thought of converting *the world*, there is something imposing and splendid. Who has not felt his heart *beat* with new and unwonted rapture, at the very idea of giving the Bible and the gospel ministry to the millions of China; of sending back the gospel to Jerusalem, where the prophets and apostles preached, and where the Lord of apostles shed his blood; of displacing the Koran by the Bible, and supplanting the Crescent by the Cross. What Christian heart does not leap with joy, at the very idea of committing "to the breeze, which fans every island and visits every continent, the story of redeeming love?" These anticipated triumphs make their appeal to the imagination, as well as to the best affections of the heart. It is the joy of our heart, that the appeal is not in vain. But in our zeal for the world, let us not forget the more humble, but not less important field, which spreads all around us and is at our very doors. And let it be remembered by the churches, before the world can be converted to God, *much, very much labour must be done at home.*

MISSOURI.

The State of Missouri at the present moment presents to the Church a missionary field of secular interest and promise; several portions of that State are now rapidly filling with an enterprising population. The moral and religious character of this mixed population is to be formed, and what is done *now* to impress this growing mass, will have an influence on all future time. A small expenditure *at this time* to aid in living and sustaining Gospel institutions among the growing population of that State, will be of more importance than ten times the amount expended for the same purpose, even a few years hence. That our readers may know something of the spiritual wants of Missouri, we give

two or three brief extracts from a letter, written by an excellent and intelligent minister of the Presbyterian Church, who has for several years resided in Missouri. Speaking of the north-western portion of the State, this brother says—

The extension of the boundary by a recent act of Congress, opened a large tract of fertile, well-watered land upon a navigable river, and consequently afforded strong inducements to emigrants, and that region has become very populous, *yet without the Gospel.* This is known as the "Platte country," the fame of which has spread throughout the West. The whole north-west, including the "Platte country," across to the Mississippi, contains about 200 miles from west to east, and about 100 from the north boundary to the Missouri counties, contains fifteen counties, without a church, or minister of our order. The inhabitants are principally from Kentucky, and the population not short of 64,000. Presbyterian families are scattered everywhere through the country.

The *south-west* contains the valley of the Osage river, and many spots of very superior land. And this destitute region contains twenty-six counties, and a population not less than 110,000. Its extent is nearly 200 miles square. There is in this whole region, but one organized Presbyterian Church, and that is vacant. The towns along the Osage are springing up as if by magic; and the cries for help are numerous and importunate. The people are from North Carolina, East Tennessee, and Virginia, and amongst them are many Presbyterians.

Here is indeed a wide and most promising field for missionary labour, and it is a field which the Presbyterian Church should occupy without an hour's delay. Had the Board the means for *immediately occupying* this, and other fields in our country, now crying to them for help, with God's blessing, what precious results might be anticipated?

The Board have now several missionaries in Missouri, who are labouring with great diligence and encouraging success. We give a few brief extracts from reports received during the past month.

FROM A MISSIONARY IN JEFFERSON CITY.

Incipient Revivals of Religion.

During the three months which I have spent here, there has been a gradual increase in attendance on the services of the Sabbath, and a growing seriousness on the minds of numbers. About the first of June the Presbytery of Missouri met at Bloomfield, ten miles from this place. The Lord blessed the effort which was there made, roused in the church an unwonted spirit of prayer, and so blessed his word that some member of Presbytery continued to preach from day to day, and as the result of our labour, I think about *thirty*, and some of them men of age and influence, have been admitted to the church. On the 11th a Commission of Presbytery met here for my instalment; and here a similar blessing followed the continued presentation of truth: We have already admitted to the church *forty-seven* new members, having only *forty* before. More than half the converts are men. This is the first decided religious impression which has been made in this city. The work still goes on. The infant church is in a state of delightful harmony and love, still earnest in prayer and firm in its labours of love. In this precious revival the brethren of the Presbytery, who were here, laboured with great diligence. If there has been aught peculiar in the preaching, it has been a clearer and more earnest presentation of the distinguishing doctrines of our standards. The truth, too, has been addressed more directly to the intellect of men than it sometimes is.

FROM A MISSIONARY IN CAPE GIRARDEAU CO.

Encouraging appearances.

***** Our Sabbath school, which has been resumed since the opening of spring, is in a flourishing condition. We have been furnished with a pretty good library, and we hope for much good from it. Since the return of pleasant weather, I have resumed the catechetical class, and find the interest in this study, among both young and old, greater than formerly, and

still on the increase. Sometimes, while explaining the Catechism, and endeavouring to impress these great truths upon the hearts of my youthful charge, I have seen the tear silently trickle down the cheek, and have been listened to with such deep and serious attention and feeling, as have convinced me that the Spirit of God was operating on the hearts of some—and I cannot but hope that this exercise will prove a rich blessing to numbers.

On the first Sabbath in this month we had a communion season at one of my stations, which was more than usually interesting. Four persons were admitted to the communion of the church. During the progress of the meeting, which commenced on Friday, there were evident indications of the special presence of God's Spirit, especially on the Sabbath. There is still much seriousness and anxiety, among the younger part of the congregation. Three persons, with whom I have conversed, have expressed a hope of having experienced a change of heart, and give pretty good evidence that the work is genuine. I trust the time is not far distant, when we shall have many others inquiring for the way of salvation. The church seems to be roused, and our prayer-meetings are much better attended than formerly.

On the Friday succeeding the meeting above mentioned, we commenced a similar meeting at another of my stations. The weather was at first exceedingly unfavourable, which kept numbers away. On Sabbath the weather was fair, and the attendance was very large. Four persons were admitted to the church. There was much seriousness, especially on Sabbath evening during the closing exercises. I trust many good impressions were made, which will not be lost.

By the little good which has been accomplished, and the clear indications of the presence of God's Spirit among us, I feel encouraged to labour more diligently, and pray more fervently that the kingdom of Christ may be built up here, and to hope that the Lord has yet greater blessings in store for this destitute portion of his vineyard.

FROM A MISSIONARY IN COOPER CO.

**** At a recent meeting of our Presbytery, the Rev. Dr. C**** was ordained and installed pastor of the united congregations of R**** and F****. This is a most important field, and it is cause for thankfulness that they enjoy the regular ministrations of the gospel. It is a field over which Campbellism but a short time since spread like fire; but there is reason to believe that this sect is rapidly declining in this region. We greatly need some additional labourers for the region southwest of us. There are many Macedonian cries saluting our ears. Can you not send us some two or three itinerant missionaries to help us to break to hungry thousands the bread of life?

ILLINOIS.

FROM A MISSIONARY IN MERCER CO.

Books of the Board of Publication—their value to our Mission Churches.

My library of books of our Board of Publication are read with great interest by my people. An intelligent member of the Church from the state of New-Jersey scarcely ever fails to speak on this subject when we meet: he says he never before in his life enjoyed such a privilege; that he is in the habit of reading them aloud to his family; and that some of the lives of the Reformers he has read three times over in the hearing of his family. He has repeatedly said that all our churches need, to rouse them to the true character and dangers of popery, is to have these books placed in the hands of, and read by all the people. He seems to think that his privileges are not a whit behind those of theological students at our seminaries, since he can now have the reading of Calvin's Institutes, Owen's writings, &c. The History of the Covenanters is much sought after. Another intelligent member remarked to me, that he never before had any correct idea of the awful iniquity and horrors of the Inquisition; and to learn that it still exists in any Catholic country, was to him perfectly astounding.

We have seldom deemed it expedient to publish accounts of the privations and trials of our missionaries. We receive many such accounts—some of them deeply and tenderly affecting—but in general we have thought it most judicious not to submit them to the public eye. We greatly prefer to cheer and encourage the churches in this good work, by laying before them the unwearied labours of their servants, and the precious results of these labours. In the present instance we depart from our usual course, and give a single glance at the trying circumstances under which some of our most devoted missionaries prosecute their work in the wilderness. It may do good, by leading us to value more our comforts—and at the same time to feel more tenderly, pray more earnestly, and give more freely for the support of those who are wearing out their lives in the service of Christ in our new settlements.—Ed.

Trials of a Missionary.

**** All that I have received in cash for ministerial services the past year is *fifteen dollars*. And this sum is about equal to former years, except what I have received from the Board. The larger portion of what the Board promise the present year must go in payment for the books purchased of the Board of Publication. The small balance is all I have to depend upon. My people promise me a little more the present year, but they are destitute of means, and live in a worse condition than I do myself; and I never yet have felt like urging them to try and do what I had no reason to believe, in their circumstances, they were able to do.

The present is a time of sore trial, and increased expense to me. Deprived, in the providence of God, of the sympathies, counsels, and aid of a beloved companion,—left a lonely widower, with infant twins to provide for, who have thus far required the attention of one, and sometimes of two individuals; add to these my four other children, the oldest of whom is but ten years of age, and we have a family on hand to provide for, that the small amount I have mentioned above will scarcely meet the expense for a single week. What is to be done? May I hope the Board will continue their aid.***

FROM A MISSIONARY IN CLINTON CO.

Missionaries wanted.

**** Within the last half year I have traversed extensively this region of country, and I find in almost every settlement where there is not a Presbyterian church, members scattered who might be gathered and organized, if we had ministers to look after them; but our calls for missionaries seem to be in vain. O that it would please the Lord of the harvest to send forth labourers into this great field.****

INDIANA.

FROM A MISSIONARY IN RICHLAND CO.

Still Encouraging.

There has been in one of the churches in which I labour, for six months past, manifest evidence of the presence of the Holy Spirit. Several very interesting cases of conversion have occurred of persons advanced in life, and matured in sin. On the third Sabbath of May we had our communion, when in all *fifteen* were added,—all were heads of families except two. Two weeks later we held our communion at my other station; *five* were received, all on examination.

The field of labour is large and encouraging. The churches are much scattered, which makes it very laborious for the minister. I have as many as *ten* or *twelve* points of preaching, and in visiting either of my congregations must travel an extent of ten miles in length and the same in breadth. This territory is occupied by people of various characters, most of them entirely irreligious. Multitudes never hear the gospel, unless it is carried into their immediate neighbourhood. They are almost entirely ignorant of the plan of salvation. Errorists of various sects are busy in sowing tares on this ground, so well prepared for their reception.

I have often remarked how much easier it is to make a Campbellite, or a Universalist, than a *good Christian*; and how much easier it is, humanly speaking, to make a good Christian of a person unprejudiced by error, than of one prepossessed

by some dangerous and destructive heresy. How important then, that the pure gospel should be preached in every nook and corner of our land! Seeing the great extent of my field, the value of souls, and the imminent danger to which sinners are exposed in this day of abounding error, I have almost fainted under the view.

OHIO.

FROM A MISSIONARY IN MONROE CO.

Signs of Encouragement.

Since my last report I have prosecuted my labours without interruption. I preach half my time in R**** C****, one-fourth in B****, and one-fourth in two other places where churches are not yet organized. I see *signs of encouragement* in all these places. Although there are many and great difficulties to be overcome, and discouragements of various kinds, there have been more sensible tokens of God's favour to us of late than ever before. We had a communion season at B**** on the third Sabbath in June,—we had preaching twice a day from Thursday until Monday. There was a large congregation for that place. *Fourteen* were received into the church; six of these were heads of families, and the rest interesting youths. There was great solemnity in the countenances of all; fixed attention. Many were in tears, who had appeared careless before. Every thing seemed to say, "How dreadful is this place," for the Lord is evidently at work. A number appeared to be under serious impressions. I have had personal conversation with as many as I could; deep feeling was manifest in all. I hope and pray we may not be left to do any thing that may grieve the Spirit of God, that we may give him all the glory, and "yet see greater things." We expect at our next communion to have a still larger accession. This church was organized with *sixteen* members in March last; it now consists of *thirty*. The house of worship is going on well, and we expect to occupy it in the fall.

Our communion season at R*** C***

closed on Monday last. The occasion was solemn and interesting, especially on Sabbath and Monday. The Spirit of the Lord appeared to be present, and I hope some lasting impressions were made. The people are much scattered, and it is difficult to maintain either prayer meetings or Sabbath schools; as far as practicable, however, both are attended to.

In my other places of preaching there is an increased attention to the Word, and

larger congregations attend than formerly. The way is not yet open for an organization, but I think of attempting one in the fall. A Presbyterian Church there is as yet an experiment. The prospect of increase, however, is favourable; and "if God be for us, who can be against us?" On the whole, there is a good prospect of success, and abundant indication of the Divine favour on our labours.

MISSION ROOMS, PHILADELPHIA.

The reports from the missionaries, received at the office of the Board of Missions during the past month, have been deeply interesting, evincing not only diligence and faithfulness on the part of the missionaries, but also, most cheering evidence of God's special presence; and showing great and decided progress in the work of spreading the gospel and saving souls.

The number of great and decided revivals of religion reported is not large, but an unusually large number of missionaries have reported,—that there is evidence of God's special presence, and that his work is silently but surely advancing. The small space we occupy in the Chronicle, will allow us to give only a specimen of these reports. The few we have given will show that the work is advancing—steadily and surely advancing.

During the month several new appointments, and a large number of reappointments have been made, some important new ground has been occupied, and our operations have been extended. These things should call forth our gratitude, and encourage the friends of this cause in their great and good work.

But while we have much to report, which is in the highest degree encouraging and animating to the Church, there are other things, of a different character, which we would gladly be spared the pain of making public, but which fidelity to our solemn and important trust seems imperatively to demand of us not to conceal. The same reports which tell us of the progress and tri-

umphs of the Gospel, tell also of missionaries and their families actually suffering from want, and make the most affecting appeals to your Board for relief. These good men, many of them, have gone into the wilderness, relying for a very moderate support on the pledged faith of the Church; and when the Church fails to do her duty, they and their families are left to suffer. They now greatly need the small amount which is promised them, and your Board have it not to give. Other and important fields, altogether destitute, are also beseeching your Board to send them the Gospel, but the means are wanting. We will not dwell on a subject so painful; but will only say, with deep anxiety we look to the churches to act in this matter, and put it in the power of their Board, not only to meet promptly the engagements they have already made, but also greatly to extend their operations; and we do hope, dear brethren, the time has fully come, when the churches will come up in their strength to this work. Business is again reviving. The Lord is giving the early and the latter rain, and prospering the labours of the husbandmen; and, above all, He has sent forth his Spirit and revived his work in many of our churches. He has given a precious increase to our beloved Zion. These things surely demand our thank-offerings. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem, above my chief joys."

Receipts in the Treasury at Philadelphia, in July, 1843.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>	
Waterford ch. N. Y., per Rev. Reuben Smith, 78; Cambridge ch. N. Y., per do. 6	84 00
SYNOD OF NEW-YORK. <i>Pby. of Bedford.</i>	
Poundridge ch. N. Y., ann. contrib. 27, and don. of Mrs. B. Hunt of same ch. 10, per Rev. Wm. Patterson; Greenburgh ch. N. Y., 4	41 00
<i>Pby. of Long Island.</i>	
Huntington ch. L. I., in part to con. Rev. Jas. McDougall, an h. m.	6 04
<i>Pby. of New-York.</i>	
"Some friends,"	500 00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
2d ch. Elizabethtown, N. J., per Rev. Dr. Magie,	87 00
<i>Pby. of New-Brunswick.</i>	
Trenton city ch. N. J., to con Rev. JOHN HALL, an h. m. in part, 30,40; 2d ch. Cranberry, N. J., per Rev. J. W. Blythe, 27,07	57 47
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>	
James Field, Esq., in full of his sub. in Central ch. Phila. 25; coll. in Cohocksink ch. Phila. per Rev. G. Owen, 8,51; Walnut-st. ch. Phila. Wm. A. Porter, Esq., sub. 5	38 51
<i>Pby. of West Jersey.</i>	
Burlington ch. N. J., per Rev. S. K. Kot-	

lock, 50,83; in a letter post-marked "Bridgeton, N. J.," 10	60 83
<i>Pby. of Baltimore.</i>	
Sykesville ch. Md., per Rev. Geo. S. Inglis, 4 00	4 00
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Wellsville ch. Ohio, per John S. McIntosh, Esq., 4; don. of Rev. Saml. Moody, 7,50	11 50
SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Chester ch. Ill., per Rev. Cyrus C. Riggs, 22 60	22 60
SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i>	
In hands of the Treas. and drawn for in favour of a missionary,	70 83
MISCELLANEOUS.	
James Wygant, of North Marlboro', 1; G. Green, of Rockaway, N. J.,	3 50
Total,	\$967 27

Donations in Clothing, &c.

A box of clothing and other articles, from Ladies of the Presbyterian Church, in Waterford, N. Y., value not ascertained, forwarded to our missionaries in Illinois, by whom they will be most thankfully received.

From information recently received, and which may be relied on, donations in clothing and books, are much needed by our missionaries in the west, and will be very acceptable to many of their families.

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG, IN JULY, 1843.

SYNOD OF PHILADELPHIA. <i>Pby. of Northumberland.</i>	
White deer cong. per Rev. Mr. Dunlap	2 50
SYNOD OF PITTSBURG. <i>Pby. of Redstone.</i>	
Mount Pleasant cong. per Dr. Elliott, 12; George's creek, Tent and Spring Hill Ladies' sewing soc. 12	24 00
<i>Pby. of Allegheny.</i>	
Tarentum cong. per Ben. Coe, 8,30; Middlesex cong. 2,93	12 12
<i>Pby. of Blairsville.</i>	
Poke Run cong. per Rev. Mr. Annan,	11 13

SYNOD OF PITTSBURG. <i>Pby. of Ohio.</i>	
Miller's Run cong.	17 50
SYNOD OF WHEELING. <i>Pby. of Steubenville.</i>	
Two Ridge cong. per Dr. Elliott, 6; Corinth cong. per Rev. Mr. Annan, 2,75; Monroeville cong. per do. 75 cts.	9 50
<i>Pby. of Washington.</i>	
Forks of Wheeling cong. in which is included 10, in part to con. Mr. D. FERRIS, an hon. mem.	48 50
Total,	\$125 25
BAILEY & CO., Treasurers.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN JULY, 1843.

SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>	
Elizabethtown, N. J.	3 02
SYNOD OF INDIANA. <i>Pby. of Vincennes.</i>	
Carlisle ch. Ia., per Rev. C. K. Thompson	23 00
<i>Pby. of Madison.</i>	
Madison, Ia., 21,10; Hanover in part, 24,63	45 73
<i>Pby. of Indianapolis.</i>	
Indianapolis, Ia.,	34 25
SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
St. Charles, Missouri,	10 00
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
S. Cassidy, Esq.	10 00

<i>Pby. of Transylvania.</i>	
Pisgah, per Rev. C. A. Wylie, 2,87; Stanford, per do. 13,10; Danville, bal. 31,56; Harmony, per Mr. T. A. B. 7; Lebanon, in part per do. 4,77; Rev. Mr. How, per do. 50 cts.	59 74
<i>Pby. of Ebenezer.</i>	
Bethesda, per Rev. A. Case, 11; Washington, Ky., per Rev. J. H. C. 25	36 06
SYNOD OF WEST TENNESSEE. <i>Pby. of W. Tenn.</i>	
Bethesda, per Rev. C. S.	13 50
Total,	\$235 55
WM. GARVIN, Treasurer.	

THE

FOREIGN MISSIONARY CHRONICLE.

OCTOBER, 1843.

BOARD OF FOREIGN MISSIONS. COMMUNICATIONS FROM MISSIONARIES.

ALLAHABAD MISSION.

JOURNAL OF THE REV. J. WARREN.

Dec. 15, 1842.—Went out at noon to visit a village. We cannot get an audience in the morning in these villages, because the men are all in their fields, and the women all run away. We found in this village several men—preached, disputed with two religious beggars.—No one could read, so gave away no books. Spent about two hours with them.

At 5 o'clock went to another village and preached. Gave away two books. Staid until dark.

I was greatly amused by a retort given to a faqir to-day by Alexander. The faqir told us that his gurú (spiritual teacher) once saw a dead body floating down the river, which came ashore when he called it. He then said to the corpse, "Do not lie still in the edge of the water—sit up." And it sat upright. . . . On this Alexander asked "Where is that gurú?" The other said, "he is dead." Alexander said, "Well, there was once a man told some people that he had seen an ox whose eye was a cubit in diameter. They asked him, 'Where is that ox?' 'Oh, he is dead now,' the man replied. And so these wonderful things of yours were done by a man that is *dead*—you only saw them—you may believe them—but for *me* the man is *dead*."

This faqir carried with him a human skull, and had his naked body marked with white and black so as to make him quite disgusting. He confessed that the

Hindus gave him food more from fear of his curses than from any other motive.

16.—Slept in the tent very well last night. To-day moved on to a town called Sweethá, four miles. Failed in getting an audience. But there are four or five towns within my reach, and I intend staying till I can tell in each the news of a Saviour. We were too late for this place. Some in America may think that we might stay at one town an hour, and then go on to another. But the people have their habits of business, and we cannot turn them from them. If we go to a town we must wait till the people come in from the fields. And after they come in, if we do not seize the hour of leisure, that day is lost. About sunset most of the people leave us to see to their cattle. The most we can do is to give one short address, answer questions, give tracts and gospels to those who can read, and pass on. We hope that curiosity may thus be awakened—that the Spirit of God may lead some amongst them to inquire about what they have heard; and that thus they may be led to the truth. The people who once have heard us are always more ready to hear again; and at our great Mela they often come and hear, saying that they heard before in such a place.

17.—About 11 o'clock went into the town, and read a tract to a few people. By the time the tract was finished, about 100 men had assembled. I preached to them, and Alexander followed me. We manage to keep the people very still, by promising to answer their questions when

we should have done. When we had both spoken for a long time, we had a long debate with the people. At this time we had around us not less than 150 people. This was the best audience we have had. We remained about two hours, and promised to come again.

In the evening went to another town, about a mile from the tent. Had a good audience, and preached till we were both much fatigued.

Heard that to-morrow is a market day in Sweettha. Thus will the Sabbath be dishonoured as usual by these people. But if God will, we will tell them the news of a Saviour.

What with reading, writing, shooting birds for my dinner, and twice preaching, feel much fatigued to-day.

During our conversation with the people in Sweetthá something occurred which made them think I was favourably impressed by their arguments in favour of Mohammedanism, and they shewed immediately how immensely delighted they would be to have me for a proselyte. Alexander was telling them that he could not allow Mohammed to be added to the list of prophets in our conversation, because he was a very vile fellow, &c. I stopped him, because I did not wish to make the people angry. The people immediately proposed to me to go away from that place into a house, and say what I wished to say, adding that they perceived I had something to say which I did not wish to say before all the people. I did not perceive what they would be at for some time; but I told them that I wished the people to hear what I had to say—that I came for that purpose. Alexander sat by laughing, and after he had let them discover that I had silenced him for some other reason than respect for Mohammed, he enjoyed their evident disappointment and mortification very highly. When they had discovered the truth of the case, they acknowledged that they thought they were about to gain me. This stopped the mouths of some who had been very noisy, and gave me an opportunity to explain why I believed in Christ and not in Mohammed, and I made the con-

trast as bold and striking as possible, asking them if the character of Christ was not all perfect?—and how one could suppose that the mission of a prophet confessedly imperfect, could surpass and nullify that of a perfect one? But Musalmans answer all arguments of this kind by a question from the Quran—"God giveth no account of his actions to his creatures."

18.—Sabbath.—Rose early, and spent the morning in reading the First Epistle to the Thessalonians, and in prayer, until interrupted by a Musalman, who heard me yesterday, and now came to inquire professedly, but really to find fault and dispute. Had a long conversation with him about the Divinity of Christ, ending with a pretty full explanation of Christ's fitness to be our Saviour, and a plain statement of our need of such a Saviour. He acknowledged that the inferences drawn from the principles laid down were most excellent, but dissented from the principles themselves. I asked him if he believed the gospel. He said yes, but that Mohammed had abrogated it—it was once the word of God, but is not now. I then took him up on his own ground, and told him that whether it is now in force or not, the *facts* stated in it are true—you acknowledge them to be so. Then Jesus is the Son of God, notwithstanding your reasoning to the contrary; because the gospel says he was, and if he *was*, then he *is* the Son of God. He was silenced, but not convinced; and I took the opportunity, as we always should, to press on him the subject of his personal need of just such a Saviour, reasoning thus, that the claims of such a Saviour could not be set aside by Mohammed, nor could the Quran supply any thing to answer the purpose of the salvation revealed by the gospel.

I find to-day that a Hindu servant now with me regards the Sabbath. He cooks with more than common neatness and care, his dinner, and uses no salt. On other days he eats with less care, and puts salt in his food. He does not know any reason why he makes this difference, except that it is the custom of his caste.

19.—Went into Allahabad in the night, to meet the cotton planters, and staid over to-day. Left the people, and Alexander is to visit a town near by to which I have not been, if he can.

20.—Find that Alexander, having been ill, did not go into the town I intended he should.

About 4 o'clock went to Ismail Ganj, a large village. This was a market day there. Made a great mistake in supposing the greater part of the people would be Musalmans, and consequently took far too few Hindi books. Found the people very anxious to hear, and to get books. But the market was so noisy we could not be heard very well, and we had so few Hindi books that we could not a quarter supply the readers. Preached as well and as long as we could, and promised the people that we would come again to-morrow morning. Coming out of the town saw a man worshipping a brahman. Attacked them both on the absurdity and wickedness of their conduct. A crowd gathered around us, and we had a very fair opportunity of preaching, which we improved as well as we could. Staid till the approach of night put a stop to our labours. Walked back to the tent—very tired.

I have not the power of voice to be heard where many people are all around talking and trading—and when I exert myself enough to be heard, I soon grow hoarse, and am obliged to desist. This is a great disadvantage. It would be a great blessing, in my present circumstances, to have such a voice as some have. However, it generally happens that I can draw the people far enough from the noise to be heard.

21.—In the morning sent Alexander early to Ismail Ganj, and went myself to pay my farewell visit to Sweetha. I found it too early in the day for the people to be quite willing to turn out, but by degrees they assembled. We were seated in the verandah of a merchant. I told them about a crucified Saviour. They told me that Mohammed died for them.—At last, when I had in vain inquired for their authority for saying so, they chang-

ed their course. Then I began with questions. I asked them if there was any sin in the heart? Yes. If Adam was created holy, and fell, thus involving his posterity in sin? They said, yes. They also confessed that we must in some way acquire the same holiness that Adam possessed before the fall. Then I told them how Christians hope to be sanctified—how the process is going on in the case of all who truly believe; and asked them to tell me a better way from the Quran. They shifted about, and made every manner of manœuvre to get rid of so disagreeable a subject, but I insisted on it—I put myself before them in the attitude of a learner, and demanded instruction. They told me to stay three or four days and they would have me instructed. I demanded my first lesson on the spot, telling them I had no assurance of three or four days of life. They said, "Well, the first lesson is this—obey the commands of God." I answered, "I have tried to do so, and find of myself I cannot do it. I may outwardly, perhaps; but the heart is in a bad condition. You yourselves confess that a new heart is necessary before we can love God and obey him from the heart. Tell me what the Quran, or the traditions, which are of equal authority, say about it; how can I obtain a new heart?" They were silent. Then I told them, "it seems, then, you cannot tell me." "Oh," said they, "Go to Lucknow, and the learned people there will tell you." "Go yourselves," said I, "you confess that this change is essential, and yet you are living without it." And then I went on to tell them that they well knew that no one amongst the Musalmans could give them any instructions on the subject, and that there was consequently, in their religion a great and acknowledged want, which they did not know how to supply; and that I could not consider the Quran a revelation from God till I found something on this subject in it. I pressed them severely on the point, that it is not worthy of God to give a revelation that is silent on this vital point; and the more they winced, the more I insisted on it. They attempted to

get off by saying that God would not take such a matter into account, but would free us from punishment on some other ground. I told them that might be true if it related only to our pardon; but that he could not permit the unsanctified to remain in his presence. They confessed it. Then I went on to speak of the holiness of God, and to draw the usual inferences from it, concluding with the statement that in this way it seemed they did not know God at all, and that it must be the devil, whom they had foisted into the place of God.

Perhaps they would have heard me longer, but I had spent full two hours with them, and thought it best to leave them, with a solemn charge to see to it that they did not prefer darkness to light. When I told them this they maintained silence; but as soon as I left the verandah to go to my tent I heard them buzzing like a disturbed and angry swarm of hornets.

I spent more time here than at most places, because my dialect is better suited to them than to the Hindus, and because they not being cultivators, but weavers, &c. were more easily found and collected.

Alexander reported that he found several people to hear, and gave away about a dozen tracts.

After breakfast, marched. Went on about six miles to a large town named Baghi. Preached to a large audience, who were very respectful and attentive. Gave away a few tracts.

22.—In the night the clouds assumed a more threatening appearance, so that I thought it not best to remain longer. Struck the tent, and marched home, only in time to escape a drenching rain.

LODIANA MISSION.

NOTES OF A JOURNAL BY THE REV.
J. NEWTON.

April 20, 1842.—I was visited this afternoon by a Musalman Kashmiri of the Shia sect, who introduced himself by asking for a book of Proverbs. I gave him what, under the circumstances, I

thought would be better—that is, a Gospel,—and he received it apparently well satisfied. His real object in coming, as I soon learned, was to obtain assistance in a matter of mere worldly interest. Having informed me that his birth-place was Ladak, in Little Thibet, I took occasion, to make some inquiries respecting that country.

He stated that the inhabitants of Ladak, excepting a few Musalmans, were all idolators. They have temples, a numerous priesthood, and idols of various forms, made of gold, silver, &c. The priesthood is not hereditary, as in India; but out of every family, in which there are several sons, one is devoted to the priest's office; and is, in consequence, doomed to a life of celibacy. In like manner, where there are several daughters, one is set apart for the service of the temple. The inhabitants of this region have substantially the same religion as those of Lassa, the seat of the Grand Lama; and they constantly perform pilgrimages to the latter place. My informant stated that the language of Ladak was somewhat different from that of Lassa; which is not unlikely, as the distance between them is represented to be about fifty days' travel.

The fact that interested me most, however, was, that like many other heathen nations they believe in *three* deities, whom they distinguish from each other by terms denoting one, two, and three, or *first, second, and third*. How like the doctrine of the trinity, revealed at first to the patriarchs, from whom the nations of the earth are in common descended, and then explained more particularly in the unerring book of inspiration. The fact related by my visiter, viewed in connection with others of the same kind, afforded such strong corroborative evidence of the Christian doctrine of three persons in the divine essence—always a stumbling block to Mohammedans—that I was fain to press it upon his consideration.

A fact connected with the domestic life of the Thibetans is this, that where there are several brothers in a family, their custom is to marry and maintain

only one wife among them ;—a custom which prevails also among the Hindu mountaineers to the northwest of us. *Economy* was the only reason alleged for so singular a practice.

The person who gave this information appeared to be an intelligent man ; and as he had spent some years in Kashmir, after leaving Thibet, I inquired what proportion of the Kashmiris he supposed to be Musalmans. He thought there were about 100,000 of the Shia sect ; while the Sunis constituted two-thirds of the whole population. The Hindus probably numbered a little more than the Shias. This corresponds well with information I once received from some Kashmiri brahmans ; who supposed that one-sixth of the whole population of the Kashmiri valley to be Hindus. If this calculation be correct, the number of Kashmiris residents in their native country, is little more than 600,000. This is not to be wondered at, when we consider the grinding oppression to which they have long been subject, and in consequence of which multitudes have been constrained to emigrate.

21.—Preached to the native church members and orphans to-day from Col. i. 12-14.—“Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints of light,” &c. This is one of the most pleasant parts of missionary work.

22.—Was visited this morning by a Hindu named Nihal, an old friend, who is a constant attendant at our native church, and who for some time past, has been in the habit of coming to the Thursday afternoon service held for the benefit of the native Christians. He not only comes himself, but generally brings several friends with him. The object of his visit this morning was to get some books, Pilgrim's Progress and Gospels, to send to some friends in the Panjab—one of them a son of the Sardar of Nur Mahal ; another, a brahman living at the same place. He had himself just returned from there, and promised his friends to procure these books for them. This man is an apothecary : in cast a Khatri, and so far

as I can learn, is held in esteem by his neighbours. He has read all our Gur-mukhi books ; and from the way in which he often recites passages, and refers to Scripture facts, I find that he has read them attentively. Still he gives no evidence of being spiritually enlightened, for though he acknowledges that the Christian religion is superior to Hinduism, he is willing still to continue a Hindu. He has been in the habit of visiting me more or less frequently for about five years. I trust the Lord has mercy in store for him. For all such, prayer should be offered without ceasing.

Stopped this afternoon in company with Golok, in a Kashmiri bazar. Immediately fell in with an acquaintance, an old Kashmiri Musalman. I began to address him personally on the subject of the mediation of Christ ; “There is one God, and one Mediator between God and man, the man Christ Jesus,”—and soon had a company of listeners. He was very ready to acknowledge Christ as a prophet ; and to show that in his judgment, there was very little difference between them and us, he remarked that he would have no objection to eating with us, if there were occasion to do so : while to eat with the Hindus would be quite out of the question. This was because the Hindus were infidels, while we, as well as the Musalmans, acknowledged all the old prophets. But on the subject of the verse I had cited, he would by no means allow Jesus to be more of a mediator than other prophets. In the midst of the discussion he was obliged to go and say his prayers ; and we were left to talk with those who remained. Our discourse was soon interrupted by a young man of more presumption than understanding, who insisted that there was no need of a mediator between God and man, since they were already united “like milk mixed with water.” For authority he referred to an old book, of which he could give no account, except that it was written by a certain Arabian. He was too boisterous to be reasoned with, and nothing remained for us but to retire from the contest the best way we could. This

opinion is held by many Musalmans, and is founded, I understand, on the fact, that when God created Adam, he commanded the angels (so the story goes,) to fall down and worship him. This they say, the angels would not have been required to do, if the Spirit of God had not inhabited the person of man. It was for refusing to obey this command that Satan was cast out of heaven.*

On our way home, we were overtaken by a man who said he had a question to ask. I bade him say on. His question was—"What is the Christian *Kalima*?"—that is confession of faith, creed, or watchword, corresponding to what the Mohammedans use on all occasions—"God is God, and Mohammed is the Prophet of God." I told him we had nothing of the sort; but if he wished, I could give him a text out of the Bible which would answer the purpose, viz: "There is one God, and one Mediator between God and man," &c. Or he might take another—"If any man sin, we have an advocate with the Father," &c. But the repetition of these on all occasions would be of no use. They must be believed with the heart, &c. By this time three or four others had come up. They seemed surprised and disappointed, and we left them discussing the subject among themselves.

24.—Went this afternoon to see a sick friend, a young Musalman. His disease was pulmonary consumption, and he seemed to be near his end. I asked him about his hopes for eternity. He answered that they were built, *first* on the mercy of God, and *secondly* on the intercession of Mohammed. I had often talked with him before on the subject of religion, and he was well acquainted with the Scriptures, and the way of salvation through the atonement of Christ; and from his natural candor and inquisitiveness—traits which he possesses in an uncommon degree, I had long hoped that

he might be led some day to embrace the truth. When he mentioned the ground of his confidence, I told him I was sorry to find that he was still satisfied with a hope which I was sure would fail him, as soon as he entered the eternal world. I asked him how he could believe Mohammed to be a true prophet, when he taught a religion essentially opposed to all that former prophets had inculcated. From the time of Adam down to the time of Christ and his apostles, the divine revelation as delivered by the prophets, was unique; the religion of the Old and New Testament, being, except in matters of form, one and the same thing; while the Quran contained a system directly at variance with the former, in substance as well as in form. He said no; he had compared the Old and New Testaments with each other, and had found thousands of discrepancies. These he had noted, and if he got well he would show them to me. I tried to show him that he was mistaken; but it was all in vain. He had often before called my attention to what seemed to his mind to be difficulties or inconsistencies in the Bible; and I had explained them as I thought to his satisfaction. This is one of the cases that serves to convince me that our chief hope in reference to the conversion of such men to the faith of the gospel, is not in argumentation, so much as in prayer. They will not discriminate between truth and falsehood, till God opens their eyes and gives them a spiritual understanding.

25. Sabbath.—Preached in the Hindustani church this afternoon, from the text, "I am not come to call the righteous, but sinners, to repentance." A pretty large congregation at first, but some fireworks beginning to play in the neighbourhood soon after I commenced preaching, half the congregation immediately left the house. Still, many remained and heard attentively. As soon as I left the house, a respectably dressed Kashmiri from the crowd of hearers, asked me to go and see his sick wife and prescribe for her. I always do what I can in such cases, and therefore could not refuse to go. Women of so respectable a class as this

* *Quere.*—Did not Mohammed in one of his blundering moods, borrow this idea from what is said in the Scriptures respecting Christ, viz: "When he bringeth in the First begotten into the world, he saith, and let all the angels of God worship him."

family seemed to be, (Kashmiris perhaps excepted,) are generally kept concealed from public view and nothing it is presumed, but a desire for medical aid, could so far overcome the common prejudice on this subject, as to open the doors for strangers of the other sex; and even this would rarely be sufficient to justify such an impropriety.

When I returned from church, found that one of the orphan children had died during my absence. Her name was Margaret Janvier, and her age about two years and a half. She had been suddenly seized with some sort of fits the day before, and we had been apprehensive that she would not recover, though a European physician had kindly given the aid of his medical skill. We feel this to be a solemn lesson, not only in reference to our own death, which may come with equal suddenness, but also in reference to the other children who are committed to us for instruction.

26. Was accompanied this afternoon by brother Rogers, and discoursed to a few strangers, who said they had come from Bikanir, a distance of three hundred miles, southwest, and to a large company of others, who convened almost as soon as I began. We found these Bikaniris sitting on the church pavement. They said they were farmers, and had left their country on account of a famine. They had brought with them their wives and children—the whole number being about thirty. Their religion is Hinduism and their language Hindustani. We had therefore no difficulty in communicating with them.

Several applications for medicine, as usual. The prevailing disease now is small pox. The native treatment for this disease is directly opposite that of European practitioners. I presume a larger proportion of patients do not die from it here than in European countries. Vaccination is coming slowly into use, but those only who live at European stations, and few indeed even of them, have yet become acquainted with its virtues.

The Musalman, whose case I mentioned above, has died. Alas! what sur-

prise and consternation must have seized upon his spirit, when on entering the eternal world, he discovered that the foundation on which his hopes had rested so securely was nothing more than "the baseless fabric of a vision;" and as this foundation melted away from beneath his feet, nought below was seen but a dark and bottomless and dismal pit! How dreadful the anguish that must have filled his soul, when he learned that it was from this abyss, and not from heaven, that the religion to which he had trusted, took its rise; and that this same abyss was now the appointed receptacle of those who suffered themselves to be duped by so glaring an imposture! "The expectation of the wicked shall perish." These were the first reflections that forced themselves on my mind, when I heard of the death of this young man. I thought further—O what a mercy if one Mohammedan soul could be allowed to return from the unseen world, to bear witness against this awful system of delusion—this daily destroyer of ten thousand credulous mortals! But the thought was vain,—“If they believe not Moses and the prophets, neither would they believe, though one rose from the dead.”

NOTES OF A JOURNEY FROM LODIANA TO CALCUTTA, BY THE REV. W. S. ROGERS.

Continued from page 170.

Dec. 14th.—Reached Mirzapore, about 10 A.M., when we stopped for the day. The Rev. Mr. Glen of the London Missionary Society came down to my boat as soon as he heard of our arrival, and spent the afternoon and evening with us: Mr. Mather, the senior missionary was absent. Mirzapore is a large commercial town, containing from 70,000 to 80,000 inhabitants of which, about one-eighth are Mohammedans. The mission here has been in operation only five or six years. They have made a good beginning; have a lithographic press—an orphan school of about sixty pupils, but very few converts.

15th.—Started at the usual time, and about sunset arrived at Chunar, a station occupied by invalid soldiers, &c., beautifully situated on the west bank of the Ganges. The fort is built upon a rocky kind of promontory, and appears very strong. The Rev. Mr. Bowley of the Church Mission, is stationed here but at present he is out in the district, and consequently I could not see him.

16th.—Started about 11 A. M., and at sunset put to within sight of Benares.

17th.—Arrived off Benares a little after sunrise and came to at the lowest landing about 9 A. M.—was struck with the fine appearance of the city viewed from the river. Situated on the exterior of a noble curve of the river, it presents a kind of panoramic view four or five miles in length. The front is thickly studded with temples, some of which are large and handsome. But the most conspicuous building is the grand mosque, built expressly to rival all the temples in this metropolis of Hinduism.* The minarets peer far above the most lofty dome in the city. The *ghats*, or landings, of which there are a great many, and some of them constructed at great expense, presented a most busy scene. Thousands of people of every age and sex were seen crowding into the water to perform their ablutions, in the vain hope of washing away not only the impurities of the body, but the deeper stains of the soul. Some of the *ghats* are esteemed more sacred than the rest; these of course were the most crowded. Especially those resorted to by the women. It is truly sickening to see the wanton crowd that assemble about these *ghats* to gaze upon these poor deluded females as they dauntlessly expose their persons in performance of the prescribed ceremonies of their religion. It is due, however, to the poor women to say, that they do appear to have some sense of shame, and make an effort to conceal their bodies in

part. Their plan is to cast a loose sheet about the body, which they exchange for their dry clothes when they come out. This is certainly less disgusting than the practice in some parts of the country, where thousands of men and women bathe together in a state of entire nudity. How different this from the genius of the gospel, which enjoins modesty, shamefacedness, and chasteness of behaviour in all things.

Called upon Mr. Smith of the Baptist, and Mr. Watt of the London Society. The former is a country-born man, of the class called *Eurasian*, or East Indian. A plain, humble man, apparently devoted to his work. Mr. W. has been but a short time in the country, but bids fair to be a highly useful missionary.

18th.—Sabbath. Preached this morning for Mr. Smith in English, and at 12 attended his service in Hindi. At 4 P. M. I attended a Hindustani service at the London Mission's chapel. Their catechist, Naripat, conducted the service. After service called and spent the evening with Mr. Smith of the Church Missionary Society. He is an active, efficient man, and excels in vernacular preaching. At Mr. Smith's I also met a German Missionary of the Church Society, whose name I do not recollect. Mr. S. has 140 orphan children under his care, to whom he devotes at present the principal part of his time.

19th.—Ascended one of the minarets of the great mosque this morning, from which I had a fine view of the *whole* of this great city. The scene was truly imposing. This is, in all respects, one of the finest cities I have seen in India. The buildings are large and substantial and very compactly built. The streets, in many instances, are only from six to ten feet wide, and of course very crooked and irregular. The population is variously estimated at from 200,000 to 400,000. The Baptist mission here was commenced twenty-six years ago, the others have been in operation, I believe, about half that time. Their success, like that of most missions in India, has been partial—neither of the missions

* This mosque was built by the Emperor Aurangzebe, who, to humble the pride of his Hindu subjects, caused one of their principal temples to be pulled down, and a mosque to be erected on the site, which should overtop every other building in the city.

have now more than eight or ten converts. Their orphan schools, however, will in time furnish the materials for a native church, should the Lord visit them with the outpouring of his Spirit.

Left Benares at twelve, and proceeded about three *kos* till the usual time to stop.

20th.—Started an hour before day, having the benefit of moonlight, but only progressed seven or eight *kos*. Put to at a small village, where I collected, as usual, a little company to hear the gospel. They appeared quite willing to be instructed, but I had much difficulty in making them understand me, on account of my ignorance of their dialect.

21st.—Progressed only five *kos*, having a strong head wind all day. Assembled a few boatmen on the shore, to whom I spoke for a short time, they being so eager for their food that I did not deem it right to detain them longer.

22d.—Wind strong ahead this morning. Started at 9 A. M. and proceeded about three *kos*, when the men were obliged to stop at a Pathan village. I spoke to a small company of Mohammedans.

23d.—Had a violent storm of rain and wind last night, which rendered our situation very uncomfortable. The boat leaked so much that our beds got wet, and our poor boatmen and servants got quite drenched. Started again about 10 A. M. and arrived at Gazeport before night.

24th.—The storm continued all day till near sunset. Could neither proceed, nor yet go on shore, on account of the inclemency of the weather. Our boat very damp and cold. Several of our people sick in consequence of exposure.

25th.—Attended Divine Service both morning and evening in the Station Church. The Rev. Mr. Scott, the chaplain, treated us with much kindness, and offered to do all he could to render us comfortable. It was quite exciting to me to see so large an assembly of Christian worshippers as were present here this morning; including the soldiers there might have been 600 or 700. I have not seen so large an English congregation for years before. But the pleasure which I at first felt was soon dissipated at the close

of the sermon. The chaplain then proposed to administer the Lord's Supper, in which he earnestly exhorted the people to unite; but I was pained to see the whole congregation, with the exception of eight or ten persons, retire from the house, plainly indicating their disregard of all but the loosest forms of religion. This impression was further confirmed in the evening, when I found scarcely more than a dozen people present at the service.

26th.—Started as usual, at dawn of day, and put to, a little before sunset, within three *kos* of Buxar, another station for invalid soldiers. I was suffering with sick headache, and could not attempt to preach.

31st.—Reached Patna at 4 P. M. Called on the Rev. Mr. Beddy, Baptist Missionary, who received me with much cordiality, and urged our making his house our home while we stayed; Mrs. R., however, preferred remaining quietly in the boat, as she could ill bear the excitement of mingling with a strange family.

Jan. 1st, 1843.—Attended Hindustani service in Mr. B.'s chapel, at 7½ A. M. The service was conducted by a native preacher from Monghyr. At candle lighting I preached in English at the same place; after sermon, united with the church in the celebration of the Lord's Supper. As the church is a mixed one of native and European members, so the service was conducted in part in each language.

For the Chronicle.

The following extract of a letter from Mrs. Newton, relates to *Kalo*, the wife of *Haldhar*, both members of the Mission Church at Lodiana.

Kalo is supposed to be a native of Cashmere. She was sold by her parents, or friends, when a child, to a woman who kept a house of ill fame, not far from Lodiana. Here she was being trained up for a life of degradation and crime, when the magistrate of the place, by some means, obtained information of the fact. He immediately had her released, and

sent her to the orphan school at Lodiana, where she was educated under the superintendence of Mrs. Newton. She has now been several years a member of the church, and has from the first manifested much love to the Saviour.

Alluding to her illness, Mrs. N. writes: "Last Friday night she sent for Mr. Newton and myself after midnight, saying that she was dying, and wished to see us and Karim Bakhsh (wife of Golok, catechist,) once more. We found her very weak, but without pain; her hands and feet quite cold; and so fully persuaded was she that she was dying, that we thought so too. She was in a most happy frame of mind, and rejoiced in the firm belief that she should soon see her Saviour. She asked Golok to read to her the account of Christ's ascension, and when nearly through she stopped him—said her time was near, and she wished to pray. She then, in a strong, clear voice, prayed for the heathen, for the Mission, for the church here, for her child, her husband, the girls in the school, and for herself. She then read a psalm; gave directions about her child; and prayed again. Mr. N. asked her to send a message to Chata-riya, (a member of the church who had recently fallen into sin.) She seemed in pain when he mentioned her name. I asked her if she were in pain. She said the recollection of C.'s sin gave her great pain. . . . At length her sufferings became much alleviated. She immediately said she was to continue here a little longer, and desired us to go to rest. I have seen her every day since. Her mind continues in the same happy state. She suffers little, but seems to be gradually sinking. . . . Dr. Green thinks her in a very dangerous state."

The above is valuable as an illustration both of the power of the gospel and the result of Christian effort in behalf of one belonging to the most hopeless class among the heathen. Although young when rescued from her brutal mistress, *still she had become familiar with scenes well calculated to degrade her mind to the*

last degree. And had not a merciful hand snatched her away as a brand from the burning, instead of the believing, rejoicing, penitent, she would no doubt have been ere this, as vile and miserable as sin could make her. In view of such facts who can estimate the value of these orphan schools? The wife of Golok is another instance precisely similar. She was rescued from the same establishment, and from a similar course of infamy. Several others now in the same school in which they were educated, were obtained in like manner. If, then, the contribution of 20 or 25 dollars a year will afford the means to rescue another such *victim*, and to add, it may be, another such trophy to divine grace, who would not rejoice to give it? How many spend, in *superfluities* of dress, and other needless decorations of their own persons, annually, more than enough to educate such a child. How many squander, in mere *amusements*, in luxuries, and in a thousand ways of useless and selfish gratification, sums; which, if given to the cause of missions, accompanied by the prayer of faith, might furnish occasion for endless joy and gratitude in heaven. What is the gratification of a gold chain, elegant jewels, or furniture, or expensive entertainments, to the consciousness of having saved a soul from death, and adding new fervor to the songs of angels? And may not this be done? It is no presumption. Increase the means, and our Board will send out more men,—qualified, devoted, self-consecrated men,—and when such men go forth, the Saviour is pledged to go with them, and to make their labours successful. Where then can a Christian *invest* so safely? Here is a Bank, stable as the eternal throne. The pride and pomp and fashion of the world will pass away, and all that is invested thus must perish. But funds applied to this object cannot fail to yield a blessed return, in the comfortable enjoyment of a good conscience in this life, and in the world to come rich revenues to the praise and glory of divine grace.

W. S. R.

REV. J. CALDWELL'S JOURNAL OF A
MISSIONARY TOUR AMONGST TOWNS
AND VILLAGES IN THE NEIGH-
BOURHOOD OF LODIANA.

Continued from page 243.

2. Sabbath, same place. We distributed a large number of books to-day and had frequent opportunities of conversing with the people. Quite a long conversation was held with an old Musalman, who appeared to have considerable knowledge of his own system which comparatively few Musalmans in this country have. He was represented to us as the *qazi* of the village. His zeal and bigotry on the subject of Mohammedanism, however, were by no means such as we might expect from a Musalman of his standing. While we were sitting distributing books and talking to the people, an individual in the garb of a faquir made his appearance, who seemed, by his swollen legs, to be afflicted with *elephantiasis*, a disease very common in India. On inquiry, however, we discovered that the swelling of his legs was in consequence of his having stood on his feet without either sitting or lying for some considerable length of time—four years, he told us, but that in my opinion is physically impossible. It appeared from his own statement, that some four years ago he had been cured of an illness of long standing, and that he had in consequence made a vow never to either sit or lie down for twelve years. He told us that he had up to this period faithfully observed his vow, but that of course was out of the question. He was, indeed, a most pitiable victim of that awful superstition which holds in its own grasp so many thousands in this land of moral darkness and death. Brother N. endeavoured to persuade him that the Saviour had suffered for us, and that his vow was wrong in the first place, and its observance was equally sinful. He paid but little attention to what was said to him and soon left us. His principal motive in visiting us seemed to be merely to make an exhibition of his extraordinary

piety in fulfilling his vow at the expense of so much bodily suffering. I was much better pleased with another character, a pandit, who came to hold a conversation with us. He seemed to be much less bigoted in his own religion than that class generally are. Golok entered into a long discussion with him on the respective merits of Christianity and Hinduism, during which he once frankly acknowledged himself in error. We gave notice that we should hold divine service in the afternoon in Hindustani, and that if any persons wished to attend, we should be glad to have them present at that time. Accordingly about 4 o'clock, this pandit with a considerable number of respectable persons from the village came to attend worship. Having collected and seated them all before the tent door, the strangers on coarse pieces of canvass, brother N. preached to them from Deut. xix. 17. The audience paid very good attention, especially an old-gray haired man, who sat quite close to where brother N. was standing and seemed to be deeply interested in all that was said. We have distributed a good number of books to-day, and have had frequent opportunities of talking to crowds that came around us. May God of his infinite mercy bless our feeble efforts to make his name known amongst the heathen.

3.—*Nāri-ki*. A small village. We were able to do but little at this place, as not more than two or three individuals in the whole village could read. Hearing the firing of cannon this afternoon, I inquired the cause and was told that two villages within a few miles of us, were at war about their respective rights. Throughout this whole region of country a state of things exists much calculated to keep up a continual strife amongst neighbouring towns. The numerous petty chiefs who hold the country have their territories so intermixed that you may often pass from the dominions of one to those of another chief in travelling a few miles, and a few miles further will bring you again into a territory belonging to the first. I am told that it is a thing of frequent occurrence for neighbouring

towns belonging to different chiefs, to keep up a quarrel like the two villages in question for years together. No doubt the evil would be much greater were it not for the fact that when it assumes a very serious aspect, the authority of the British government is called in to quell it. A far better preventive of this evil would be the peaceful gospel of Jesus, which may they soon learn.

4. *Kothla*.—A large town, or city, containing 20,000 or 25,000 inhabitants. We took a course through the bazar this forenoon, and with some difficulty found a number of individuals in one place. In India, while the hot weather lasts, no native stirs abroad during the heat of the day if he can possibly avoid it. Hence the difficulty of finding a number of persons together at this season when we go into the bazar in the middle of the day. To the small cluster with whom we met on this occasion brother N. commenced talking, and was followed by Golok, the catechist. A good many came around us, and listened with some attention. This place has been visited before by the brethren at Lodiana, when a large number of books were distributed, and were afterwards found to have been destroyed. On this account it was considered better to give away but few books here. We visited the bazar this evening, and soon found large crowds in different places, to whom were addressed the words of eternal life, brother N. and Golok, as usual, the chief speakers. I, having so much less knowledge of the native languages than either of them, have thought that wherever and whenever an opportunity occurs of preaching to large crowds, it is better to let them preach, as I would occupy the time to much less advantage to the audience. I ought, no doubt, even under these circumstances, to use my knowledge of the languages more than I do. In this part of India, the language of the natives is very much corrupted with a mixture of many Panjabi terms, which makes it very difficult for one unacquainted with that language to converse with them. I feel the difficulty very much when attempting to speak to them.

Interview with the Nawab.

5.—Same place.—We went out to the bazar this morning to preach, and finding a cluster of people in one place, I commenced to address them, but fearing I was not well understood, I gave way to brother N., who, after discoursing for some time, was followed by Golok. Just as we had finished our addresses to the people, we were accosted by an individual who informed us that the Nawab, the ruler of this city and some of the surrounding cities, had sent to call us to have an interview with him. We all accordingly set off to enter the "presence," conducted by the individual who had been sent to call us. We were rather disappointed and surprised at the appearance of things in the court of his highness. When ushered in, we were introduced to an old man, lying half naked on a mean affair in the shape of a bedstead, his head covered with a dirty old night-cap, which may not have had any intercourse with the washerwoman's hands for some weeks if not months, and the old quilt which he had thrown around him but little better. This was the great man himself. We had expected, of course, when conducted into the court of the Nawab of Kothla, to be very much dazzled with the splendour that would burst upon us the moment we entered. The only individuals about court that seemed to exhibit anything of grandeur were a number of peacocks, which, with their more humble dames, strutted around us in a very familiar manner. Both sides of the open court in which we found his highness were lined with sipahis, (native soldiers) while the central portion was occupied by the aforesaid royal birds, together with hundreds of small Java sparrows in cages, and several other species of the feathered tribes, which kept up a constant chirping. Altogether the scene which met our view upon first entering was novel in the extreme. Seats were ordered for us, and we were requested to sit near his highness, which we did, and immediately entered into conversation with him. One of the first questions put to us was what our business was in Kothla. We made use

of Golok as an interpreter on the occasion, and through him we informed the Nawab and his attendants that we were endeavouring to make known to the people of their city the glad news of salvation. He then repeated the kalma, "God is God, and Mohammed is the prophet of God," and inquired whether we taught that? Golok answered with great self-possession, that we taught no such thing, but that men should repent and believe on the Lord Jesus Christ. To this he made no reply, but one of his attendants replied that Golok had need to repent of having made such an expression. After some little conversation, Golok commenced, and in a quiet, impressive manner, gave a succinct account of the doctrines of grace, adding, these were the truths we endeavoured to inculcate whenever we had an opportunity of doing so. We were then presented with a small sum of money by the Nawab, and were told that it was intended for "ziafat," that is hospitality. We shortly afterwards took our leave of this poor old man, who had much more the appearance of a *faqir* than of the governor of a district of country.

There is at this place a considerable manufactory for native paper. The process is exceedingly simple, and their apparatus rude in the extreme. The material they use is *kemp*, which is broken into a coarse pulp with a sort of wooden tilt-hammer wrought by three or four men treading upon one end of it, creating a tilting motion, which reduces the hemp to a state fit for being made into paper. The sieve used to lift the pulp from the vat is something like that used in America for the same purpose, except that it is made entirely of wood, instead of having the bottom of wire. No felts are used as in America, nor is the paper pressed. The sheets are separated from the pile without much difficulty, and then stuck on a smooth wall to dry.

Visits to different Villages.

10th. *Lodiana*. On Saturday afternoon last we left Raiki Koth, a town about 30 miles distant, and arrived here after midnight. We did not intend coming in to *L.* before the 12th of the month;

but having heard on Saturday morning that the brethren here intended observing the sacrament of the Lord's supper the following day, we thought it our duty to come in and join them, particularly as it would be the last opportunity we should enjoy of partaking of this sacrament with some of them. We met here with brother Morrison, who was remaining here a few days while on his way to Calcutta. He left this morning with his family by dak, intending to travel in this manner to the nearest embarking place on the Ganges, from whence he expects to proceed by boat to Calcutta. May the Lord preserve him and his small family on their perilous journey!

We left Kothla on Wednesday morning last, and stopping at the principal intervening towns, arrived at Rai ki Koth on Friday morning. At that place we distributed but few books, but took frequent occasions to converse with those who came to our encampment, as well as spending a considerable part of our time in the bazar for the same purpose. The place itself contains only a few thousand inhabitants, although it is the capital of a territory. We, however, remained two days there, during which time many of its inhabitants had the opportunity of hearing the glad news of salvation. I must not forget to mention an incident that came under our notice during our stay at Rai ki Koth. A Sikh *faqir*, of a peculiar sect, paid us a visit on Friday evening late. He wore in each ear a large ring made of rock crystal, as a badge of his sect, which had a law, that if their ring should at any time cut through the ear of any member, he should be instantaneously buried alive. If this inhumation were not attended to, and that instantly, the individual meeting with this misfortune would lose all the merit acquired in his whole life-time, if another person should but look at him.

18. *Katara*. Left Lodiana yesterday afternoon, and remained over night at a small village a few miles from here. During our stay at Lodiana, we were called to part with two of our brethren, Morrison and Rogers, with their families. We

trust the Lord has labour for them in another part of his vineyard. We arrived here this morning at a rather late hour, and were unable, on account of the heat of the sun, to go to the bazar till pretty late this evening. This village is quite a small one, and we found but few people within its walls. Brother N. discoursed in a somewhat conversational style to an audience of some half a dozen persons; two or three of whom happening to be blind, he took occasion to mention the blindness of men's minds, and their mode of being enlightened. Returning to our tent we met with a number of persons on their way home from some Mela, to whom brother N. read the "Ten Commandments" in Hindi, and afterwards made some remarks respecting the duty of observing these divine precepts as a rule of life. We found but one individual amongst the crowd who could read, and he refused to take a book.

19. *Malaut*. Quite a bustling little town, and the residence of the Sirdar of a small territory here. We were frequently visited throughout the day by the people of the place; but few of them, however, could read, and only some of that number were willing to take our books.

20. *Lasori*. Having reached our camping ground at a pretty early hour this morning, we were able soon afterwards to take a turn through the bazar. We found a good number in one place collected under the shade of a large tree, presenting a favourable opportunity of preaching the gospel, which was accordingly embraced. They all listened with pretty good attention, and some of them seemed to take considerable interest in what was said. Occasionally some came to our tent, but took no books. They were again once or twice addressed in our tent on the great subject of their soul's salvation. To a number of those who visited us, I showed my thermometer, a small magnetic compass, &c. which seemed to be quite novel articles to them.

This evening we went again into the town, and finding a number of persons near the gateway, we halted. After I had read a few verses of the 31st Psalm

in Hindi, and offered some remarks, brother N. followed, who took up the topic of the forgiveness of sin, and entered pretty fully upon the subject.

21. *Todawal*. A small village, eight or ten miles from Lasori, and containing but a few hundred inhabitants. Brother N. and I went into the place this morning, but found only a very few individuals. We have not been able to distribute any books to-day, and indeed but few since we left Lodiana this time. This evening we went into one of their gateways, and found a pretty good collection of people, to whom I commenced to discourse in Hindi on the 2d Psalm; but not being able to speak in this language satisfactorily, I gave way for brother N., who preached an impressive discourse.

24.—*Naba*.—Arrived here day before yesterday. Early on the day of our arrival, brother Newton and I took a turn through the bazar, but found no good opportunity for preaching. Brother N., however, commenced a conversation with one of their religious characters, which was the means of collecting a few people about us. This religious person was one of that class of faqirs already mentioned who wear large crystal rings in their ears, and who observe the law of burying alive the individual of their number whose rings cut through the cartilage of the ear. He was told that it would be for his eternal interest to leave off his wandering habits and embrace the Gospel. He seemed to listen with some interest. Some of those also who stood round appeared to pay some attention to what was said. In the afternoon of that day a few individuals came out to our tent and took books. About sundown our ears were stunned with the horrid din of Hindu worship. Our tent was pitched in the immediate neighbourhood of several temples, whose inmates, at the accustomed hour, commenced blowing their shells, beating their tom-toms, ringing their bells, &c., by way of attracting the attention of their gods, and of pleasing them by melodious sounds. This morning we visited those temples, where we saw some fifty or one hundred naked faqirs, some

of whom were lying about on the ground as usual, while others of them were engaged singing their *bhajans* or hymns in praise of their gods. Their singing, or rather chanting, was accompanied by the striking of a kind of cymbal, which had quite a deafening effect upon one standing near. They continued for nearly two hours, as it seemed to me, chanting and striking their cymbals, and that too without a moment's cessation. Their black naked bodies besmeared with ashes, gave them, as they stood in groups, a most hideous appearance. They appeared to me like so many demons rejoicing over the perdition of lost souls. Both yesterday and to-day a good number took books from us, but not near so many as we expected. In the afternoon of yesterday, (Sabbath) we held public service as usual, when a good number from the city attended, and on the whole behaved pretty well. Brother N. read the account of the Saviour's death and resurrection as recorded in John's gospel, and then gave an exhortation to those present to believe in this same Jesus who thus died for our offences, and rose again for our justification. We were much pleased with the conduct of a brahman from the Lahore country, who paid the deepest attention to what was said. The same individual has visited us two or three times to-day, and still appeared anxious to hear something more of the plan of salvation. Brother Newton, at his request, copied the Hindustani psalm we sung yesterday in the Gurmukhi character.

I ought to have mentioned, that this morning when visiting their temples, we took occasion to instruct them on the subject of idol-worship. Our audience had but little to offer in justification of their practice. They would not, however, concede that it was sinful to worship the works of their own hands. A *bania*, or shop-keeper, who could read very well, affected so much modesty in the presence of a brahman who had come to our tent, that he refused to take any books, stating that it did not become a man of his standing to read books, which was the privilege only of brahmans. He

came to us several times through the course of the day, but still refused to take books.

It may be necessary to mention that this city, Naba, is the capital of a small territory governed by a Sikhs chief, who is protected, like all the other independent rajahs in this part of India, by the British. The city itself contains some 20,000 or 25,000 inhabitants, chiefly Hindus, a good number of Sikhs, and a few Musalmans. It is about forty miles from Lodiana, and about two-thirds this distance from several pretty large towns and cities around. Brother N. and I are of the opinion that it would be an excellent place for a missionary station.

25.—*Dabltun*.—A small village about eight miles from Naba. Upon our arrival here this morning, we were informed that the daroga (chief man) of the village refused to let our servants have forage, &c., without a written order from the rajah of Naba. But upon our sending for the gentleman, and several other of the dignitaries of the place, the matter was arranged to our satisfaction.

We have not been able to distribute any tracts or portions of Scripture here, the place being small and containing no readers. In the morning brother N. and I went out to their bazar, when I commenced explaining a few of the first questions of the Shorter Catechism in Hindi, and was followed by brother N., who enforced the doctrine that the Christian scriptures alone taught the way of salvation through the all-sufficiency of Jesus as a Saviour. There was but little disposition manifested to attend to what was said. We trust, however, that not all they heard was as water spilled on the ground.

An armed female religious beggar.—Missionary labours.

26.—*Patiala*.—A pretty large city. Arrived here this morning at an early hour, and soon after breakfast took a drive in our buggy into the city. Near the centre of the city we found the streets so narrow and broken that we were obliged to turn back, and make our way again to the tent. Our encampment is in a

pretty comfortable place, having a very good shade, &c. We had a considerable demand for books this afternoon.

27.—Same place.—We have been most busily employed to-day, from morning till night, in giving tracts and books to crowds of applicants who surrounded our tent. The books distributed were chiefly Gurmukhi. A large amount of the population of this city are Sikhs. Hence the demand for Gurmukhi books.

We were visited this forenoon by a most singular character, an *Akalin*, or female faqir of a peculiar sect. Like the class of mendicants to whom she belongs, she was armed to the teeth. Over her shoulder was slung a sword, while her belt was graced with a large horse pistol, a dagger, and sundry other weapons of destruction. Another sword hung by her side. Her turban was ornamented with a *panji* and five or six *chakkars*. The *panji* is a horrid instrument made something in form of a tiger's claws, with five curved blades exceedingly sharp. The *chakkar* is a steel discus, of six or eight inches diameter, very sharp also, and no doubt a destructive weapon when hurled with sufficient force. She was, certainly, the most dangerous looking lady I ever saw. We had her called into our tent and gave her a gospel or two in the Panjabi language, which she could read tolerably well. Notwithstanding her formidable appearance, she was quite civil, and appeared to possess a share of intelligence. It appeared by her own statement that she was a widow, and that her husband was an *Akali*; that after his death she had joined the sect and had remained with them ever since. She had, she stated, been on a tour to the south of India, and had travelled a great deal since she had become a faqir. May she learn the religion of the meek and lowly Jesus, and exchange her carnal weapons for the armour of God.

28.—Same place.—We have been as busily employed to-day as yesterday. So great has the anxiety of the people been to get books that we have been obliged to keep two or three of our servants stationed at the door of the tent to prevent the crowd from pressing in upon us. Most

of those who obtained books appeared quite grateful for them. O, may the Lord bless his own word to the saving of their souls!

We ventured this forenoon to send a present of some books to the Rajah of this place, but they were returned to us unopened. Our servants reported that the principal Munshi of the palace treated them and their present in a most contemptuous manner. We wished a man to be sent us from the palace to go to Lodiana, to carry letters, &c., and bring us more books from thence. When we, therefore, sent for this purpose, we took occasion to send the present of books. Our books were not accepted of, nor was a *kuli*, (a man who carries burdens from one place to another) sent to us. We succeeded, however, in another quarter, independent of his Rajahship. We believe he is rather unfriendly to our object, and would very soon remove us out of his territory were it not for the dread he entertains of the English government. We took another drive into the city this morning. It is certainly a place of some extent.

30.—Sabbath.—Both yesterday and to-day we have been almost as busily employed in distributing books as heretofore. Yesterday afternoon we were very agreeably surprised by the arrival of a *kuli* from Lodiana, bringing with him amongst other things, letters from our dear wives. We had it in our power to reply to their favours immediately, as we were just about sending a *kuli* off to L. when the man from them arrived. This afternoon we held divine service as usual in our tent, when I endeavoured to make some remarks by way of lecture on the latter part of the first chapter of Matthew. Pretty good attention was paid most of the time by the audience, both in and out of our tent. Near the close of the service some Musalmans made a disturbance, by rising and saying that their "*namaz ka waqt*," or time for prayer, had arrived, and rather unceremoniously left the tent. This movement was about to be followed by all present, but brother N. having intimated to them that the service was not yet over, they sat quietly down again and

remained until the conclusion without farther disturbance. After pronouncing the blessing, some half dozen of them remained and appeared unwilling to leave. Brother N. commenced a conversation with them, enforcing what I had said in the lecture. They again listened apparently with the deepest interest. While this conversation was going forward, a number were collected round a second time, and seemed to be much gratified with talking about the way of eternal life. May God bless his own word to the salvation of at least a few of those who were present to-day. Many of them were anxious to get books, but could not be supplied, as it had then grown nearly dark. They went away satisfied only by telling them they should be supplied the next day. *****

AFRICAN MISSION.

ATTTRA KROO:—EXTRACT FROM A LETTER OF MRS. SAWYER TO A FRIEND: MARCH 29, 1843.

A year and five months have passed since we parted, which were full of strange and trying incidents, all of which were directed and appointed by a Being whose unbounded love shone forth in every dispensation of his providence. It may indeed be said that he has not suffered "a hair of our heads to fall without his notice." Yea more, he has caused our cup of blessing to overflow with his temporal gifts, and has not entirely withheld his Spirit. Though we cannot report or believe that there are any among us who are convinced of sin, or converted to righteousness, yet we can say, that the Lord appears to be preparing the ground to nourish that seed which is being sown, and in due time he will, no doubt, cause to spring up and bear fruit to the praise of his grace. As proof of this, I mention, first, our morning and evening devotional services. In the morning we practice on the verse system, requiring all to can read to commit the evening previous one or more verses, and recite them between the singing and prayers of the morning. *Eleven of the scholars now*

read and recite in this manner. Some of them commit three, four, and more at times. There is no compulsion in the performance of this duty, more than a simple request. The boys appear to take pleasure in it. Second, our Sabbath school is exceedingly interesting. It is held each Sabbath at three o'clock in our native built chapel. About forty at present regularly attend. Our workmen and boys are connected with the classes, and receive instruction accordingly. We have now five teachers, myself, Miss Van Tyne, Mr. M'Donough, and two native boys from the Grebo tribe. The Testament class, numbering fourteen, are reading the gospel by Mark. I question them on it, and afterwards question and explain one chapter in the Old Testament, which they are required to examine through the week. Next Sabbath, (April 9,) we shall examine the fourth chapter of Genesis. The attention and improvement are really commendable. Thus far we have been much troubled to get Testaments and Bibles to supply the readers. We have literally stripped ourselves of every Bible in our possession, save one for personal use, to accommodate the scholars. If we had now a box of Testaments and Bibles, they would be doubly acceptable. We hope they are on the way. They will be hailed as welcome messengers. In the day-school the Scriptures are regularly read each morning. Mr. M'Donough is now of great assistance in superintending the day-school. His health is not permanently established since his last attack of fever, which was quite severe. He came to us from Monrovia on the 13th of March.

MONROVIA:—EXTRACTS FROM A LETTER OF THE REV. JAMES EDEN: JULY 3, 1843.

Since I wrote you last, I have succeeded in organizing a very large school, consisting of sixty-three scholars, among which there are three native boys, the rest the children of the colonists. Prior to my opening of the school, I wrote to

Mr. Sawyer at Settra Kroo for advice on the subject, and his advice was, at that late period, to open a school to be held for the present in the church, and that the said school be entirely free of charge to all colonist and native children, who may see fit to come; that its simple object be to teach that class of children to spell, commit, to read understandingly, and to write.

As regards the building, viz. the church which we use as a place of worship, it is entirely out of order, being in a very leaky state, the window frames decayed, &c. The church have done the best they could to repair the floor, by putting new sleepers, &c.

Some of my pupils appear to be seriously impressed. We have prayers every morning at the opening of the school, and singing. They seem to improve beyond my expectation. Most of them commenced the alphabet, and can now spell in disyllables. There are others reading the Testament and writing. My labour at present is great, as I have two sessions a-day, in order to facilitate them, and preaching on the Sabbath. The church being in so leaky a condition, we are compelled to dispense with night meetings during the rainy seasons. My time is devoted solely to the school and preaching.

CREEK MISSION.

LETTER OF THE REV. R. M. LOUGH-
RIDGE: JULY 17, 1843.

School and Preaching commenced.

It gives us pleasure to inform you that we have opened a neighbourhood school, and commenced holding religious meetings in this part of the nation. Having succeeded in erecting a rough log house, suitable for present purposes, I informed the neighbours that we were ready to commence the important work for which we had come amongst them. Accordingly, on Sabbath, the 25th June, they assembled in considerable numbers to attend on the commencement exercises. *Some walked eight or nine miles to attend the meeting; but there was not as*

many present as I expected. I understood afterwards that the information was not generally circulated.

I addressed them for some time through an interpreter, on the importance of education and the Christian religion, as a temporal and a spiritual blessing. The congregation was very attentive, and appeared interested in the exercises. The day following we commenced the school with six, all in the alphabet. None of them could speak a word of English, but being very desirous to learn, we managed them very easily. It appeared to be very small business to be plodding over the letters all day with half a dozen little Indians; but knowing that we are not to despise the day of small things, and that we are not doing our own work, but the work of Him who holds the hearts of all men, and can turn them whither he will, we were encouraged, and rejoiced that we were accounted worthy by the great Head of the Church of labouring for him amongst this benighted people.

The school has now been in operation three weeks, and continues to increase in number and interest. It numbers at present fifteen, all of whom, with the exception of one, commenced in the alphabet. We are much encouraged by the attention and progress of the children. We have never seen white children make a better beginning. Several of them learned the alphabet during the first two days, and two or three acquired most of it the first day. At present all of the first set can spell words of three or four letters off the book. The children which come board at home, although some at a distance are talking of boarding their children in the vicinity, that they may send them to the school.

I preach here regularly every Sabbath, but as yet the congregations are small. Many in the vicinity being warmly attached to their own superstitions, refuse to attend. But I hope that as soon as a good interpreter can be obtained, and we acquire something of the language, they will be induced to attend.

We are happy to inform you that we have received, in good condition, the very

able present to this mission of a set of the books of the Presbyterian Board of Publication, together with a number of other very excellent works. Please give our hearty thanks to the benevolent donors, and our warmest wishes for their future happiness. Their liberal present, will not, we trust, be lost upon this people, but will send forth streams to water and fertilize this barren waste.

On the 4th inst. we were much rejoiced by the safe arrival, at our little cabin, of the Rev Edmund M'Kinney and family, fellow-labourers in this great harvest field. They had a long and tedious journey of seven weeks, having been detained considerably by low water. They are in good health and spirits, and appear ready for entering immediately into the work.

CHINA.

NOTICES OF THE CHINESE WALL—RIVERS—POPULATION—CIVILIZATION.

(From Darby's forthcoming Geographical Dictionary.)

Passing the Yellow Sea and Great Wall, we enter the ancient and immense China. But, before speaking of this truly interesting region, let us pause upon the most stupendous production of human labour, and the only one of all the works of man which forms a landmark on a map of the earth—the great wall separating China from Mandshuria and part of Mongolia, and by its extension Corea from Mandshuria. It is to diminish our conception of this great work to state its commencement on the Yellow Sea. In its original state, the wall extended from the mouth of the Yalo river, in a N.N.W. direction, two hundred miles, to meet another wall, which reached from the eastern branch of Soongaria river to the western side of the Yellow Sea, four hundred miles. These more eastern, perhaps less massive, walls, joined on the Yellow Sea that one called by pre-eminence, the great wall. Thus taken together they commence by a stupendous abutment on the western side of the Yellow Sea, and from this point stretch their gigantic arms; the Mandshurian and Co-

rean to the N.E. and E., and the Chinese to the W.; the latter traversing plains, high mountains, deep valleys, and rapid rivers, until it finally terminates on the high table-land of Mongolia, after a length of between 1300 and 1400 miles along the mean latitudes of 39 and 40 degrees. Adding together the three sections of this truly surprising production, the aggregate length falls but little short of two thousand miles. Since the union of China and Mandshuria, and the extension of Chinese power over Mongolia, the walls have, in losing their importance, gone to decay; but enough remains, and for countless ages must continue to remain, to attest the dense population and resources of ancient China.

A review of the Chinese walls intrudes upon us the reflection that these walls, their relative position and historical connections, all combine to exhibit an astonishing resemblance between the ancient political relations of Rome and China. Each had more northern and more warlike nations to press upon; and each, after the struggles of ages, with the aid of numerous armies and long and massive walls, resisted their enemies, but both were subjected in the end. In this comparative view there are two circumstances in their history in favour of China. The Asiatic empire much longer resisted their invaders than did the Romans. The Romano-Italian people mingled with and lost their identity in great part amongst the Celtic and Teutonic masses. New languages were formed on the peninsulas and islands of western and southern Europe; new names of places were adopted and applied to new political divisions. In Asia the passive Chinese yielded to the political sway, but never to any great amount mingled with the more warlike Mantchoo. This non-amalgamation was in a great degree attributable to the overwhelming superiority of numbers on the part of the Chinese, since, in their general character, and probably language, the two nations did not, it is probable, differ more, if so much, from each other, as do many of the now existing European nations united under one sovereignty.

China proper comprises that immense slope of S.E. Asia between the Yellow Sea on the N. and Gulf of Tonquin S., and between the Tong-Hay or Eastern sea and Chinese sea E. and the desert tableland of Mongolia W. Beside innumerable smaller rivers, China is drained on the extreme N.E. by the Peiho, and thence S. and W. by the two vast central rivers Hoan Ho, or Yellow River, and Yang-se Kiang, or Blue River. The mountain system of Kuen-Luen terminates between the Yellow and Blue Rivers, about 300 miles above their mouths, into Whanghay, or Eastern sea. Not so the Himalaya, which crosses southern China and terminates only on the Channel of Formosa, leaving all the fountains of the Blue River to the N., but passing the Himalaya, we are in the valley of the Hong-Kiang, or river of Canton, which, were it on the maps between the Blue and May-Kiang rivers, would itself be regarded a great river. From its western to extreme eastern sources, the river of Canton is 300 miles in length, along the mean latitude of the northern tropic, and just S. of that latitude, opening into the fine and so renowned bay of Canton, of about eighty miles in length and 50 miles in breadth. Hong-Kiang is the last of the great rivers of this slope, which is altogether within the limit of China. The Lisein Kiang, a river from 500 to 600 miles of course, rises with the Hong-Kiang, in the province of Yunan, but assuming a south-eastern course, leaves China, and crossing Tonquin, falls into the gulf of the same name, by several mouths.

With very little departure from fact, China proper extends from 20 to 40 deg. N., and from 93 to 124 deg. E. of London. As regards relative longitude with the United States, the two countries lie very nearly on opposite sides of the globe, and in not very different latitudes. With a rude approach to a circle, the mean diameter of China a little exceeds 1,200 miles, and the area safely calculated at 1,300,000 square miles. Amongst the problems which divide geographers, and render their science uncertain, none is more discrepant in results than the one on the population of China. Under its own particular head we shall give more detailed tabular views; in this place we may observe, that if we give credit to their own documents, (and why should we not!) China contains an aggregate population exceeding 350,000,000. We have two States of the U. States, which taken together, comprise an area of 12,500 sq. ms., and an aggregate population of 1,047,700.—These states are Massachusetts and Connecticut, which, by the preceding element, contains a distributive population of 80 to the sq. m. Were China only peopled as densely, the amount would then be 104,000,000. It cannot, however, be any violence to probability to allow to China a population threefold more dense. The excessive population of China five centuries past was noticed and recorded by Mark Paul. China, with no interruption from war, which could in any manner worthy of notice affect population, has had, since the Mandshurian dynasty was established, near two centuries to cultivate the arts of peace. During the last 2,000 years, according to statements found in native writers, the population never fell much below 50,000,000. The following data are taken from the records of actual enumerations:

In the 1st century of our era,	59,600,000
A.D. 740, under the Tang dynasty,	48,184,000
A.D. 1393, under Hongvoo, (Tshu-Yuen-Chang)	60,546,000
A.D. 1491, under Hiano-Tsong,	53,281,000
A.D. 1578, under Van-Lie,	61,000,000

European geographers and statistical writers have evinced a disposition, difficult to account for, to underrate the population of China. Martucci, resident many years in China, gave the population in 1790, at 143,000,000.

Mr. Thomas, an English merchant, also long resident in China, allowed 146,000,000.

And Abel Remusat, a resident of several years in China, gives 140,000,000.

Adrian Balbi estimates 170,000,000

Lord Macartney, Sir George Staunton, and others attached to the British em-

more discrepant in results than the one on

bassy to China in 1793, states, from Chinese authorities, a population of 333,000,000; and Malthus and Moreau de Jonnes have adopted the latter estimate. The most recent authorities more than sustain the highest estimates, and raise the aggregate population to at least 360,000,000. Confining our views to China proper, and allowing to it an area of 1,300,000 square miles and an aggregate population of 300,000,000, the distributive population would then be 230 to the square mile. If, again, we allow to the whole empire a superficies of 6,500,000 square miles, and 360,000,000 of inhabitants, the distributive population will be only 55 to the square mile, which is far within the limits of credibility; the more, as in this estimate are included the very densely populated provinces of China proper.

Whatever may have been the former or present population of China, that country, from all concurrent testimony, held one of the earliest civilized families of mankind. The advance of the Chinese, according to our ideas, has been slow; and in the higher branches of science they are no doubt far behind the Europeans and their colonies; but even in science they are far in advance of the Europeans four centuries past. On the mathematical sciences the Chinese are prevented from progressing by an obstacle, let it exist where it may, to all human improvement any where; that is an opinion that they have already made sufficient progress. We cannot, however, easily overrate the merit of the Chinese in works of general utility, or what provides for the wants and comforts of life. Their superiority in the fabrication of certain stuffs, their dying on cloth and on porcelain, can only be compared with their care and skill in the construction of canals, roads, and bridges, levelling down elevations and making of gardens. The art to produce, prepare, and weave silk into the finest stuffs is amongst them lost in the morning mist of time. Their cotton cloths are every where admired, and have sustained their renown for ages. Their household utensils are remarkable for lightness, simplicity and solidity.

From the earliest stages of their history they could forge and manufacture metals, make musical instruments, and cut and polish the hardest of the precious stones. The polarity of magnetised iron was known in China more than twenty centuries past. Engraving on wood, and, as a natural process, stereotype printing, were known and practised there nine hundred years ago. They have almanacs in their libraries executed in this manner, and thus ancient. Gunpowder and other inflammable explosive substances for the purposes of war and artificial fireworks, were known in China some centuries before either were known or used for similar purposes in Europe. May we not grant the probability of a supposition of Abel Remusat, that bombs and launching of large stones, the art of performing which they used against and communicated to the Mongols in the thirteenth century, may have come from the Chinese into Europe in the succeeding century?

The Chinese nation possesses the virtues and vices, or in other words, the qualities of a people habituated, from time immemorial, to implicit obedience, and who have been agricultural, manufacturing and mercantile from the earliest ages. This vast people have their individual character. Beyond the reach, or at least coeval with their history, knowledge was held by them in the highest honour. Far more free than was the common lot of Asiatic nations, from military despotism, and ignorant of the odious distinction into castes, the very bane of civilization in Indostan, China presents the image, comparatively, of a happy country, when its condition is contrasted with surrounding nations. European authors have in general evinced reluctance in receiving evidence in favour of China as regards its arts, civilization, institutions and government. We may, indeed, admit something for colouring on the part of men who have resided in China, and still much will remain undeniable to attest the soundness of principles, which have supported this great people through a period of time more than equal to that which the people of the western side of

the same continent have oppressed history by their revolutions.

"Filial piety," says Remusat, "is particularly held sacred in China; respect for parents is in some measure transformed to adoration, and, by divers ceremonies prolonged far beyond the term of their lives. That veneration and obedience due to the sovereign and magistrates are softened and ennobled by the sentiment of filial piety. Though polygamy is permitted, or at least tolerated amongst the Chinese, marriage is not with them, as with Mussalman nations, a vain ceremony. A single wife, even where more are admitted, holds the rank and exercises the rights of mistress of the family, and the other wives are considered as domestics in her service, and act by her orders in the administration of the household. But paramount to all other traits in the character of Chinese society, there is no privileged class—no caste. Every man who has obtained the requisite education may aspire to the highest public office short of the imperial. To confer this advantage, years of study, severe examination, and certificate (diploma) is necessary. Such diploma is obtained by giving proof of knowledge more or less profound, of their classic books, laws, and history; and, thus obtained, the certificate becomes the only title by which is regulated the order of candidates aspiring to public employment.—Rank in society, is, therefore in China, based on literary acquirement and fitness for the office sought. In the order of esteem in which professions are held, literary superiority comes first, then labourers, artizans, and merchants. This order, founded on long habits of public opinion, can only be disturbed, occasionally, by the influence of wealth."

In all countries, China as elsewhere, moral and political theories are in advance

of practice; but in every country the theory must, with varying power, influence the practice; hence the vital importance that the theory should be sound, and that the constitution of society should be based on rational principles. However much their forms of government and modes of society may differ from our own forms and modes, we must acknowledge that there must be much of excellence in a system which has covered so extensive a country with innumerable populous cities, roads, canals, bridges, and teeming population; with all the conveniences of cultivated life; and all by their massiveness and antiquity, appearing durable as time.

Independent of wars of less consequence, China has had, since the early part of the thirteenth century, to sustain two invasions from their congenerate nations of Mongols and Mandshures. Under the sons and grandsons of Zenghis Kan, the empire was overrun, and for about a century the deeply implanted civilization of the Chinese had to struggle with the barbarism of these invaders. Their very great superiority in number and scale of civilization prevailed; the Mongols sunk into the mass, and a native Emperor was chosen, the Hong Voo, whose family, that of Ming, ruled China two hundred and eighty years, until succeeded by the Mantchoo dynasty of Tsing, now reigning. Under this latter race, China has had a prosperous period of nearly two centuries. The Tsings were firmly seated in 1661, and one fact in their history stands unparalleled. From 1661 to 1799, or through a period of one hundred and thirty-eight years, three Emperors, Kang-Hi, Yong-Tsing, and Chen-Lung, ruled over the greatest aggregation of human beings ever united under one sovereignty, three consecutive reigns, averaging forty-six years.

☞ A Map of China, on a large scale, with bold outlines, for use at Monthly Concert Meetings, has just been published at the Mission House. Price 50 cents.

MISSION HOUSE, NEW-YORK.

Letters from Missionaries.

August 15 to September 15.

- IOWA. Rev. W. Hamilton, Aug. 16, Aug. 22. Rev. W. Hamilton and Mr. S. M. Irvin, Aug. 4. Mr. M. S. Irvin, Aug. 16.
- CREEKS. Rev. E. McKinney, July 22.
- TEXAS. Rev. W. C. Blair, July 15.
- AFRICA. Rev. R. W. Sawyer, June 29. Rev. J. M. Priest, June 15. Rev. T. Wilson, June 16. Rev. J. Eden, July 3.
- CHINA. Rev. W. M. Lowrie, May 6.
- INDIA. Rev. J. Porter, May 30. Rev. J. M. Jamieson, May 30. Rev. J. Warren, June 7. Rev. J. E. Freeman, June 7. Rev. H. R. Wilson, May 9, June 6. Rev. J. L. Scott, June 5. Rev. W. H. M'Auley, June 5. Dr. W. Green, June 1. Mr. J. Craig, May 6. Mr. R. Morris, June 3.

Recent Intelligence.

Iowa Mission. The plan of establishing a Manual Labour Boarding School which had received much consideration from the Government Agent, the Missionaries, and the Executive Committee—and had met with favour from the Indians has been finally resolved upon. Some months ago a small printing-press and types were forwarded to this station, from which we have received the first proof-sheet of the YA-WAH PAH-HU-CAE, &c. or Hymn Book in Iowa. It is neatly printed, and will serve a very good purpose in their religious meetings.

African Mission. We learn with thankfulness the safe arrival at Monrovia of the Rev. Messrs. Wilson and Priest and their wives. They were all getting on well in the acclimating sickness, excepting Mrs. Wilson, who was very low with the fever. Mr. and Mrs. Priest had reached Setra Kroo.

An extract from a private letter of Mrs. Sawyer, inserted on a previous page, gives a number of particulars as to the labours of the missionaries. Mr. Sawyer, after mentioning various particulars touching their buildings, purchase of provisions, and other matters of current expenditure, adds: "Thus though we have studied economy, *expense* has accrued. Well, the work is great and the cause likewise and we hope and pray that in the end it will be found that the money of the Church has been well expended. We have sometimes thought we would willingly go home and work incessantly to support ~~any~~ that would take our places still, we do not complain. If we were ever so faithful and diligent, we should do no more than our part—but, alas! how far I come short. And for this I desire you especially to pray, that God will make me faithful in my calling. In asking for our lives, I trust the Church will not lose sight of

their missionaries' personal sanctification. . . . The mission family is quite well at present."

Lodiana Mission. The station at *Sabathu* has been suspended, in consequence of the mission buildings having been taken into the limits of the Cantonments, and required for the service of the troops, the military force at that station having been largely increased. This property was purchased with a full knowledge on the part of the missionaries of its liability to such a call as has now been made upon it, though, at that time, there was no probability of such an event. No pecuniary loss will be sustained by the mission, but perhaps some advantage in this respect will be gained. As other buildings, however, cannot be procured immediately, Mr. and Mrs. Jamieson have taken up their abode for the present at *Simla*, which is twenty-five miles farther in the interior of the mountains, and has an elevation of about 8000 feet above the sea but does not afford ready access to a large native population.

Mr. Morris gives a brief notice of the Mela or Fair at Hardwar last spring: "The Mela at Hardwar was said to be smaller than usual, as next year the great Mela will be held, and many persons defer their visit until that time. This year the largest part of the people were Sikhs. We distributed all the Panjabi or Gurmukhi books we had with us in a few days. It was a matter of regret that we did not know that this was the great Mela for Sikhs, as I have no doubt 5000 bound volumes could have been disposed of. So good an opportunity of distributing Gurmukhi books may not occur again for twelve years. On the road to and from Hardwar very little was done. Except in two or three places, the people were almost unanimous in refusing our books; and that was the case in some cities where we formerly met great demands."

Farrukhabad Mission. The Rev. H. R. Wilson communicates the interesting accounts which follow, under date of June 6. One of the married orphans, who had settled in our little Christian village, has been removed by death. In her death we have comfortable hope, as she has for some time, we think, given evidence of a change of heart. She had no wish to live, but a desire to depart and be with Jesus. . . At our last communion season our hearts were gladdened by two of the orphan boys applying for admission to the church. We do hope grace has changed their hearts; but on the whole, thought it best to defer their admission for a while. The Mohammedan, of whom spoke in my last, is still professedly inquiring, and appears well."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN AUGUST.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>		14,38; do. Juv. soc. 3,62; Washington ch. 40; Rev. Dr. McConaughy, 10; Mrs. McKennan, 2; C. M. Need, 5; Ann Brace, 1; S. Stevens, 1; Dr. Wishart, 2; J. Henderson, 1; ——— 50 cts.	110 50
Ballston Centre ch. Rev. S. S. Davis, 10; Mrs. Charlton Henry 5	15 00		
SYNOD OF NEW-YO K. <i>Pby. of Hudson.</i>		<i>Pby. of Steubenville.</i>	
Friends in S. Middletown sup. Rev. James Wilson	8 00	Two Ridges ch. fem. miss. soc. con. M. A. KERR l. m. 17,50; Steubenville 2d. ch. 56; Island cr. ch. 12	85 50
<i>Pby. of Bedford.</i>		<i>Pby. of St. Clairsville.</i>	
Pound Ridge ch. 24,18; Rye ch. mo. con. 27	51 18	Cadiz ch. 26; Beach Spring ch. 27	53 00
<i>Pby. of Long Island.</i>		<i>Pby. of New Lisbon.</i>	
S. Haven ch. ann. coll.	15 81	Canfield ch. Wm. McComb	9 25
<i>Pby. of New-York.</i>		SYNOD OF OHIO. <i>Pby. of Columbus.</i>	
Duane-st. ch. mo. con. Aug. 6,26; Wallabout ch. do. 2,17; Rutgers-st. ch. Mrs. Haven, 1; 8th ch. Thos. Pringle, 25	34 43	Loudon ch. bal.	1 75
<i>Second Pby. of New-York.</i>		SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Canal-st. ch. a membe 25 Children of Mr. Benson, 1,50 West Farms ch. 15; Peekskill ch. 5	46 50	Springfield ch. 'a friend,' C. N. 10; New-Jersey ch. 3,25	13 25
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		<i>Pby. of Cincinnati.</i>	
Rahway ch. mo. con. July and Aug. 20; Rev. C. K. Imbree, 10; Young Ladies' for. mis. soc. 15	45 00	Pleasant Ridge ch. mo. con. 2,70 Mill cr. Cumminsville fem. miss. soc. 10; Springfield ch. 18; Cincinnati 1st. ch. mas. fund, 24	55 70
<i>Pby. of New-Brunswick.</i>		<i>Pby. of Oxford.</i>	
Middletown-Point ch. Ladies' assoc. 13,21; Bound Brook ch. 10; Freehold Village ch. mo. con. Aug. 20,59; N. Brunswick 1st ch. mo. con. 21; Lawrenceville ch. MARY DEAR, to con. herself l. m. 30	94 80	Oxford ch. 31,94; Bethel ch. 21,85	53 70
<i>Pby. of Newton.</i>		<i>Pby. of Sidney.</i>	
Easton ch. 50; Belvidere ch. 75	125 00	Sidney ch. Rev. Wm. Boner, bal. of don. 6,60; Piqua ch. 8,32; Troy ch. 10,75; Rev. J. M. Stevenson, 2	27 67
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		SYNOD OF INDIANA. <i>Pby. of Indianapolis.</i>	
Central ch. M. L. Bevan, 25; E. K. Johnson, for 1842, 2; 10th ch. R. Earp, 20	47 00	Indianapolis, Rev. Mr. Gurley,	2 00
<i>Pby. of New-Castle.</i>		SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Oxford ch.	18 00	Greenville ch. ann. coll.	11 06
<i>Pby. of Carlisle.</i>		<i>Pby. of Peoria.</i>	
Carlisle 2d. ch. Youth's Assoc. con. Rev. THOMAS V. MOORE l. m.	20 00	Rochester and Princeville chs.	5 00
<i>Pby. of Huntingdon.</i>		SYNOD OF VIRGINIA. <i>Pby. of Winchester.</i>	
Perryville ch. 4,84; E. Kishacoquillas, 1; W. Kishacoquillas, 33,50	39 34	Charleston ch. 28,50; Fem. pupils of Mrs. Trawin's school, 12	40,50
<i>Pby. of Northumberland.</i>		SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>	
Milton ch.	10 00	Knoxville 1st ch.	26 00
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		SYNOD OF MISSISSIPPI. <i>Pby. of Louisiana.</i>	
Murrysville ch.	3 33	N. Orleans 1st ch. mo. con. 27,71; do. do. 34,53	62 24
<i>Pby. of Redstone.</i>		SEMINARIES AND COLLEGES.	
Uniontown ch. James Gibson, ann. don. 20, 50; Greensburg ch. 19,60	40 10	Princeton, N. J. Miss. Bib. and Tract. Soc.	19 50
<i>Pby. of Ohio.</i>		ASSOCIATIONS.	
Raccoon ch. Fem. Miss. Soc. 20 Pittsburg 2d ch. Mrs. Jane P. Williams, 5; Mrs. A. D. Campbell, 5; Highlands ch. 13	43 00	Mercer Co. miss. soc. sup. Rev. J. R. Campbell,	32 60
<i>Pby. of Allegheny.</i>		MISCELLANEOUS.	
Middlesex ch. 11; Bull cr. ch. 3,15; Cross Roads ch. 6	20 15	N. York Ref Dutch ch. 21st st. per. Rev. J. C. L. 5; Charlotte C. H. Va. Mrs. A. J. McGavock, from Misses Carrington, 6; Misses Morton, 4; to ed. <i>Abby Williamson</i> in India; Jno. Ewing bal. 40 cts.; 'A lady' for China Mission, 100; Newark, N. J. Mrs. JOHN R. DAVISON, to con. herself l. m. 30	145 40
<i>Pby. of Erie.</i>		Total,	\$1,529 12
Meadville ch. 35,40; Mercer ch. 23,31; Neshanock ch. 21,81	80 52	DONATIONS IN CLOTHING, &c.	
SYNOD OF WHEELING. <i>Pby. of Washington.</i>		1 box clothing, sent by Mr. Condit, Mercer co., Pa.	
Washington Fem. Sew. Soc. con. Mrs. SARAH STEVENS l. m. 30; Mt. Prospect ch.			

THE

DOMESTIC MISSIONARY CHRONICLE.

OCTOBER, 1843.

BOARD OF MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

We submit to our readers the following remarks from "a Missionary in the West," on the imperative necessity of *immediate* and *greatly increased* effort for the support of missions in our own country. The subject is one of such deep and absorbing interest to every patriot, as well as every Christian, that no apology can be necessary for keeping it *prominently before the Church*.—Ed.

The Indispensable Necessity of vigorously sustaining the cause of Home Missions.

There are a few things to which I would take the liberty of calling your attention, and the attention of the churches, and which seem to me to furnish the clearest evidence of *the indispensable necessity of vigorously sustaining the cause of domestic missions*, and which imperatively call on all the members of that branch of the Church to which we belong, to use their utmost efforts to aid in the promulgation of the Gospel, and sustaining the institutions of the Church. In the

1st. Place, There is a vast amount of gross ignorance and shocking immorality existing in these United States. We are indeed, *professedly*, an enlightened and Christian people, and this to a certain extent is true; but in this enlightened and Christian country, there are vast multitudes as utterly ignorant of Gospel truth, and as utterly regardless of all moral order, as the heathen. We need only look abroad through our land to see the most distressing evidence of this remark.

2d. The land is flooded with every description of *error*, from dark and cheerless atheism down to the most degrading and disgusting forms of fanaticism.

3d. *Papery* is making most powerful and untiring efforts to establish its interests in this country.

4th. An immense tide of emigration from the old world is setting in upon us, bringing some intelligence and moral worth, but a vast amount of the very scum of European population. And

Finally, In this land of Bibles and of Sabbaths, thousands are constantly passing into eternity, entirely ignorant of God and of salvation through a Saviour's blood.

These are *plain and indisputable facts*—and they are facts which should be brought before the public mind, that the dangers which threaten our country may be regarded with that serious attention which the case demands; and they should be pressed on the attention of all professing godliness, that they may look upon them, and be startled from their slumbers, and roused to appropriate action. We ask, are not these facts humiliating and painful? And do they not show most clearly and convincingly the indispensable necessity of the Church of Jesus Christ coming up with all her energies to the faithful prosecution of that great work which has been entrusted to her by her glorious Lord? The Gospel must be preached in its purity and power, preached throughout the length and breadth of the land, or error will become

rampant in its progress, antichrist will place his polluted foot upon our liberties; our national glory will fade and disappear, and the Church, dejected and sorrowing, will weep over her accumulated woes. It does seem to me that the great mass of Christians are asleep on this subject; they appear, either not to know, or not to care for the manifold evils which threaten our common country, our common Christianity.

Many will doubtless make light of popery, and say, we are in no danger of being injured by it here, we are too well enlightened. But such seem to forget—that error is always far more palatable to the unsanctified heart than truth; and they seem also to overlook the important but melancholy fact, that large sections of this land are altogether destitute of Gospel privileges, and are therefore peculiarly exposed to the deadly influence of error. *Popery is progressing, and will progress.* Infidelity will league with her. The alliance is already forming. The “unclean spirit” will gather the foes of Jesus together, and Christians must arouse and prepare for the conflict. O! that God, by his Spirit, would rouse his Zion now, that now Christians might feel as they should feel, and act as they should act, and come up as with one heart to the work to which they are called.

The valley of the Mississippi is the heart of the nation, and there the attention of the papacy is chiefly directed. If the heart can be controlled, it will not be difficult to manage the extremities. Foreign emigration is rolling westward. These emigrants, who are coming so rapidly upon us, will soon become citizens, and exert a powerful influence upon the nation. It is a question worthy of serious thought, whether the cause of truth and righteousness might not be essentially benefited by persons and families of the right stamp, Christian families in the east, emigrating to the west, and carrying their religious privileges with them. Wisconsin and Iowa afford many strong inducements to the enterprising and industrious—Illinois and Missouri also present many advantages. And is it not a question

which some of our church-members in the east should prayerfully consider, whether they may not best subserve the interests of Christ's kingdom by removing to the west? I would suggest also, that ministers give this matter their serious attention. The “mighty west” will soon exert a powerful influence on the nation. And if that influence shall be *papal* or *infidel*, we unto us!

MICHIGAN.

This state opens at the present moment an important field for missionary labour; the Board have now several missionaries in this field, who are labouring with much diligence, and encouraging success; but there is room still for many more; and had we a few sound, evangelical, active men to send into that field, and means to sustain them, with God's blessing, an incalculable amount of good might be accomplished. We give here, some extracts from a report of one of our missionaries.—[Ed.]

FROM A MISSIONARY IN SIAWASSEE COUNTY.

*** I am the only Presbyterian minister that has ever resided in this county. On all sides of me, there is much important vacant ground, which might be occupied with great advantage to the cause of truth. There are families of Presbyterians scattered in every direction through the wilderness. In many neighbourhoods they have lived alone, until they have despaired of getting a house of their own, and have joined other denominations. But there are many instances in which they continue to stand alone, and seem like rocks amidst the foaming billows: they are unmoved. And in every such instance with which I have become acquainted, I find their firmness attributable to *early instruction* in the great truths of religion. They are not only able to give “a reason of the hope that is in them,” but to defend, if need be, the system of doctrine they embrace by direct appeal to the only infallible standard. This fact, to my mind, shows conclusively the great importance of faithfulness on the part of

parents, and churches, and ministers to the children and youth of their charge. But it is true, that missionaries in these western wilds, are obliged to mourn over, and often to labour hard to overcome, the sad consequences of defect in this particular; and it appears to me, that if the world is to become permanently and savingly enlightened, it must be, in part at least, under God, the result of good, early, religious instruction. These facts may show you to some extent, the condition, and wants of this community, and the great necessity for missionary effort. Perhaps as great a proportion of the inhabitants are professors of religion, as in any other community as new as this. Yet it is *emphatically missionary ground*. And I think we begin to see the great utility of missionary labour. It appears in no small degree in the increased attachment of Presbyterians to the doctrines, and order of our church, as well as in a greatly increased interest in the people generally, to the humbling doctrines of the cross. Individuals frequently travel on foot, from *six to eight miles* to attend upon my appointments. I have four stated places for preaching. At one I preach every Sabbath morning, and at the others, each once in three weeks on Sabbath afternoon. Having no horse, it is out of my power to make my labours as extensive as I could wish, and as is both desired, and needed. The extremes of my charge are from *fourteen to sixteen miles* apart, in one direction, and from *eight to ten miles* in another direction. To visit these occasionally on foot, and attend to the other necessary duties of my station, requires more time from my study, than I would, under other circumstances, be willing to spend. I think the cause of truth is decidedly advancing here. In the cause of benevolence but little has, as yet, been effected, but we are making a beginning, and endeavouring to lead all to do something. * * * *

LAKE PRESBYTERY.

This Presbytery extends over a very large space, including eight coun-

ties in northern Indiana, with the whole of western Michigan; within its limits are several infant and feeble churches, greatly needing missionary aid, and much vacant, and destitute ground. During the last six months the Board have had an active and efficient itinerant missionary labouring in this important, and extensive field. His labours have everywhere been well received by the people; and we have abundant evidence that much good has already been accomplished. The way seems to be fully open for the settlement of active, sound ministers, and the establishment and building up good churches in all that region, and, under God, the future prosperity of the cause in that whole field, will depend essentially, on the wisdom and energy with which the work of supplying them is *now* prosecuted. We give here a few brief extracts from the last report of the missionary referred to.—[Ed.]

* * * * Several churches are now prepared for the reception of missionaries, and both they and myself are anxiously looking for their arrival. Hitherto I have been chiefly employed in exploring and labouring at particular points, where immediate attention and labour were indispensable. I have just organized one church, and resuscitated another, and these two churches are now wishing, and looking for a missionary, and are willing to contribute to his support to the extent of their ability. If missionaries arrive soon, my first efforts will be to locate them comfortably, and obtain from the people, whom they will serve, all that can be raised toward their support. If none, or only a few come, I shall, I think, endeavour to form a regular circuit, and relieve the Board from a considerable portion of my support. Not only missionary stations and vacant churches, need the attention of your missionary, but his aid is occasionally requested, and needed in churches already supplied; the result of such attention in one place was, the removal of evils which would have caused a

ducting the interesting meeting referred to, none but the ordinary means were used, the plain and faithful exhibition of the doctrines of the cross, with occasional meetings for personal conversation with those whose minds were interested. A very interesting incident occurred at the close of the sacramental meeting at P— F—, a few weeks since. A gentleman of high standing and great respectability, professed to have experienced a change of heart during the meeting. A neighbour being present, between whom and this gentleman a fearful rencontre had occurred some years since, the former, immediately after the benediction had been pronounced, advanced and extended the hand to the latter, who eagerly grasped it. They embraced each other in tears, and a most happy reconciliation was affected in the presence of the congregation. Verily the grace of God can do more in softening and rectifying men's characters, in one brief hour, than all human philosophy or persuasion ever has done, or ever can do.

PENNSYLVANIA.

FROM A MISSIONARY IN BUCKS CO.

Happy results of Missionary labours.—An old and dying Church revived.—A new Church formed.—A House of Worship erected.—The whole moral aspect of things changed.

The doings of the last three months have been full of interest to the cause of religion in the lower end of Bucks county. There never was before in this region so favourable an impression of the character of the Presbyterian church as at this moment,—the intelligence of the community seems to be with us; and under God, the course taken by your missionary, in all matters connected with the welfare of souls, in temporal as well as spiritual things, it is confidently believed, has been mainly instrumental in producing this state of things. I may have erred in my course of proceeding—"to err is human"—it belongs to frail man. But as respects our operations at Centreville, I could see no other way, than by personal example, to impress on other minds what rested with

such weight on my own—that a house of worship must forthwith be erected. Hence from the pickaxe and crowbar in the quarry, to the last stroke of the paint-brush, all through, my own personal labour has been unremitting. And as the result of these efforts, in less than nine months from laying the foundation stone, a good and convenient house, with a basement story, has been built, and dedicated to "Jehovah of Hosts." A Sabbath school of between seventy and eighty scholars—a church organized, with twenty-one members, one elder ordained, nearly half the pews rented—an attendance on the means of grace every Sabbath, beyond what the most zealous anticipated, and a degree of attention to divine things which plainly indicates that "the Lord breathes upon the slain." We have cheering evidence at all our places of preaching that the "Lord has not forgotten to be gracious." Ten were added to our number on the 7th of May, on the profession of their faith. Three new families have been brought in from the world, and now take a lively interest in religion. There are also several cases of deep seriousness and concern for salvation, showing us that "the Lord is waiting to be gracious." The whole number added to both churches since May 1st, is *thirty-one*.

When I look at this result, in a region which had been ecclesiastically given up as a "forlorn hope," and reflect on the weakness of the instrument by which, under God, it has been accomplished, I can only exclaim, "Behold what hath God wrought. His right hand and his holy arm hath gotten him the victory." But what lies back of these and similar results, which are reported at your office from all parts of our beloved land, as the first, and most essential human instrumentality, is the *Board of Missions*, that noble institution of our beloved Church. We hazard nothing in saying, that many an old and declining church would now have been extinct, and many a field, now rejoicing in Gospel privileges, would have remained destitute for another generation, had it not been for the Board of Missions of the Presbyterian Church. The blessed re-

sults of the labours of this Board, as found in their last report to the General Assembly, are cheering indeed, cheering to your missionaries scattered over the vast field, cheering to the whole church, at home and abroad, cheering to the friends of missions, encouraging them to more cheerful labour and liberality, cheering to the Board, and to all who are labouring in the cause. Thanks to our covenant God, that all our institutions are going forward with so much vigour, and accomplishing so much for the cause of truth and righteousness. I might here speak of hardships from excessive labour, inadequate support, &c., yet with all these, I bless God that he has counted me worthy to suffer for his sake. Thanks are due to our heavenly Father, that he has enabled our church to send forth so many faithful labourers into his vineyard,

and that in very many instances he is so signally blessing their labours.

ALABAMA.

FROM A MISSIONARY IN BIBB CO.

Revival of Religion.—A Church more than trebled in a single year.

***** About one year since, the Lord, in great mercy poured out his Spirit upon our thirsty Zion, and several persons of influence were hopefully converted and added to the church. Since that time, and until now, the gentle dews of grace have been given, keeping vigorous the older plants, strengthening the young and more feeble Christians, and converting sinners. Scarcely a week has passed without one or more coming to me, to tell me of their new hopes and new fears. One year since our church numbered 26 members; now we have 80.*****

MISSION ROOMS, PHILADELPHIA.

CLOTHING FOR MISSIONARIES.

The ladies of "the Sewing Society of Fresh Pond, L. I.," are hereby informed that their box of clothing for missionaries in the west, has been received at this office, and will be immediately forwarded to the west. The ladies will accept our thanks for this seasonable and acceptable donation.

We have recently received several communications inquiring if such donations would be acceptable and useful to our missionaries. In reply, we publish here some remarks on the subject, in a letter from our agent in the west, the Rev. Mr. Scovel. Mr. Scovel writes:—

"My opinion on this whole subject is, that the people should be encouraged to make up such boxes of clothing, &c., when the doing of it will not materially diminish their money contributions. But the missionaries must have some money, and the allowance from us is nearly all that many of them receive in cash. But I can easily open a place of distribution in every Synod in the west, and can overlook the matter, so that a number of boxes can be distributed within a few months of each year, greatly to

the benefit of our missionaries and their families. You know that clothing is much dearer here than in the east. The ladies of several congregations here have engaged in this work, and I have encouraged them to do so, on the principle stated.

"N.B.—There should be an invoice in every box, with the nominal price of every article. This would be a guide to the distribution."

The foregoing extract expresses substantially our own views on the subject. And we will only add, that we will thankfully receive at the office in Philadelphia any such donations, will promptly forward them to the west, and have them judiciously disposed of. And we know, by many of the families of our missionaries, these articles are greatly needed, and will be most thankfully received.

NOTICE.

A communication from Professor Wood of the Theological Seminary, New Albany, Indiana, was received too late for publication in the present No. of the Chronicle. It will appear in our next.

Receipts in the Treasury at Philadelphia, in August, 1843.

SYNOD OF ALBANY. <i>Phy. of Albany.</i>		rard, 16,46, less a counterfeit 5 franc	
Northampton ch. N. Y., per Rev. D. Lyon	18 50	piece, 93 cts.	15 33
SYNOD OF NEW-YORK. <i>Phy. of Bedford.</i>		<i>Phy. of Huntingdon.</i>	
Rye ch. N. Y., per Rev. D. Wells, 27; Fem.		Shaver's creek ch. Pa., in part, drawn for on	
Miss. Soc. of Bedford cong. N. Y., 90	117 00	Rev. Jas. S. Wood, Lewistown, Pa.	20 36
<i>Phy. of New-York.</i>		SYNOD OF CINCINNATI. <i>Phy. of Muncie.</i>	
"Friends of the Board,"	2,000 00	Truro ch. Ohio, per Rev. Jas. H. Anderson,	6 00
SYNOD OF NEW-JERSEY. <i>Phy. of New-Brunswick.</i>		SYNOD OF ILLINOIS. <i>Phy. of Kaskaskia.</i>	
Allentown ch. N. J., per Rev. H. Perkins,	90 00	Carlyle ch. Ill., 2,75; Sugar creek ch. Ill.,	
SYNOD OF PHILADELPHIA. <i>Phy. of Philadelphia.</i>		1,35, per Rev. Thos. A. Spillman,	4 00
Fem. miss. soc. of Second ch. Phila., per		SYNOD OF VIRGINIA. <i>Phy. of Winchester.</i>	
Miss Freeman, for Rev. J. W. Moore of		Donation of a lady of the ch. of Winchester,	
Arkansas,	100 00	Va., for missions in the west, per	
<i>2nd Phy. of Philadelphia.</i>		Rev. Wm. M. Atkinson,	20 00
A friend of missions in First ch. German-		SYNOD OF WEST TENNESSEE. <i>Phy. of Holston.</i>	
town,	10 00	Pleasant Forest ch. Tenn., per Rev. A. A.	
<i>Phy. of West Jersey.</i>		Mathes,	10 00
Cedarville ch. N. J., per Rev. Rich. Cur-		Total,	\$2,351 39
		THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG, IN AUGUST, 1843.

SYNOD OF PHILADELPHIA. <i>Phy. of Huntingdon.</i>		3.33; Carrie's Run cong. per J. A. Henderson, 2.80; Elder's Ridge cong. 5.08;	
Alexandria cong., 18; Huntingdon cong. in		Kilgore cong. per Mr. J. Caruthers, 3.50;	
part, 45; Waynesburg cong. in part, 50;		Perry cong. per do. 2.50; Johnstown cong.	
Lewistown cong. 50; Stone church, in		in part, 16.50	23 71
part, 7; Mifflin cong. in part, 41.68; Lost		SYNOD OF WHEELING. <i>Phy. of Strubenville.</i>	
creek cong. in part, 18.10; Mrs. Gallaher.		David Hoge, Esq., per Rev. A. B. Quay,	10 00
Mifflin, 10; Lower Tuscarora cong. in		<i>Phy. of New-Lisbon.</i>	
part, 29; Middle Tuscarora con. in part,		Champion cong. per Rev. A. O. Patterson,	2 15
11.56; Sinking Creek cong. in part, 31.57;		<i>Phy. of St. Clairsville.</i>	
Spring Creek cong. in part, 12.94; Culrain		Donation through T. H. Nevin,	2 00
Forge, 10	334 95	SYNOD OF OHIO. <i>Phy. of Lancaster.</i>	
SYNOD OF PITTSBURG. <i>Phy. of Ohio.</i>		G. Herriot of Norwich cong. per Rev. John	
Pipetown Sab. School. 1st Presb. ch., Pitts-		McClusky,	12 30
burg, 4.05; Montour's cong. 2; Chartier's		Total,	\$444 05
cong. 36.18; Mrs. Susan Chichering,	47 23	BAILEY & CO., Treasurers.	
Cannonsburgh, 5			
<i>Phy. of Erie.</i>			
Mercer cong.	1 50		
<i>Phy. of Bloisville.</i>			
Murrysville cong. per Rev. Mr. Annan,			

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN AUGUST, 1843.

SYNOD OF CINCINNATI. <i>Phy. of Miami.</i>		<i>Phy. of Lake.</i>	
Smith & Dunlap,	3 00	South Bend,	5 63
<i>Phy. of Cincinnati.</i>		SYNOD OF MISSOURI. <i>Phy. of Missouri.</i>	
1st ch. Cincinnati in part,	24 00	Auxvasse, per T. C. H. in part, 2.75; Con-	
cord, 2.50; Columbia, 20; Rocheport,		7.60,	40 85
SYNOD OF INDIANA. <i>Phy. of Vincennes.</i>		SYNOD OF KENTUCKY. <i>Phy. of Muhlenburg.</i>	
Terre Haute, 9; Hopewell in part, 3.30;		Franklin, per T. A. B. 1; Pleasant Grove,	
Vincennes, 51; Upper Indiana, 13.08,	76 38	1; Gasper River, 2; Caney Fork, 2.35;	
<i>Phy. of Crawfordville.</i>		Salem, 1.25; Russellville, 11; Elkton, 2;	
Crawfordsville in part, 11.57; Frankfort in		Trenton W. Harlan, 10; Hopkinsville,	
part per J. C. K. 5.45; Rockville, 19.46;		in part, 18.81; La Fayette, 8.50; Bethel,	
Coal Creek per J. C. K. 1.50,	37 08	3.15	61 90
<i>Phy. of Indianapolis.</i>		<i>Phy. of Transylvania.</i>	
Washington in part, 5.75; Shiloh, 80 cts.;		Centreville, per. Rev. C. A. W., 9.50; Be-	
Franklin, 15.31; do. 21 yds. cloth, 1.37;		thel, per T. A. B., 9.60; Ebenezer, 7;	
Hopewell in part, 6.86; Bethany, 5.31;		Schloch, 5.25,	31 25
Columbus, 20 cts; Indianapolis, includ-		MISCELLANEOUS.	
ing balance last year, 45	80 60	Avails of \$41 Illinois funds,	20 50
<i>Phy. of Logansport.</i>		Total,	\$408 35
Delphi, per J. C. K. 1; Jefferson, 1.70;		WM. GABVIN, Treasurer.	
Rock Creek, 6.50; Roseville, 8.50; Lo-			
gansport in part, 1.75; Bethesda, 75 cts.;	26 30		
Indian creek, 6			

THE
FOREIGN MISSIONARY CHRONICLE.

NOVEMBER, 1843.

THE EXAMPLE OF CHRIST,
A MOTIVE TO LIBERALITY IN PROPAGATING THE GOSPEL:

A Discourse,

DELIVERED IN

THE PRESBYTERIAN CHURCH, THOMPSONVILLE, CONN.,

JANUARY 1, 1843.

BY JOSEPH HARVEY, D.D.

Matthew x. 8, last clause.

"FREELY YE HAVE RECEIVED, FREELY GIVE."

In these words is an injunction of our Saviour, based on his own example. And how manifest the propriety and force of the command, coming with such a sanction. Having himself given freely and largely for the salvation of men, he may well say to all his disciples, "freely give."

The meaning of the passage is, that all the people of Christ should imbibe his Spirit, and, so far as their circumstances will permit, follow his example in their efforts to spread the Gospel.

Those who consider this command as applicable, exclusively, to the preachers of the Gospel, and as enjoining on them a gratuitous service, irrespective of any suitable provision for their own sustenance, or that of their families, evidently pervert it. Such an interpretation makes the command inequitable, as it respects both the sacrifice and the benefit. Surely our Lord did not intend that his ministers should bear all the burden or receive all the reward of this work. He did not intend to countermand the law of nature and providence, that a man provide for his own house;—he did not intend to

contradict the express declarations of his own Gospel. It is ordained that they who preach the Gospel shall live of the Gospel. The labourer is worthy of his meat. And to show that he regarded this principle as entirely practical and practicable, he directs his servants, going forth as ministers or missionaries, to take with them no other supplies of money, food or raiment, but to depend on his providence, acting through the instrumentality of his people. The injunction of the text then is applicable, not to ministers and missionaries alone, but to the whole Church; and, as a constituent part, to every individual member. This is so manifestly the teaching of the Gospel that I should be trespassing on your time, were I to attempt its farther illustration.

The passage therefore, rightly interpreted, exhibits the example of Christ in the work of redemption, and applies that example, both as a rule of practice and a test of character. In truth, it unfolds a principle which pervades all the divine operations in nature and providence, as well as in grace. It is the principle of circulation and diffusion, in contrast with accumulation and contraction. In all the

works and laws of God, expansive liberality and benevolence are conspicuous. The system of divine government, in all its departments, is evidently arranged with a special design that the bounty of the Creator should not stop at any given point among his creatures, but that it should freely circulate; that it should travel from point to point, and pass from mind to mind, giving out its benefits as it goes on its circuit, affording a blessing not in coming only but in going, not only in being received but in being given. And if there be any peculiar advantage in any part of the process, it lies with the giver, for he is more blessed than the receiver. God blesses, that each recipient in his turn may bless. Bounty is bestowed, that we may have wherewith to be bountiful. The blessedness of a blessing consists chiefly in its circulation. And he knows little of divine goodness who is ignorant of this principle—whose bosom is not warmed and expanded by its influence.

Our position is, that the principle of circulation, in opposition to accumulation, pervades all the known works of God; is a kind of vital pulsation, which gives energy and harmony to the universal system. It may be worth our while to linger a little and glance at some examples of this truth in the kingdom of nature.

The sun receives supplies of light and heat from its Creator, not to hoard but to diffuse them. In imitation of its Author it scatters its beams in all directions, and to the furthest limit of its power. They fly through the fields of space, pass from planet to planet, visit the myriads of organs suited to their influence, and diffuse beauty and joy as they fly; but where do they stop, in what point are they hoarded? Were it otherwise, what would be the consequence? Suppose some miserly planet, nearer the source of light and heat than others, should stretch itself to intercept all the rays that came that way, and should absorb them all in its own bosom;—suppose it should accumulate stores of light and heat, and let nothing pass by, how soon would it be in a blaze, and all beyond perish in darkness and frost.

The seasons march their circuit, and, by their varied influences, contribute to general health, fertility and happiness.—But were their circulation to cease, how soon would desolation cover the face of the earth.

The air is ever ready to fill a vacuum by circulation, not to increase it by contraction. By this means its purity and vitality are preserved. But suppose its circulation to cease, and that it becomes accumulated and stagnant in one quarter, while it is extremely rarefied in another, what creature could live?

Look at the water! how useful in its circulation. The ocean gives it out in vapour to the sky, the sky pours it in showers on the earth, and the earth, following the liberal example, returns it in rivers to the ocean. In this circulation how manifold are its benefits. But let it cease;—let the ocean retain its treasures with an avaricious grasp, as if water were made for nothing but to fill its coffers; let the atmosphere be seized with a spirit of hoarding; or let the earth with a covetous thirst drink up all that it freely receives, and where would be the smiles of this fair creation? What would ensue but parching drought, or sweeping deluge?

Consider the arrangement of the animal system. The vital fluid gives out health and increase by its circulation. The heart sends it forth to the extremities, and receives it back to send it forth again. The unceasing pulse is the principle of life. What if it were otherwise? What if accumulation were the governing law, and the blood should be hoarded at its source?—what if some artery or vein should become avaricious, and, under pretext of laying up in store for future wants, should insist on retaining all that came into its channel?—or what, if some member of the body, alarmed at the presence of a bare supply, should enter on the process of laying up a surplus?—what but a speedy dissolution would be the consequence?

But enough of examples. Such is the voice of nature. Circulation is her pervading, animating, sustaining principle.

Nothing stands still. Nothing terminates in itself. Every part is blessed in exact proportion as it blesses. Freely giving what they freely receive, the works of nature are proved to be worthy of their Author; and while they pour out, with an unsparing hand, the bounty received, they amply declare his glory.

In the moral and spiritual kingdom we find the same arrangement indicating the same design. And it may not be amiss to pause a moment at this view.

As a moral agent no one is considered as living or acting for himself. Every one is a part of a continuous channel of being, through which God sends out the streams of his bounty. If this current proceeds without obstruction, and every part answers its design of giving as well as of receiving, universal good is the result. The fountain is good, the streams are good, and every part contributes its share to the general benefit. Disinterested love is the pervading spirit as well as the supreme law of a correct moral government. And under its influence no favour comes from the supreme Head to stop in its course till it has gone round the circuit, and returned again to its Author. No matter in what part it may begin to be felt, or on what individual it may first fall, it is a common possession; it is designed to go into general circulation, and by this means to reach the utmost extremity of the system. Thus the goodness of God is tasted by every one of his moral subjects, and his glory is reflected from every part of his moral kingdom.

This, however, is a moral kingdom, as it would be if unobstructed. But suppose it otherwise. Suppose this moral circulation to cease, and self-love to take the place of benevolence. Nay, we need not suppose the case; we have here no occasion for hypothesis. The experiment has been fully tried, and the result constitutes the sad, dark history of a world in rebellion. How does it read? Pride, selfishness, covetousness, and luxury, have entered and taken the reins of government; they have usurped dominion in the soul that was created in the image,

and fitted to follow the example of its Creator. The pulsation of benevolence is suspended; the channels of circulation are filled up; and what do we see in the sequel, but a disordered system, full of disease and death? Accumulation in one part, destitution in another, are the prominent features. Self-love seizes on all that comes within its grasp, and hoards its treasures. Self-indulgence takes advantage of the store, and brings in its companions to enjoy the treat. Thus accumulated wealth becomes the home of vice, until it yields to dissipation. If this does not all occur in one generation, a succeeding generation will make out the case. The father may live and die in the grinding work of a miser; but his heir finds ample employment in scattering his stores. The wheel of fortune in a few years makes such progress in its revolution as to cause the rich and the poor to change places. But all concerned in its movement are equally distant from the path of peace, because they all act equally in opposition to the law of love.

And while the excesses of the rich are abusing the goodness of God in one quarter, want and pain are prevalent in another. There, poverty shivers in its rage; and groans in its hovel, with its dying embers and scanty crumbs as its only defence against hunger and cold;—there, sickness pines away on its straw with no means of relief or word of comfort;—there, the tears of the widow and orphan are unheeded; the oppressed and broken-hearted drag out a miserable life, without a look of sympathy;—there, the ignorant and deluded wander on in the mazes of error, with none to instruct or guide them;—there, the dark mind of the heathen is overrun with superstition, and no friendly voice reclaims him.

In this view so far we have contemplated only the circumstances of the present life, which must soon end. The rich and the poor, Dives and Lazarus, as to their bodies, must soon find a common level, and rest in their long home. There are still eternity and the immortal soul to be contemplated, as attended with still greater evils, in consequence of an obstructed

moral circulation. Divine providence has given to some portions of the human family the blessings of revelation and religious instruction, with their accompaniments of moral influence and cheering hope, while they are withheld from others. One object of this arrangement doubtless is to afford opportunity for benevolent circulation, that those who have freely received may freely give. Just for the same reason that God gives some men greater powers of calculation, and greater worldly prosperity, that they may thus have the privilege of aiding those that have less. But how imperfect is the spiritual circulation compared with that which the Gospel requires, and which the example of Christ illustrates. In one part spiritual privileges are so abundant that they are undervalued and despised; many are hardened under them; while in other vast and populous regions no word of salvation is heard—no light of divine truth shines; but all are involved in the gloom of spiritual death, and show the desolations of a moral wilderness. These are the consequences of obstructing the operation of the law of love, and disturbing the principles of the divine government. And what a contrast this to the harmonious order of the works of nature! what a contrast to that state of man which would result from conformity to the command and example of Christ! If men would freely give as they have freely received; if they would follow out the principle of spiritual circulation, limited in their liberality only by their opportunity and their means, how soon would this world wear a new face—how soon would joy and hope throw their beams of light across the dark valley of death, and illuminate the prospects of eternity!

So much in a general view of the principle enjoined in the text.

It is time, however, to give this subject a more careful examination, in reference to missionary operations, and the spread of the Gospel in heathen lands. In this view a few inquiries invite particular attention.

In what circumstances has the Gospel come to us? What occasion is there for

our agency in its propagation? And what influence should the example of Christ have upon us in attempting to give free and universal circulation to the Word of Life?

In looking at the circumstances under which we receive the Gospel, we must take into view our own naturally depraved and fallen state, in common with all our fellow men. We must look at a world lying in wickedness, estranged from God, and filled with violence; a world over-spread with the guilt of innumerable sins, every one of which deserves the wrath and curse of God, both in this life and that which is to come. We must look upon ourselves as originally involved in the same ruin with all others, naturally and actually, so far as our own deservings go; not one whit better than the most degraded of the heathen. The same children of wrath by nature, and bound to the same eternity of woe. If then we have the blessings of the Gospel it is not for any thing in us more than in others. Freely, that is to say, undeservedly, have we received. God has made us to differ, because it seemed good in his sight. On us has the bounty descended, in the sovereignty of Divine grace. The boon might with equal propriety, so far as we can see, have first gone to the wandering Tartar, the subtle Chinaman, or the disconsolate and oppressed African. What had the cruel and bloody Briton or Saxon to recommend him to this favour? But God, of his mere good pleasure, has made us to differ. Of all the branches of the human family, he has, in an eminent degree, committed to our care the treasures of the Gospel.

Another circumstance chiefly to be remembered in this connexion is the liberality of the Saviour in the provisions of the Gospel. Consider the greatness of the sacrifice on his part. Heaven was exchanged for earth—a throne for a manger—infinite riches for extreme poverty—the love and adoration of angels, for the hatred and persecution of men,—a crown of glory for a crown of thorns,—the honour and felicity of the heaven of heavens, for the shame and pain and

agony of the cross. Freely has Christ done and suffered this. He asks in return neither money nor price. That salvation which worlds could not have purchased, Christ has purchased with his own blood, and offers us as a free gift. If we inquire what to us is the cost of redemption, of a perfect righteousness, a full pardon, a hope that maketh not ashamed, an inheritance incorruptible, undefiled, and that fadeth not away? the answer is, nothing. "Whosoever will, let him take the water of life freely." All we have to do is to throw away our rags, and put on these robes; to abandon the husks of this world, and go back to our father's house, where there is bread enough and to spare; to forsake the empty, delusive and destructive pleasures of sin, and receive the durable riches, the pure fine gold, of eternal holiness and bliss. What can be free, and not only free, but liberal, munificent, if this salvation is not? What an example is here of self-denial, of sacrifice, of sympathy, of generosity, of grace unbounded, as it is undeserved.

Another circumstance not to be forgotten, is that, in sufficiency, the atonement of Christ is adapted to the wants of the world. "Go ye into all the world, and preach the Gospel to every creature."—This is our rule. And until this is done the limit of our duty is not reached. Wherever the Gospel takes effect it is a sovereign remedy for sin. Greek or Jew, Barbarian, Scythian, bond or free; to them all the Gospel is the power of God unto salvation when they believe. No sinner on earth will fail of salvation through any scantiness in the provision, or want of efficacy in the remedy. The most ignorant and debased of the heathen, redeemed by the blood of Christ, sanctified by the Spirit of God, becomes a new creature, puts on the garments of salvation, and is an heir of heaven. However many have felt the healing power of the Gospel, it is still, as ever, potent and inexhaustible.

But what occasion is there for the agency of the people of God, in diffusing among men the grace of the Gospel?—

The answer is, the instrumentality of the Church is the appointed means. This is a point so clear, and so generally admitted, as to require no proof. Who can rationally expect that the world will be converted by miracles? How can the heathen believe in Him of whom they have not heard?—how can they hear without a preacher?—how can any preach except they be sent?—and how can they be sent without the means of subsistence?—and where are these means to be found but in the hands of Christ's disciples? All, therefore, which is farther needed to show the occasion of active efforts on the part of the people of Christ, is to view the extent of the field. "The field is the world." And we can hardly look amiss to find portions of that moral wilderness, which, by Christian hands, is to be turned into a fruitful field. East, west, north, or south, the field is already white to the harvest. About three quarters of the human family are buried in the pollutions of idolatry, or in delusions no less destructive. China, that chief of nations for numbers, embosoms its hundreds of millions; and then, into the horrid alliance of darkness, impurity and blood, come all the populous regions of the East; almost the entire continent of Africa, and no small portions of Europe and America. Truly, the harvest is great, and the labourers are few. But still greater is the demand for the labours and prayers of Christian love, which arise from the internal condition of the heathen world. Draw aside the curtain which conceals the interior of Pagan, Mohammedan, or Papal superstition; examine the condition, in all the relations of life, of their wretched victims; trace their comforts and hopes in relation to the future; and you disclose scenes at which humanity sickens, and sympathy recoils. Who can tell, or even conceive, the miseries temporal and eternal, which await, or have already befallen, a great part of our fellow-men? Yes, our fellow-men: immortal beings, like ourselves, and capable of happiness, here and hereafter, as any of us. All this mass of guilt and wretchedness comes fairly within the use of means, and with-

in the field of Christian enterprise. And the facilities of human intercourse render access to the different parts of the field comparatively easy. The hands of the Church, through her Board of Foreign Missions, are extended to take our offerings, and faithfully to apply them. And those are not wanting who are prepared to encounter all the dangers and privations of missionary life. All that remains is, that the people of Christ furnish the necessary supplies, and that the Great Head of the Church crown the whole with his blessing. Is there not occasion, then, for the people of Christ to give, and to give freely; to give in some good measure according to the example of Christ? Has not our Lord appointed means?—has he not required our co-operation?—and does he not now set before us an open door?—and is not all this enough to constitute a call in his providence to duty? “Freely ye have received, freely give.”

But the chief inquiry still remains, and to that we must give place. What influence should the example of Christ have upon us, in our attempts to diffuse the Word of Life?

And here observe particularly the connexion in the text of the command, “freely give,” with the example, “freely ye have received.” Our Lord does not say, “freely give,” as one who himself has taken no part in the work, and sends forth his edicts on the ground of mere authority; but, pointing to his own sacrifices and self-denial; showing his hands and his feet; and bidding us look at the print of the nails and the spear; unfurling the banner of the cross, drenched in his own blood; and placing himself at the head of the column, he says, Follow me; do as I have done; move forward in my footsteps; advance against the strongholds of Satan; bring out the treasures which have been entrusted to your stewardship; use the weapons of this holy war which have been put into your hands; unsheath the sword of the Spirit, which is the Word of God; bear down upon the domain of the Prince of darkness, with the united energy of faith, prayer, and

liberality. Obey the orders of your Leader and King.

The question is, What are we to do in respect to the heathen, in consistence with our vows to Christ, and a proper regard to his example? Shall we be content that we have freely and largely received? Is it enough that we know the true God, and Jesus Christ whom he hath sent!—enough that we may sit under the vine and fig-tree of Christian ordinances, with none to molest or make us afraid!—enough, that we may look forward to death, judgment, and eternity, with hope and peace? Are we to rest here, and turn away our faces from the scenes of woe which our world presents, and shut our ears to the cries of distress which come up on the four winds of heaven? If we do this, what is to become of the poor heathen? How can their souls be saved? Must they not, as they have been doing for ages, go down the broad road of eternal death? What but this can be expected? If we do this, what is to become of ourselves? If we disobey the command, and disregard the example of Christ, what are we?—his disciples?—his friends? How can this be? “Then are ye my disciples when ye do whatsoever I command you.” “If ye love me keep my commandments.” And how can we expect a blessing on the means which we enjoy, unless we labour to extend the same blessing to others? We have seen what is the great principle of Divine proceeding on this subject, and we have seen how kindly this principle works in the kingdom of nature; how glorious would be its effects in the kingdom of moral and spiritual being. And now with the example of Christ before us to the same effect, can we expect to receive or enjoy a blessing, unless we give as freely as we have received? Christ blesses that we, in our turn, may bless. He gives freely, that we may do the same. And if we obstruct this circulation—if we stop the tide of benevolence, what will be the consequence but a blast on our own fruitfulness, a decline in our own graces? How soon indeed will the Gospel itself become a savour of death unto death to them who

pervert or neglect it? How soon may Christ take from us the vineyard, which we occupy only for ourselves, and give it to them that will render the fruit in its season?

To feel the full force of the example of Christ now before us, we should keep in mind its exact agreement with the great law of circulation which appears to regulate all the operations of divine goodness. And no where does this law appear to be more fully in force or more salutary in its results than in the spiritual kingdom. To bear us out in this remark and to assure our minds in this matter, we have only to recollect the ample testimony of the Scriptures. "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath, (i. e. useth) to him shall be given, and he shall have more abundantly, but from him that hath not, (i. e. keepeth from use) even that he hath shall be taken away." If then we would have prosperity, even in the things of this world, much more in spiritual things, we must fall in with the operation of this great practical principle, and yield cheerful conformity to the example before us. If we would enjoy spiritual peace in our own souls, if we would see the dews of spiritual influence descending on our own families, if we would see flourishing churches around us, if we desire a revival of pure religion, when Zion shall arise and put on her beautiful garments, we must join heart and hand in the work of giving as freely as we receive. The lamp of grace is not lighted to be put under a bushel, nor talents given to be wrapped in a napkin and buried in the earth.

Can there be any question, then, as to what influence the example of Christ should have upon his people? Can there be a doubt, that, according to our means and opportunity it will lead us to earnest and persevering efforts to spread the Gospel and convert the heathen? Can any disciple of Christ, any true friend to his cause hesitate, as to what he ought to do,

and will do speedily, if it be not already in hand? Among the thousands and ten thousands of the Presbyterian Church in this land, shall such a cause as this languish for want of means? Shall the door be open to the heathen world, shall missionaries stand ready to embark, and yet all stand still, because the treasury of the Lord is not replenished? In this land of light, in this church of sound Christianity, shall the streams of benevolence be obstructed by the rubbish of a worldly spirit, or chilled by the frost of covetousness? No, no! Do I not hear the response running from heart to heart and from congregation to congregation, throughout the whole extent of the Presbyterian Church in these United States?

Let no misgivings of unbelief come over us in view of the magnitude of the work, or the incompetency of our strength. Grant we can do but little, "God loveth the cheerful giver," who does what he can. We can do but little, and individually considered, it must be very little; so the drop of rain that falls from the clouds can do but little. Nevertheless, all our streams, and rivers, and oceans, are composed of drops. A grain of mustard seed can do but little, and yet, in a due course of increase, it becomes a tree, and the fowls of heaven lodge in the branches. Do we what we can, even though it be little, and God will do the rest. The widow's two mites will not be overlooked nor prove ineffectual. Admit that the work is great and the difficulties appalling. Be it so, that the chains of superstition are iron, her gates brass, her walls adamant, and built up to heaven; that the prejudices and vices of the heathen are giants of fearful stature, what then? Is not our Redeemer able to gain us the victory, and make us more than conquerors; the weapons of our warfare, are they not mighty through God to the pulling down of strong holds? Is not our encouragement great, and they that be with us, are they not more than they that be against us?

Remember what has already been done to open a door of approach to some of the most populous regions of the heathen

world, and to bless missionary labours there. India, whose sunny fields and fertile valleys swarm with human beings, remained for ages beyond the reach of Christian labours. At length British power and enterprise have opened the way. And what is more, that strange policy which a few years ago ordered away every missionary who set his feet on those shores, has given place to more consistent counsels. Men of wiser heads and better hearts, now hold the reins there. And all the regions of Hindostan, British-Burmah and Siam, are this moment as open to the labours of the Christian teacher as any village in our own land. The inhabitants are in a great measure disposed to listen. At all events, they do not persecute. The Christian teacher may stand in the Bazar, at the places of sacred bathing, or even on the steps of heathen temples, and proclaim the Gospel. Nor have labours among the heathen been without saving effects. From a summary of protestant missions lately published it appears, that, including the West Indies, there are at present 146,886 communicants, 163,858 scholars, 4089 native teachers, the fruits of a few years labour and in the beginning of the work. Need I mention what has been done in the Isles of the Sea? About twenty years since, a mission went from our own shore to the Sandwich Isles, then the abode of Pagan darkness. The missionaries departed not knowing what should befall them there. But God went before them, the idols of

the heathen were cast away, and now the Gospel has free course and is glorified. Need I tell you what has lately transpired in China? That great hive of the human family has remained for ages, even from near the time of the flood, barred against the Word of Life. But in the Providence of God, its brazen gates, which have long been rusting on their hinges are thrown open, and if recent events do not deceive us, the myriads of China are now accessible to the Christian missionary. And it seems to me that every disciple of Christ must feel a strong impulse, to cast in not only his pecuniary offering, but himself soul and body, and to act like one constrained by the love of Christ.

On the whole, then, shall we talk of discouragement and difficulty? With Christ at our head, the word of God, with all its promises and prophecies in our hands, the providences of God opening the way, and the spirit of God blessing and ready to bless our labours, shall we hesitate and fear? No, no. Away unbelief, away excuses, down with the spirit of the world, open, open the channels of Christian love, let the waters of salvation flow, give to the Gospel its designed and required universal circulation, send round the world its saving tide, expand every Christian heart to the dimensions of this great and good work, while our motto is, **FREELY HAVE WE RECEIVED, FREELY WILL WE GIVE.**—Amen.

MISCELLANEOUS INTELLIGENCE.

SANDWICH ISLANDS.

LETTER FROM THE REV. MR. ARMSTRONG, MISSIONARY OF THE AMERICAN BOARD AT HONOLULU: OCT. 12, 1842.

Social Improvement—Temperance—Schools—Religious Interest—New Church.

When I look around upon the face of society, I still see some evidence of an advance in various respects; though the

forward movement is by no means so rapid as we could wish. As the eye ranges over Honolulu, it rests on more comfortable native dwellings, more neatly dressed persons, more trees and shrubs, and other evidences of an improved style of living than it could a year ago. When I enter native houses, too, I see every year an increase of comforts and conveniences; chairs, tables, lamps, plates, cupboards, etc. etc., often meet the eye

though in most cases they are not of the first quality. In attending small prayer-meetings, also, in various parts of the village—a thing I do sometimes every evening in the week—I often find, on entering the humble grass hut, a table set out and covered with a white cloth, or a piece of kapa, a chair behind it, and the Bible and Hymn-book on it. On the Sabbath I see no one, however poor, without at least a shirt and pantaloons; in fact there is a strong tendency among the people of this place to extravagance in dress, and it is necessary occasionally to raise a voice of warning against it. The females are especially fond of gaudy attire, and we who are pastors are much grieved at times to see how extensively such a spirit prevails in the church.

Clothing and the other comforts of life are easily obtained here, as compared with the remoter places. The price of labour varies from twenty-five cents to fifty cents per day, and those who have some skill in the use of tools receive one dollar per day; while twenty-five cents will easily furnish one person with food for a week.

[Mr. Armstrong represents the revised code of laws as exerting an important and salutary influence upon society. The marriage relation is better understood, because it is more clearly defined; penalties are annexed to its open violation. The reciprocal duties of parents and children, teachers and pupils, rulers and subjects, foreign residents and natives, are exhibited more fully. The distinction between right and wrong, in reference to these relations, is made quite obvious. Indeed many things which were formerly uncertain and only half understood are now intelligible and plain.—*Ed. M. H.*]

The temperance cause is also a most powerful engine for good. I have seen or heard of but two or three unimportant cases of drinking since April last; I mean among natives—for I am sorry to say that the reformation has hitherto received but very little countenance from foreigners. In fact, it has met with more opposition than assistance from that quarter. Even worthy and respectable resi-

dents are too much under the dominion of fashion to abandon their wine, for the sake of the public good. As to sailors, poor fellows, strong drink is still their god of misery. How humiliating to see half a score of my own countrymen, whooping and yelling on horseback through the streets of Honolulu, mad through strong drink, while crowds of natives stand gazing upon them with contempt and ridicule. But so it is; and so it will be until a more propitious day dawns upon that class of men.

But all this redounds to the honour, not only of the king, but of the entire "cold water army" of natives, who have taken such high ground with so little countenance from foreigners; and it affords encouragement to hope that temperance principles have taken deep root among them. The king, so far, stands firm, and is active in the cause. He frequently addresses temperance meetings, and though not much of an orator, being king, he makes a good impression, and is completely up to the cold water mark.

He addressed some 1400 children in my church about two months ago with very happy effect, and he expressed himself very much gratified with the occasion. In the present attitude of affairs, it is as much as a native's character is worth to be seen drinking a glass of rum. May it ever be so; may it soon be so among foreigners. The Lord hasten the day.

The common schools within my bounds are doing as well as could be expected. The grand deficiency is still in the qualifications of the teachers; and this cannot be remedied effectually very soon. The school-houses in general are not much better than none at all. They are for the most part little more than a mere shelter from the weather, and often not even this; excepting at the station, not one in ten has a bench or desk in it. But with all these inconveniences, the progress of the pupils is surprising. There are comparatively few children over eight years of age who cannot read the Testament; and I make it a rule to furnish every child that can read well with a copy of the New Testa-

ment. Blessed, thrice blessed be God for that noble institution which enables me to do so. I am also endeavouring to teach the children the Shorter Catechism, systematically and thoroughly.

The state of religion among my people is on the whole encouraging. Since the recent temperance movement commenced, I have had very little to do in the way of discipline. Every thing has been tranquil; many offenders have returned to duty, and been restored. The congregation has been large and attentive as usual. As the fruits of my first year's labours here, I have propounded over three hundred persons for admission to the church, who have been under regular instruction for nearly two years; and I can see no reason either in their lack of knowledge, or their delinquency in duty, why they should not be baptized.

On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom was his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly presented a deed of the building and premises to the church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet long by 72 wide inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at \$30,000, the principal part of which was borne by the king. We enjoy the house much; for the first time in my life have I known the comfort of a good house to preach in; and I feel paid already for all my toil and care on this building. It was a little more than five years from the commencement to the completion of the work almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him.—*Missionary Herald*.

CHINA.

Extent of the Missionary Field now accessible. Its importance.

The door of entrance into this empire, so long closed to all the efforts of the Christian world, has of late been so widely opened by a gracious Providence, and the encouragements to missionary enterprise in this field are now so many and great, that the Foreign Committee feel loudly called upon to take prompt and energetic measures for the establishment of our China Mission upon a broad and liberal foundation.

We learn from Dr. Boone the following facts, which will afford to many of our readers perhaps more definite ideas of the extent of the field which is now accessible than they have hitherto possessed. The five ports which are by the treaty thrown open to trade, and to the residence of foreigners of all nations, with their families, are Canton, Amoy, Fuh-chow-fu, Ningpo, and Shanghai. Canton is in about the 23d degree of latitude, and is generally estimated to contain a million of inhabitants. Amoy is distant from Canton to the N.E. about 350 miles, and has a population of 130,000 with two very large cities of perhaps 500,000 inhabitants each in its immediate neighbourhood. Fuh-chow-fu is the capital of the Fuh-Keew province; it is situated on the Min river, which runs up into the Black Tea districts, and it is supposed by some that this port will become the great mart for the black teas of China. Its population is estimated by the Chinese at 5 or 600,000. It possesses in many respects great advantages as a missionary station. It is distant from Amoy about 200 miles, and is higher up the coast. Ning-po, the next port to the northward, is described as one of the finest cities in the Empire. It is in the midst of the rich and populous silk districts, and is not far removed from the great porcelain manufactories. Its population is stated at 600,000. Shang-hai, the fifth and most northerly port, enjoys an easy communication with the Yang-tse-Kiang, (the "Child of the Ocean,") the great river of China, and with the grand canal.

At these several places, and the towns and villages immediately contiguous to them, the missionaries will have access to at least four or five millions of men; which, allowing a parish of 10,000 to each missionary, would afford immediate employment to 400 or 500 missionaries. This field must and will be occupied, and we are anxious that our beloved Church may bear its full share of the self-denials and labour, and of the glorious reward which will crown the cultivation of this field. We regard the events which have recently transpired in China as immensely the most important that have occurred in the generation in which we live, and this, whether we look at them in a political, commercial, or moral point of view. Politically, they have introduced one of the greatest nations of the world—hitherto secluded—into the society of nations. Commercially, they have opened a market for the clothing of millions of men. In the southern provinces of China there must be 150 millions of men who wear a coarse cotton fabric, like our common domestics, all the year round. It would require all New-England to be converted into a Lowell to supply such a market, should the spinning-jenny succeed in putting down in China, as it has done every where else, the manufacture by hand. We say, then, that viewed politically and commercially, the recent treaty with China is the most important event which has occurred since the discovery of America, and as respects the moral interests of our race, we must go back to the Reformation for an event of equal interest and importance. When told that the population of China numbers 360 millions of immortal beings, the numbers so far exceed our usual calculations, that, to the minds of most persons, they convey no definite idea.

The following calculation may assist our readers in forming a more definite idea than they have hitherto had of the immensity of the work which devolves upon the Christian Church in bringing this people acquainted with the Gospel:—Should a missionary preach to a congregation of

5,000 hearers, and change this congregation every year, it would require 72,000 years for him to preach the Gospel to every one in China: and should he be so blessed as to become the instrument of the conversion of 1000 individuals annually, it would require 360,000 years for the conversion of the empire. From the shortness of human life, to render the conversion of China possible, the Gospel must be preached from hundreds of thousands of tongues, and the necessity of setting about this great work immediately, and of taking energetic and active measures for rearing, in the shortest space of time, an efficient Native Ministry, is apparent.

In view of these facts, the Committee desire to send out a strong and efficient body of men; and circumstances induce them to believe that their appeal to the Clergy, and to young men preparing for Holy Orders, will not be without a cheerful response. They have reason to hope that another year will find our missionary, who has so long waited with faith and patience for the opportunity of proclaiming the Gospel to China, living peaceably within its borders, received gladly by its people, cherished by its rulers, and accompanied and sustained in his endeavours by many faithful fellow-labourers in the work of the Ministry.

Spirit of Missions, (Episcopal.)

AFRICA AND CHINA.

Missions should be on a large scale.

The conclusion of the last Report of the Church Missionary Society, while referring to one or two matters of more limited interest, contains also thoughts which will meet with a cordial response in the hearts of all Christians. Their application to the African and Chinese Missions of our Board is sufficiently obvious. We insert the following extract.

..... But not only is there a sacred necessity upon us to continue a full measure of support to the existing Missions:

new and most wonderful openings have been suddenly presented to us; and dead to every Christian and generous impulse must be the heart which can contemplate them without emotion.

A highway into Central Africa, and the banks of the Upper Niger, has been pointed out, by the evident finger of God, through Sierra Leone, comparatively free from that terrific scourge which haunts the regions of the Delta and the Confluence. The kings and chiefs of inland tribes have been the foremost to invite us to send missionaries unto them, and to receive their sons into our seminary at Sierra Leone; thus, as it were, interchanging hostages with us, in ratification of a solemn compact that England and Africa shall yet be united in the brotherhood of a common faith.

The eyes of Christendom are turned also with intense interest and expectation toward China. The amount of its population—more, probably, than one-half of the whole heathen world; the deep injury inflicted upon its morals and its prosperity by British Christians, through the nefarious traffic in opium, the barrier which has hitherto encircled its empire, and excluded the Gospel; the peculiar facilities afforded for the rapid propagation of Christianity, when once the breach shall have been made, by the fact that almost the whole male population is a reading population, and reading the same books, however much their spoken dialects differ—all these, and many other circumstances, justify the eager interest with which the hearts of Christians beat at the mention of China.

And if providential facilities for the accomplishment of a work form any indications of the Divine Will—which every Christian will admit that they do—then has God honoured this Society with a special call, both to penetrate into Central Africa, and also to attempt an entrance into China: for in the former case, a way has been opened for us without any ex-

pense to us: in the latter, the Lord has put it into the heart of one of His servants to devote the noble benefaction of six thousand pounds for this specific purpose.

May we not confidently trust that the same good Providence will go before us, and stir up faithful and bold and wise men to go forth as missionaries; that the Lord will direct their course, and uphold and strengthen them in their work, and by them gather into the fold of Christ many of the illiterate idolaters of Africa, and of the deluded followers of Confucius, Laon-tza, and Buddha, in China! But if Central Africa, and China, with its gigantic population, are to be attempted, let it not be by a puny effort. Operations must be carried on upon a large scale. The day is gone by, when simple Christians, after dismissing two or three missionaries, could sit down in the self-complacent hope that they had evangelized a vast continent. No; such enterprises as we are now called to, will require, ultimately, a body of men, who can support each other by their counsel and prayers, and stand in the breach when one and another falls, and so carry forward the arduous work.

The Committee call, therefore, upon their friends, to continue, yea with increased ardour, to renew their efforts for supplying the necessary funds; first, for maintaining and strengthening our present missions; and secondly, for entering upon the glorious openings now before us. And knowing the strength of those motives which animate the hearts of Christians, the Committee feel assured that their friends will respond to this call. The love of Christ has not lost its constraining efficacy; but, as time rolls on, and the contemplation of the Church is more and more directed toward the consummation of all things, it surely will exercise an increasing influence over the hearts of believers.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

ORPHAN CHILDREN IN INDIA.

We give in this place some acts of the children in the Missioning Schools, India. The notices of the girls in the Allahabad and other schools have been published in the Foreign Missionary, but the names of the Chronicle who do not appear in that paper will doubtless be gratified at their insertion here. We have recent accounts of the *boys* in the Allahabad school.

The importance of these Boarding Schools, in giving a Christian education to those who shall yet become, many of them, teachers and preachers of righteousness among their countrymen, while all will probably occupy positions of influence, has often been referred to in the communications of missionary brethren, and can hardly be over-rated.

ALLAHABAD MISSION.—*List of Orphans in the Futtehghurh Asylum, to whom English names have been given; those with Hindi names are not here recorded: communicated by the Rev. H. Wilson.*

BOYS.

Names.	English Names.
1. Robert J. Breckenridge	
2. John Darby	
3. Daniel M'Kinley	
4. David Elliott	
5. Orsan Douglas	
6. Adison Alexander	
7. Robert Galbreath	
8. Wm. M'Combs	
9. Gamble Baker	
10. Robert Steel	
11. Thomas Scott	
12. Henry R. Wilson	
13. Alfred Wright	
14. Ebenezer Hotchkiss	
15. Cephas Washburn	
16. Cyrus Kingsbury	
17. Cyrus Byington	
18. Joel Wood	

Chunna	John F. Houston
Nathola	Samuel Martin
Simbua	Charles Madden
Busudra	Robert Holliday
Roshuna	James W. Moor
Belashea	Henry P. Ward †
Gobardon	Nathaniel Bent
Jussa	David H. Riddle
Hera	Joseph P. Engles
Mulua	John N. Bell
Rotun	William Ward †
Asha	Henry H. Say
Augunua	James L. Scott
Dowlut	Stephen G. Wheeler
Purumsook	Francis M'Farland,
Mahomde	William Hill
Hosenbuxsh	John M. Harris
Rajuballe	Matthew Brown
Gungua	Richard Gardner
Not known	Peter Dougherty
Khairate	William S. Plumer
Buksa	Aaron W. Lyon
Dullu	Cornelius C. Cuyler
Bahadoor	John C. Backus
Peerbuxsh	William M. Atkinson
Jullua	Jacob Towson
Bittu	Alfred Hamilton †
Not known	Alexander Morrison
Mahomde	David M'Conaughy
Gokula	Charles C. Beatty
Kunhayah	Samuel D. Stuart
Rumbuxsh	Thomas C. Spencer
Kacka	John W. Wells
Not known	Peter O. Studiford
Jora	Edward T. Buist

List of Girls to whom English names have been given.

Permea	Mary Jane Ward †
Nundea	Elizabeth B. Little
Rajea	Martha L. Bent
Munpuria	Sarah E. Willson
Gungea	Susan Beatty
Mykanea	Eliza B. Wilson
Rumbukhea	Margaret Birnie
Bhumea	Catharine Houston †
Punnea	Betty Ward
Joharun	Mary L. Irwin

† Dead.

Pania	Roxalina Bent
Kindarea	Elizabeth Heise
Amarea	Hannah Scott †
Johurun	Elizabeth Menaydier
Janea	Christiana Scott †
Sulton	Elizabeth Conkling
Amarea	Catharine Van Derveer
Gungea	Jane Scott †
Sebia	Rebecca Bell
Gungua	Anna M'Kissick †
Hosany	Jane R. Wilson
Munnown	Phebe Keys
Nowlea	Matilda C. Little
Subja	Harriet Engles †
Hymea	Virginia Little †
Dunhkea	Ellen Houston
Lultea	Maria Broom †
Shazgar	Ann Eliza Beatty
Mungulea	Mary Bethell †
Mobaruch	Emma Ward †
Mulea	Georgeana Houston
Goolbohar	Mary Trawin †
Mirea	Caroline Tait
Iddia	Eunice Clough
Lalli	Elizabeth Morrison
Allawundy	Harriet T. Little
Runjuba	Catharine Van Rensselaer
Amerea	Agness Campbell
Nuzza	Bessy Angels
Dylea	Adelia M'Iver
Johurun	Margaret Reynolds
Punnea	Abby J. Williamson
Durmea	Eliza Bradshaw
Jussuda	Susan D. Kennedy
Gindea	Cornelia W. Stuart
Rundea	Mary B. M'Combs
Sune	Sarah W. Steele
Javan	Dorothy Godden

ALLAHABAD MISSION.—*Names of the Girls belonging to the Allahabad Mission School, in September, 1842, including those also who have died : communicated by Mrs. J. Wilson.*

Isabella is an East Indian child, about ten years old ; her mother is a woman of bad character, living up the country ; her father is dead ; he had been a drummer. *Isabella* is not a very promising child.

Sally Jordan, a blind girl, has committed to memory large portions of scrip-

ture and hymns. Since her mother has come out of prison she has taken her to live with her.

Elizabeth Edwards, who was brought from Banda in time of the famine four years ago, died with consumption more than a year ago.

Eliza Swift came to us during the famine four years ago. She was a most interesting child, had made great proficiency in her studies, and bade fair to be a useful member in our little church here, but she was removed by death, after a short illness, a few months ago. As a particular account of her last illness and death has been written for publication, it is unnecessary to say more here.

Charlotte Timming came during the famine. She is about nine years old, and was named by an English lady, who gave fifty rupees towards her support. *Charlotte* is an amiable little girl, very intelligent, reads English, Hindustani and Hindui, understands arithmetic, studies geography, and daily commits some verses of scripture to memory.

Caroline Walker came during the famine. She is about eleven years old, learns every thing that is given to her with the greatest facility, reads English and Hindustani in the Roman and Persian character, and Hindui in the Nagari, studies geography, arithmetic, sews and knits, and is very amiable in her disposition.

Hetty Smith came during the famine. She is now about fourteen years old, most amiable and industrious : reads Hindustani, English, and Nagari, is pleasing in her manners, and a very promising girl.

Rebecca was sent to us three years ago by an English lady of this place, by whom she was named. She is twelve years old, amiable and intelligent, equal in her studies to *Hetty*.

Judith was sent to us with *Rebecca*, by the same lady. She was also named before she came. She is fourteen years old, and is the most intelligent girl we have in the school. She reads English, the Persian character, and the Nagari, has a good knowledge of arithmetic, writes

English and the Persian character, studies geography, and commits to memory with the greatest ease, and works handsomely in worsted work. But the most interesting part of her character is, that she has become a member of our native church, after a very satisfactory examination. We were pleased to find, after she had joined the church, the girls were in the habit of holding a prayer-meeting among themselves on the Sabbath. We have had great hopes of her becoming an active assistant in the mission. When the Bishop of Calcutta visited the school and examined the children, he commended Judith very highly for her knowledge of the scriptures.

Sarah came with Judith. There is nothing either intelligent or amiable about her, but our native assistant *Simeon* discovered good qualities which we had been unable to see, and insisted upon taking her for his wife; and as she was anxious also to be married, we consented, but she makes no better wife than she did a scholar.

Mary Camac, came in the famine. She is ten years old, a most amiable, interesting little girl, and equally intelligent. She is first in her lessons and work, and always at the head of the class.

Ellen Cuyler was brought to us when three weeks old. She died several months ago from the effects of measles, from which she seemed to have recovered.

Anna Finley Sanford has been with us a year. She is a fine, amiable little girl, six years old, not yet able to read, but sews very neatly.

Elizabeth Hopkins, about eight years old, has been with us eighteen months. She is an amiable quiet child, and makes tolerable proficiency. She was named after Elizabeth Edwards died.

Unice was brought to us in the famine. She is entirely blind, and has become subject to fits, which have made her almost an idiot.

Mary and *Lucy*, two girls, were sent to us from Agra, about two years and a half ago, by a lady who partly supports them. One of them is a very intelligent promising girl; the other rather dull.

Both of them are about thirteen years old.

Elizabeth Vandimere is the daughter of a Christian native woman, who is a nurse to an English lady in Calcutta. This lady sent Elizabeth here, and pays sixty rupees a year for her support. She is in the first class, and is very amiable and pleasing in her manners; about fourteen years old.

Margaret Janvier has been with us two years. She reads Hindustani in the Roman character, is studying arithmetic and the Persian letter. She is also of a very good disposition, but not very forward in her lessons.

Henrietta Swift was sent to us by Mr. Montgomery, but died with the measles.

Frances Phillips came during the famine. She was a good tempered girl, but very dull. She died with consumption, after having the measles, about a year ago.

Harriet also died with consumption.

Martha Janeway is about twelve years old, good natured, but dull; she is a very useful girl in the school.

Another very interesting girl has lately come to us, whom we have not yet named.

All the children who can read commit to memory every day one verse in Proverbs. They have got to the twenty-first chapter. Besides this verse, which they learn in Hindui, they learn one verse in the New Testament in English and Hindustani. They have gone through Matthew's and Mark's gospels. This verse is explained to them every day.

LODIANA MISSION.—*Letter from the Rev. J. Porter, giving notices of Girls in the Boarding-school.*

Maria Shaw, a little Kashmiri girl, whose native name is Salim, (Se-leem—i. e. Peaceful) was brought to us in the beginning of 1837. Of her former history we know nothing, except that she was sold by her parents to a person whose business it is to go through the country and purchase children for the basest of purposes; by this man she was sold to a woman of the bazaar, where at the early

age of five years she was being trained for a worthless and sinful life. Through the influence of the magistrate, she was rescued and sent to us, and we have found her a most interesting and intelligent child. She is of fair complexion, and remarkably pretty for one of her station in society. Her progress in education is respectable for her years and opportunities; she reads quite fluently in Hindustani, has been taught to mark, to make her own clothes, besides other plain articles, such as a family of young children require, to knit stockings, and prepare her own food. She is learning to write Hindustani in the Roman character, and has attended the elementary branches of arithmetic, has read the greater part of the New Testament, committed to memory a large portion of the Gospels of Luke and John, and recites a question in the Shorter Catechism every Sunday; four of the girls have gone through the Commandments in the Shorter Catechism. Her natural disposition is amiable, and she appears to feel the importance of religion when the subject is brought directly before her, but we have no reason to hope that any saving change has been wrought in her heart.

Margaret Janvier came to us early in 1839, aged about five years. She also had been by her parents sold to the above-mentioned degraded class of females, and was likewise in the same manner rescued. She is a very retiring, modest child, and a stranger might think her stupid, and see no mark of intelligence in her little black face, but a more intimate acquaintance proves her to be a child of good abilities, very quick and remarkably studious. She sews more neatly than any other girl in the school, though the most of them are several years older; her most striking trait is neatness in all that she undertakes. No black spots deform her copy-book, nor any mistakes her sampler; her long black hair is kept smooth by her little wooden comb, and her coarse clothes seem to be of better quality than those of some of the other children, because she keeps them cleaner and wears them longer. *Margaret* has read all the Gospels and the

Acts, and has committed to memory a large portion of the Gospels of Luke and John; her progress in Arithmetic includes only the multiplication and addition tables, besides performing a few simple sums on the slate. She has committed to memory about one half of the Shorter Catechism.

Eleanor Cuyler was brought to us one cold evening in December, 1839, a poor sickly starving baby, wrapped in some dirty old rags laid in a rough basket, an old black goat walked by the side of the man who carried the basket on his head, and the little nourishment it afforded, served merely to keep the child alive. She had been picked up when only a day or two old, in a field near Delhi, her parentage of course unknown. She is of rather fair complexion has fine black eyes, and can chatter Hindustani fluently, but her education at present extends no further.

Eliza D. Swift and *Belinda Galloway* were both rescued from slavery by the magistrate of this place and sent to us in September, of 1839. The former is of a very indolent turn and in no way interesting or promising. She has, however, learned to read, has read the four Gospels and Acts, committed to memory part of Luke and John, a short catechism on the Christian doctrines, and the first tables of Arithmetic. This account I fear will rather discourage her patrons, but truth compels me to make the statement; we cannot choose our scholars, but are glad to receive any that may be sent to us, hoping to be instrumental in doing them good. We have already observed great improvement in this girl, and as she is capable of receiving instruction, and not very deficient in common sense, we hope to have better accounts concerning her hereafter. She is probably ten or eleven years of age.

Belinda Galloway is in many respects a much more promising girl. She learns with ease, and has a very retentive memory, her temper naturally very bad, has been much softened through the influence of Christianity. Her habits, formerly exceedingly filthy, are becoming cleanly.

Her manners, originally coarse and rude, are assuming a more refined cast. She calls herself a Kashmiri, but I suspect her to be of Gipsy origin. We have many of this wandering class constantly near us; they pitch their tents for a few months, get what they can steal or beg, and then move forward.

Belinda is a very strong girl, capable of performing much hard work, industrious and obliging. She is about twelve years of age, and for two years has had the care of little Eleanor Cuyler, has nursed her most tenderly, and seems to feel the affection of an elder sister towards her. Her progress in learning corresponds with that of Maria Shaw.

Hetty Smith is a fine intelligent girl, about eleven years old, she came to us in the latter part of 1839. She is a hill girl, was with Mrs. Jamieson in Sabathu about a year, I think, where she learned needlework, and to read the Hindi. On coming here, she learned the Roman Hindustani, and has made some progress in arithmetic and writing, has committed to memory an easy catechism, and is now half through the Shorter Catechism. She is a robust healthy looking girl, but evidently of a scrofulous constitution. Spots of leprosy were visible on her person, at one time, on which account we were obliged to separate her from the other girls; for a year or more she lived quite alone, having no intercourse with others, except what could not be avoided; during this time she was under medical treatment, and about two months ago was by our physician pronounced well, one of the white spots having assumed the natural colour of her skin; during this period of banishment from society, she was always happy and cheerful.

ALLAHABAD MISSION.

LETTER FROM REV. JOSEPH WARREN.

Description of a Festival.

There is a place, not far from Allahabad, where there is a temple of Mahadeo, somewhat larger than most temples, but with nothing remarkable in it. This place is very far from being well frequented,

generally; the family of Brahmins who attend it, and possess its revenues, have no hard duty to perform, but pass a life of licentious ease. It is remarkable that nothing they can do takes away aught from their supposed sanctity—that depends entirely on something quite different from holiness, either of heart or life—so long as they do not break the rules of caste as to food, bathing, and the like, they may be morally as vile as they please. Only about a year ago the father of the family seduced the wife of his son; and so completely were they all debauched that he kept, and is said still to keep, possession of her; and so mean is the soul, or so strong the bonds, of the son, that he tamely submits to live in the same house.

Nearly all the worshipping, and the labour of the Brahmins, at this temple, is performed in one day. It begins at about two or three o'clock in the morning, and is kept up till about four in the afternoon. In the morning, before daylight, come the women of the higher ranks, in their closed palanquins, or carriages, perform their worship, give their contributions, and depart. It is said that many, many Musalman women, who in theory and profession hate idolatry, come at this time, when they may escape observation, and perform all the prescribed ceremonies. About daylight the crowd begins to thicken,—it increases till after noon, the more respectable and well-dressed people bearing a smaller and smaller proportion to the whole as the day advances. About two o'clock it begins to thin out again, and all soon adjourn to a bazar at some distance, apparently for no object but talk, and disperse as the day closes. This festival takes place during the hot season, and it is almost impossible for us to follow it up, in consequence of the furious heat. Last year I did so, and distributed about 1000 tracts, to readers only, generally giving only one kind to each person. This year my poor little daughter was dying that day, and I could not go. The occasion on which I did attend, I wished to see the whole, and consequently exposed myself a good deal; and I really believe I then, by my imprudence, planted in myself the

seeds of a fever that had well nigh carried me off, although it did not develop itself for many days.

The temple is on the extreme verge of the high bank of the Ganges, and has, on the river side, a perpendicular foundation of two fronts, perhaps twenty-five or thirty feet deep. In front of the temple is a platform of masonry, about twenty feet square, in the centre of which is a large pipal, a sacred tree. A bell hangs from one of the large branches, and two or three subordinate idols lean against its trunk. Three sides of the temple consist of open arches, and the stone idol is near the backside. There is a temporary railing put up on the day of the festival, to prevent the crowd from pressing on the Brahmans officiating; the space enclosed is very small, containing only the stone trough in which the idol stands, and a little area behind it.

The worship is not singular here, though it would seem exceedingly so in America. There is a road, or ghat, passing down through the bank, and across the muddy bottom, to the water, which is usually low enough at this time to be distant from the high bank about fifty yards. Down this road all the worshippers pass, each one with as little clothing as decency will permit of wearing, (and decency here would be accounted very indecent in America,) and carrying some kind of vessel for water—some carry two. They proceed into the water to the waist, bathe, say prayers to the sun, pour out water many times before him, worship the river in much the same way, and fill their vessels with water for the temple. This is done amidst many jokes, and much laughter, bustling and scrambling. They then come out of the water, and proceed in their wet and scanty covering, men and women mixed, to buy garlands, and green leaves, and single flowers, from the Brahmans, who have established themselves all along the muddy bottom, below the temple. Each of these has a flag hoisted on a tall pole, on which is painted the absurd and distorted figure of some one of their deities, or a group, representing some Hindu mythological sto-

ry, or the symbol of some deity. They sell the flowers, and the rice, and the like, that are to be used in the worship, and which are supposed to have acquired some particular fitness to be used as offerings from the *mantras*, or charms, which have been read over them by the Brahmans. Here is much of shouting and chaffering—the rival Brahmans calling to the worshippers, each recommending the superiority of his *wares* to those of his neighbour—the clothes of the worshippers are dripping, and the water is fast amalgamated with the soft clay of the bottom by the action of thousands of feet—parties run against each other, and curse—and the Babel-like tumult is rendered a thousand times worse by something less than a hundred of the most rude musical instruments, drums, trumpets, furious native flageolets, the owners of which play, with all their might, each according to his fancy, or as it happens, with no idea at all either of time, melody, or harmony—their whole object being to make as much noise as possible, in which they succeed most perfectly.—These fellows are low caste people, who sit along the sides of the ghat, and make a noise in honour of the occasion, and it is counted pious, and genteel, and charitable, for those who pass up and down to scatter amongst them a handful of cowries, or a few copper coins; and the scrambling and wrangling of the poor fellows, for these trifles, adds not a little to the amusement of the people, and the horrid din of the whole affair.

As fast as the people have completed their purchases, they come up the ghat, and scatter their benefactions amongst the *hired choir* along the sides of the road. Then they crowd into the temple, and pour the water, which they have brought from the holy Ganges, on the idol, having put into it beforehand whatever money they intend to offer; throw their flowers, and fragrant herbs, and rice, on his head; make an obeisance to him, and get out as soon as they can. The crowd, however, is so dense that this cannot be soon effected; and they are assisted, or rather impelled, to make room for others by good

sound raps over the head from a long stick in the hands of the Brahman behind the idol. They often solicit a touch of this rod, as they are taught to believe that a blessing flows through it from the hands of the priest. The younger Brahmans behind the idol clear out the trough as it might be called, in which the idol is placed, saving the money and other valuables, but throwing, without any ceremony, the flowers and herbs under the feet of the worshippers who have just offered them. The water overflows abundantly, and mixing with these things on the floor, flows away, green and dirty, out of the arches, and down the foundations—a more nasty, confused, and irreverent scene cannot be imagined.

The worshippers come out, and proceed to the pipal tree—here they make an obeisance to the idols at its foot, and sometimes pour a little over each of them, which they have reserved for the purpose, as a token of respect. They then hurry to the bell, seize the clapper, and give it two or three strokes. Here there is often squabbling—many being pushed away without having been able to ring at all, and many hanging on and ringing as long and as loudly as possible, for fun.

This is the worship—there is no sign of seriousness, or reverence, or fear. All is done lightly, jocosely, boisterously. The two-thirds naked, squeezing crowd—the muddy legs and wet, clinging clothes—the flowing, green, muddy water, and the mass of filthy, floating crushed herbage—the cursing, and pushing, and blows, of those who cannot get in, and those who cannot get out—the shouts of the old Brahman, and the thumps of his stick on the shaven scalps around him—the horrid and unceasing clang of the bell—and the Babel below—all together present a scene which I confess I was exceedingly puzzled to know, at the moment, whether to laugh or weep over. One *must* laugh at it, if he has any sense of the ridiculous in him—and he cannot but sigh and mourn at the next moment, when he remembers that these poor creatures call this worship, and are thus showing the state of

dreadful ruin in which they are involved. For my own credit I must state, that I was the greater part of the time preaching and distributing books under a great tree, at some little distance, and only went to look at the above described abominations, while resting my wearied throat and lungs.

The object of worship here is a very common idol in Hindustan; but it is believed here that he is peculiarly propitious to worshippers on the day of this festival. It is supposed that security from sickness and misfortune is, at least in some degree, obtained by those who perform the prescribed services on this day. All the rest of the year he is neglected. I do not know, and perhaps there is no tradition, why this day was selected—the festival is quite local, being perhaps unknown at a distance.

The reflections arising from this story are very painful—the vanity of the faith of this people—the degradation of such worship, destroying all proper ideas of God and holiness—the impossibility of anything man can do, to affect hearts so frivolous and blind, having any serious influence on them—these are subjects on which we must think. Let us pray for the Spirit's power—the Holy Ghost can turn them from darkness to light.

JOURNAL OF THE REV J. OWEN.

Mr. Owen's letter in the August Chronicle, mentioned, that Mr. Scott and himself were about to accompany Mr. Janvier part of the way on his journey to Lodianna—for the purpose, chiefly, of preaching the Gospel to the natives on the way. We have since received Mr. Owen's journal, part of which is given below. The first date is at a place above Futtehgurh, on the route to Delhi.

Oct. 15.—Rose early this morning, took a cup of tea, and after long labour and trouble succeeded in getting our tents and other things ready to start about five. The hackery, with the day tents and fur-

niture to be used during the day, went on last evening to ensure their being ready for us on our reaching the encamping ground. Besides hackeries for tent carriage, we have others heavily laden with the boxes that came with Messrs. Janvier and Wray for the Lodiana Mission. It is no light matter to keep anything like order among such a number of quarrelsome men as are in our train. They often seem to dispute merely for the sake of disputing, and raise a perfect confusion in the camp. At the close of yesterday morning's march we entered the great Trunk Road that extends from Calcutta to Mirat and Delhi, and is equal to the best Macadamized roads in America. Here our buggies move very smoothly, and after once starting, we travel without any difficulty. I enjoyed a fine walk before the sun was up, and shortly after sunrise we came to a large village, Bhungunu, called by the English Bow-gong, where brother S. and I stopped, and passed some time very pleasantly in preaching and giving books to such as could read. We reached the tents about nine, and were sorry to find them pitched in the sun, without a particle of shade to protect them. We have consequently had a hot day, but have not suffered so much as we feared. This evening we went into the village Sultanganj, near where we are staying, and preached to a large and attentive audience.

Oct. 16. Sabbath. A busy, pleasant day. I preached this evening in the village to some twenty people, most of whom gave good attention. Brother S. remained near the tents, and had a long conversation with an old faquir, who lives in a house a few rods from us. After breakfast brother S. and I read a portion of scripture together, and had a long conversation about it, with a view to mutual improvement. Besides private reading of the scriptures and meditation during the day, I have been reading Leighton on Regeneration. The word of God has appeared peculiarly precious in this desert. Though far from the great congregation of God's people we are not alone, nor lonely, and are far from being

unhappy. We feel that it is good to be here, where we have opportunities of making known to the heathen that Gospel from which we have received strong consolation. This afternoon our men were all assembled under the trees, and brother S. preached to them. Some of the villagers also came to listen. Afterwards a crowd from the village gathered around our tents, to whom we preached until we were exhausted. Not more than two or three attempted to disturb us by asking useless questions. A Brahman began to spout some Sanscrit, to whom brother S. replied, by repeating a couplet or two of Milton's *Paradise Lost* in English. This probably led him to see how ridiculous he appeared in reciting what those around him, and most likely himself, did not understand. He was silenced, and soon after politely asked leave to retire.

Oct. 17. Started early this morning, after the usual preliminaries. The country through which we travelled, like most of that which we have seen since coming on the Trunk Road, appeared desolate. But the road itself is excellent, and there are no hills to prevent our horses trotting all the way, if we are disposed to have them do so. As far as the eye can reach, we constantly see nothing but a vast unbroken plain. There are generally few trees, except in clusters, forming beautiful groves, and the sight of these is truly refreshing. Their deep green affords to the eye a great relief from the surrounding dreary waste, and their shade is most inviting to the traveller. Brother S. and I stopped before sunrise at a village, and succeeded in getting a small audience at two places, to each of which we preached a short time. Passing on to another village, we found a few more hearers, to whom we endeavoured to make known Jesus and Him crucified. About night we reached the tents, near a large village, called Karoule. The scenery around us here is charming, in comparison with what we saw in our march. Near us is a lovely grove, but so crowded with underbrush, as to afford no room for our tents, and we are therefore obliged to stay in the sun. The birds are singing sweet-

ly around us. The land about the village appears to be in a fine state of cultivation.

Evening We went into the bazar, and were soon surrounded by two or three hundred people. Brother S. explained the ten commandments, showed how we have all violated them and gave a statement of the plan of salvation. I followed, with an account of the creation of Adam in purity his fall, the promise made to him of a Saviour, and the fulfilment of that promise in Jesus Christ. At first the people were so noisy that could scarcely be heard, but I succeeded in so raising my voice as to command the silence and attention of all. We stood on an elevation under a tree, and had but an indistinct view of our audience as they stood before us in the dark. But there was something that made me feel that it was an interesting and solemn position. We gave away many tracts in the bazar, and several of the villagers followed us to the tent to ask for them. Curiosity is probably the principal motive by which they are governed in listening to us or wishing to have our books. But the spirit of God is not limited as to the ways in which he can bless his own truth, nor as to the class of persons to whom he can make it become a blessing.

Oct. 18th. In our evening's march preached at a village called Ababawan. The tents were pitched to-day in a native mud sarai, and at a distance from any village. The place was so unpleasant, and so unfavourable to our performing any missionary work, that we resolved to march this evening to Eta, ten miles farther on, and there secure a good field for labour during the whole of to-morrow. We arrived at eight this evening, much fatigued, and were still more so after waiting two hours and a half for our tent to be set up.

Oct. 19th. Brother S. and I went this morning into the bazar of Eta, and preached to about a hundred people, most of whom listened with apparent interest. We found few comparatively who could read, but gave books to those who could and asked for them. After breakfast Brother S. and J. went into a neighbour-

ing village, whither I declined accompanying them from fear of the hot sun. They returned after an hour much pleased with their visit, and hoping they had not gone in vain. During their absence I read and talked to a few people who came to the tent for books. In the evening Brother Janvier and I went into the bazar where a large and boisterous crowd gathered around us. It required no small effort to keep them still and attentive, and I preached till I was quite exhausted from exertion. Some of the time there was a peculiarly deep silence and fixed attention pervading the assembly. O that God would have mercy on them and save them. We met this morning with a European engineer who kindly offered to distribute some tracts for us in a few of the neighbouring villages which we cannot reach, and we left with him a pretty good supply. Eta is a large village, partly surrounded by a mud wall, and its streets are very narrow and dirty. It is the residence of a petty rajah, who has, of course, no power now as the country through which we are travelling is entirely under British control.

Oct. 20th. Made a long march of twenty miles this morning to Sicandra Rao. On the way Brother S. and I preached in two villages, Sunna and Pilva. Nothing occurred worthy of special remark, except that most of those who heard listened with attention and outward respect. As our march was long and the sun was becoming hot, we were obliged to pass two or three villages without calling. After breakfast I sat for two or three hours under the trees reading and talking to a few people who came for books. One man seemed particularly attentive, and stayed with me after the others had gone, hearing with much apparent candour.

In the evening Brother J. and I went into the village. Brother S. was kept at the tent by illness, caused probably by exertion and exposure to the sun this morning. Sicandra Rao is a large open village, and, from the heaps of ruins around, seems to have been a place of considerable importance during the prevalence of

Mohammedan power. A large proportion of its inhabitants are Mohammedans, and, observing this, I preached to them in Urdu. After a disuse of this for only one short week and a constant effort to speak Hindi in the villages, I found it required considerable effort to call it back into ready use, and to keep Hindi words from taking the place of Persian ones. So much does speaking a language depend on practice, for I hope I have not really forgotten any Urdu since we left Futtehgurh. The people were rather noisy and inattentive, and I am afraid few heard much of what I said. The contrast between preaching to Mohammedans and Hindus presented itself this evening with much force. The latter, though depraved, are mild and amiable compared with the former. Yet it is sometimes difficult to judge which of the two classes is the more hopeless, or which is more unfavourable to a saving reception of the Gospel,—the fiery opposition of the Mohammedans, or the lamentable apathy of the Hindus. A large crowd however gathered around us, from curiosity, I suppose, and attracted by the sight of two white men walking through their village.

OTTAWA MISSION.

COMMUNICATION FROM THE REV. PETER DOUGHERTY: SEPT. 1, 1843.

School—Church organised—Church built—Improvement in temporal affairs.

There are enrolled in the school forty Indian and eleven white children. Of these eight read correctly in their own language and in the English; four are writing; seven spell in words of four syllables; the others are spelling in two syllables and the ab.

It is to be regretted that the attendance is irregular. For causes mentioned in former communications, the children, with a few exceptions, are absent from school frequently, and their improvement is thereby retarded. The capacity of the children is about an average with the whites. The school has been kept in *regular operation* through the year, except a short interruption on account of

the illness of the teacher, and a vacation of two weeks in the spring.

Besides the regular school there has been a Sabbath school, with a regular attendance of between forty and fifty, chiefly adults. Of those in attendance on the Sabbath school, several heads of families have learned to read their own language with a good degree of correctness. Others manifest an anxiety to learn, and are making progress in the acquisition. The chief, Abgosa, is a regular attendant on the Sabbath school, as also some of his head men.

The moral improvement is very manifest in most who have given attention to the Gospel. Temperance is advancing. Some, who three years since were debased in intemperance, whose reformation was ridiculed by many, are now perfectly sober, and are members of the church. A church of twenty members was organized last spring. Of these twelve were native men and women. The external change in those in personal cleanliness, in their dwellings, in their industry, in their sober and correct habits, is very great; and we hope there is a corresponding internal change, which is the only sure pledge that they will continue to advance towards a state of moral perfection. One of the chiefs has enrolled his name among the followers of the Saviour. Several others have requested admission to the church, who, if they continue to walk correctly, will be admitted this fall.

The church, mentioned in my letters dated a year ago as in contemplation of being built, is erected and enclosed, and will soon be ready to be occupied. It is forty by twenty-five feet. By the assistance of Mr. Dance, a kiln was prepared, and about one hundred bushels of lime burnt for plastering the church. The means of erecting it are wholly furnished from the funds of the Board, having been chiefly obtained by special contributions for that object. Mr. R. Campbell, the government carpenter, has, as his other duties allowed, rendered important aid in its erection. The men showed both in-

terest and industry in procuring materials and the erection of the building.

The village is steadily improving. Instead of the temporary mat lodge or frail bark house, substantial log dwellings are going up. Six new log buildings have been put up this summer. Others will still be erected this fall. They saw lumber, make shingles, &c. They have but one saw, which retards their operations. If two more saws, or even one, could be furnished, it would facilitate their work.

I do not know that any proper distinction can be made as to those who follow the chase and those who follow agricul-

tural or mechanical pursuits. All that have families make gardens, and depend for food chiefly on what they raise. All hunt more or less in the winter. This distinction may be made—some remove, after securing their crops, to their hunting grounds, and spend the winter; while others remain here permanently, and go two or three times during the winter on hunting excursions. Of the latter, there are now thirteen families who have made or are making preparation for spending the winter here, and becoming permanent. At the other village, there are several who remain part of the winter.

MISSION HOUSE, NEW-YORK.

Arrival of Mr. Morrison.

Our readers have been already apprized that the Rev. J. H. Morrison has been compelled to leave India, at least for a season, by the failure of his health. This measure was resolved upon, by the advice and with the cordial sympathy of his brethren of the Allahabad Mission, and also of the Executive Committee.

Mr. Morrison, with his three little children, reached this country, after a somewhat tedious voyage, on the 10th of last month; and we are glad to learn that his health is somewhat better than when he left Calcutta. He still hopes to return to the important field of labour, which he has been obliged for the present to leave.

Sailing of Missionaries for China.

D. B. McCartee, M.D., Mr. R. Cole and wife, and Chua Gek, a native of Cochin China, sailed from this port for China in the ship *Huntress*, Capt. Lovatt, on the 6th of last month.

Dr. McCartee is a son of the Rev. Dr. McCartee, of Goheen, N. Y., and goes as a medical missionary. Much is expected from his superior professional skill as an auxiliary to more direct missionary labours. Mr. Cole was formerly of Indianapolis, Ia., and Mrs. Cole of New Brunswick, N. J., where she was highly esteemed as a teacher. Mr. C. is an experienced printer, and takes with him a press, types, &c., and also the matri-

ces and a type-foundry for casting Chinese metallic types. Thus a fair trial will be given to printing with this kind of type, from which we are more than ever prepared to expect happy results. Chua Gek came to this country with the Rev. Mr. Orr, having previously been a pupil in the mission school at Singapore. He has since obtained a good knowledge of printing and book-binding, and will probably be connected with the mission press. He is not a member of the church, but his conduct has been very correct, and his religious views, though imperfect, are yet apparently such as to show that he is "not far from the kingdom of heaven."—We commend this missionary company to the blessing of God and the prayers of the Church.

Acknowledgment.

It is with pleasure we acknowledge the favour of Messrs. Talbot, Olyphant & Co. in giving a free passage to our missionaries in their fine ship, the *Huntress*, and also in forwarding without charge a large amount of freight. We are sure the friends of the Board will be much gratified at their liberality.

Non-arrival of the Overland Mail.

The India mail of July failed to reach Europe, and we are without further advices from our missions in the East.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN SEPTEMBER.

SYNOD OF ALBANY. <i>Pby. of Albany.</i>			<i>Pby. of Steubenville.</i>	
Amsterdam ch.	30 00		Corinth ch. 17,87; Steubenville, 2nd ch. for aiding some school under missionary charge in Africa, 8	25 87
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>			<i>Pby. of St. Clairsville.</i>	
Goshen ch. Sab. Sch. to ed. Daniel Wells in India	25 00		Cadiz ch.	27 00
<i>Pby. of N. River.</i>			<i>Pby. of New Lisbon.</i>	
Newburg 1st ch. 'a female friend,' for China	2 00		Poland ch., Jacob Coon, 6,50; fem. miss. soc. 13	19 50
<i>Pby. of Bedford.</i>			SYNOD OF OHIO. <i>Pby. of Columbus.</i>	
Bedford ch. Mrs. M. H. Green, 2; S. Greensburg ch. 5,66	7 66		Mt. Pleasant ch. bal.	5 00
<i>Pby. of Long Island.</i>			SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>	
Huntington ch. mo. con. 16,37; ann. coll. 13,76	30 13		Union ch. 29; contents of a little boy's missionary box, 1; Chillicothe, 1st. ch. Sab. sch. sup. heathen youth, 19,60; Hillsboro' ch. in part, 6; Jas. B. Herron, in part to con. Mrs. ELIZABETH HERRON l. m. 5; Bloomingburg ch. 23,41	94 01
<i>Pby. of New-York.</i>			<i>Pby. of Louisville.</i>	
Jamaica ch. 56,40; Duane-st. ch. mo. con. Sep. 10,80; Rutgers-st. ch. mo. con. Aug. and Sept., 13,71; 1st ch. New-York, mo. con. Sept., 134,50; Newtown ch. 45	260 41		Louisville 1st ch. mo. con. 4,35; Shellyville ch. mo. con. 30; Cloverport ch. 1; Louisville 3d ch. 14	39 25
<i>Second Pby. of New-York.</i>			<i>Pby. of Cincinnati.</i>	
Peekskill ch. Sab. Sch. for distrib. Bibles, 12,06; N. York, Scotch ch. mo. con. Sept. 73; Canal-st. ch. mo. con. July, 20,95	106 01		Cincinnati, 1st ch. 'a member,' for China mission, 100	100 00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>			<i>Pby. of Miami.</i>	
Woodbridge 2nd ch. 33; Plainfield ch. Rev. Mr. Bond, 5	38 00		Dayton ch. coll. in part, 93,50; do. mo. con. 7,50	101 00
<i>Pby. of New-Brunswick.</i>			SYNOD OF INDIANA. <i>Pby. of Michigan.</i>	
Freehold Village ch. mo. con. Sept. 15; New-Brunswick ch. Sab. Sch. to ed. Hannah Scott and Robert Burch, in China, 30	45 00		Lyon ch.	3 00
<i>Pby. of Susquehanna.</i>			SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Wilkesbarre ch. mo. con. 20; little girls' sew. soc. 10, to con. the Rev. JOHN DORRANCE l. m.	30 00		Hillsboro' ch.	18 30
SYNOD OF BUFFALO. <i>Pby. of Wyoming.</i>			SYNOD OF MISSOURI. <i>Pby. of St. Louis.</i>	
Buffalo 1st ch.	57 85		St. Louis ch., Dr. Edward Hale	100 00
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>			SYNOD OF KENTUCKY. <i>Pby. of W. Lexington.</i>	
Philadelphia 10th ch., 'a friend' thro' Rev. Mr. Boardman	25 00		McChord ch. Ladies' to con. the Rev. JOHN D. MATTHEWS l. d	100 00
<i>Pby. of Carlisle.</i>			SYNOD OF N. CAROLINA. <i>Pby. of Fayetteville.</i>	
Shippensburg, Mr. McGinnis, 5; three other individuals, 9,50; Great Conaway ch. fem. miss. soc. to con. the pastor, the Rev. JAMES C. WATSON l. m. 46,75	61 25		Fayetteville ch. mo. con.	44 01
<i>Pby. of Northumberland.</i>			SYNOD OF W. TENNESSEE. <i>Pby. of Holston.</i>	
Washington ch. White Deer, 39,43; Milton ch. mo. con. 16	55 43		Knoxville, 1st ch. mo. con. 11,44; do children, 6,56; do. mo. con. Sept., 13,90; children, 1,50	33 40
SYNOD OF PITTSBURG. <i>Pby. of Blairville.</i>			<i>Pby. of N. Alabama.</i>	
Youngstown and vicinity, fem. for. miss. soc.	25 00		Tuscumbia, ch. 46; Somerville ch. 18	64 00
<i>Pby. of Ohio.</i>			SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>	
Bethany ch. 23,60; do. fem. benev. assoc. 23,31; Monongahela city ch. 13; Millers' Run ch. 14,50	74,41		Natchez ch. mo. con. 79,73; Sab. sch. mo. con. bal. of 62,36, since Oct last, 10,13	89 85
<i>Pby. of Allegheny.</i>			<i>Pby. of Louisiana.</i>	
Butler ch.	47 83		N. Orleans 1st. ch. mo. con. Sept.	20 00
<i>Pby. of Beaver.</i>			ASSOCIATIONS.	
Slippery Rock ch.	12 00		Mercer co. miss. soc. sup. Rev. J. R. Campbell	63 00
<i>Pby. of Erie.</i>			LEGACIES.	
Fairfield ch. 3,75; Georgetown ch. 5,75; fem. miss. soc. 5	14 50		Philadelphia, Dr. Wm. Harris, Executor of Thomas Spratt, deceased,	375 00
<i>Pby. of Clarion.</i>			MISCELLANEOUS.	
Richland ch.	5 35		Cincinnati, Ohio, Hon. Bellamy Storer, for China Mission, 10; Philadelphia, 'a friend,' for African Mission, 100; Fairmount, Va. Harriet Henderson, to redeem the church from the reproach of having given nothing, 6; Massillon ch. 2,34	117 24
SYNOD OF WHEELING. <i>Pby. of Washington.</i>			Total,	\$2,392 36
Upper Buffalo ch.	10 00			

THE

DOMESTIC MISSIONARY CHRONICLE.

NOVEMBER, 1843.

BOARD OF MISSIONS.

THE WEST.

A LETTER TO THE CORRESPONDING SECRETARY OF THE BOARD
OF MISSIONS, FROM PROFESSOR JAMES WOOD,
OF THE NEW ALBANY THEOLOGICAL SEMINARY, INDIANA.

REV. AND DEAR SIR—

Being, in the providence of God, connected with the New Albany Theological Seminary—an Institution located in the centre of the Great West, and controlled and sustained by four of the Western Synods, I receive from different parts of this vast field repeated applications for the labours of those young men, who, from year to year, graduate from this institution. But as the number annually sent forth by us is altogether inadequate to supply the demand, I take the liberty of addressing you on the subject, as you doubtless have frequent correspondence with Eastern ministers, who are contemplating a removal to the West. If any of those brethren prefer a northern latitude, please say to them that in Michigan, in the northern parts of Indiana and Illinois, in Wisconsin and Iowa, a very considerable number of Presbyterian ministers are immediately needed. I have recently received a most urgent appeal from a worthy brother in behalf of northern Indiana and Michigan, where a new Synod has been erected, and where, if a dozen faithful and efficient ministers could be speedily added to those already in the field, an amount of good might be accomplished which no arithmetic can compute.

If any prefer a milder climate, and yet do not desire to go to the extreme south, the middle and southern parts of Indiana,

and Illinois, and the whole State of Missouri, present important and promising fields of usefulness. Concerning some portions of Missouri, a very interesting statement was published in the September number of the Missionary Chronicle, which I hope will meet the eye of those brethren in the East who desire to locate in some one of the Western States. The mild and balmy atmosphere of this latitude is happily adapted to delicate constitutions, and the rapidity with which the country is increasing in wealth and population, is a loud call upon such to enter the field without a moment's delay, and forestall the numerous and fearful influences which are springing up, like poisonous plants in a luxurious soil, and which will ere long, if not counteracted, overrun and desolate the country.

Those brethren who wish to go still farther south, can find an ample field for useful labour in some parts of Tennessee, Alabama, Mississippi, Louisiana and Arkansas. In the state last named, there is a peculiar dearth of Presbyterian preachers—not because the people are unwilling to receive them, but because they cannot obtain their labours. The Macedonian cry, "Come over and help us," has either not reached the ears of their brethren in other States, or it has failed, except in a few instances, to influence them to go to their assistance. How long shall it be

before the hearts of our members there shall be made glad by the stated administration of the Gospel?

The importance of the West, as a field for missionary labour, arises—

1. From its *vast extent*. If the whole Atlantic slope, east of the Alleghany mountains, were submerged in the ocean, there would still remain a large continent, whose inhabitants would even now form a great nation, to say nothing of what it will be a century hence.

2. This field is important, because it is destined, before many years, to hold the *balance of power in the government of the United States*; and if religion does not exert a controlling influence here, what will become of the liberties of our country?

3. It is important, *because the most vigorous efforts are now being made to bring the West under the dominion of the Pope*. Of this no careful observer can entertain a doubt; and so rapid are their movements that unless Protestants bestir themselves, they may find it too late to remedy the evil, that the anti-republican and Bible-destroying spirit of the Papacy has obtained the ascendancy in this garden spot of the world. But I have not room, in a single sheet, to enumerate the reasons which go to show how immensely important it is for our brethren in the East to cherish a lively interest in the extension of a pure Christianity in the valley of the Mississippi.

We rejoice in the Christian sympathy and the enlarged benevolence which are beginning to show themselves in behalf of the "Free Church of Scotland." We rejoice in the manifestation of that expansive charity, which is willing to expend its thousands in sending the Gospel to China, and other foreign fields; but we earnestly entreat our Eastern brethren in the ministry, and the officers and members of our churches, to maintain prayerful remembrance of the West; and to furnish us with the means necessary to carry on a successful warfare against Despotism and Infidelity—against Popery and Sin; and so fortify and adorn every state and county, every village and neighbourhood, with

schools and churches—with Bibles and ministers.

May I not be permitted also to ask an interest in our Theological Seminary, the success of which, we believe, is to exert a very important influence upon the advancement of religion in the West. But I have not space to dwell on this topic now. I am, very respectfully,

Yours, JAMES WOOD.

We give here some extracts from a communication to our Agent at Louisville, the Rev. Mr. Scovel, by a pastor in the West.—ED.

* * * We fondly hope our brethren in the older and more favoured portions of the Church in the East, are not growing weary of the calls from the new, and growing West. We know they have done something, yea *much* for the West, and for this we are sincerely thankful. We have, however, to tell our brethren that they have but begun to hear of "the wants of the West." Only the echo of the Macedonian cry has as yet reached their ears, and were the *present wants* of this extended field all met, it would be but the beginning of the great work to be accomplished here. For a generation to come the growing West must of necessity send back, year by year, and almost daily, louder cries for help, and cries which must be heard and answered, or, amidst the growing ignorance and bigotry of our land, and these "wielded by a papal wand," our light, and religion, and our liberty, will soon fall together. Suffer me to say, my brother, there is in the whole Church a strange apathy on the subject of Domestic Missions—an apathy for which there can be no sufficient apology.

The thought has occurred to me, whether the interests of this great cause would not be essentially promoted, if the Board would send some of our Western men to plead the cause in the East—men who, from personal knowledge, are prepared to speak of the state of things here. The force of this suggestion has been strongly felt while noticing the course of our brethren of the Free Church of Scot-

land ;—they not only describe their circumstances, and spread their wants before the Christian world, but they send out their own men—men who have endured the trial, who have made the sacrifice, who know and feel what their wants really are. Such men they are about to send across the water, to appeal to the sympathies and charities of Presbyterians in America. In this they act wisely, and I wish them God-speed. Suppose a similar plan were adopted in regard to the great cause of missions in the West!—Send out some good Western men to plead this cause in the East, and what statements of thrilling interest could they make by a simple statement of facts? They could tell of our log churches and

log cabins—our open woods and prairies, in which congregations are seated on rough benches, or logs, to hear the Word of Life. They could tell of our ministers, separated for weeks from their needy families, traversing the wilderness through swamps, and swimming the rivers, and creeks to preach the Gospel. They could tell of the desolating influence of Campbellism, Antinomianism, Universalism, Romanism, and Infidelity, which, like a tornado, are sweeping over this land. And they could tell, too, of the thousands and tens of thousands doomed to silent Sabbaths, and who seldom or never hear the "Gospel sound." Such appeals, we might reasonably hope, would not be in vain.

COMMUNICATIONS FROM MISSIONARIES.

IOWA.

FROM A MISSIONARY IN FAIRFIELD CO.

Connected as I am with the Board of Missions, it is my duty to transmit to you from time to time, an account of what I have been doing, and how I am employed; and also some account of the state of things here, such as may aid you in forming a judgment of our state, and help the Board in carrying out their important objects in relation to this territory.

As to my individual labours, I have been constantly engaged in missionary work, so far as health and unavoidable providences would permit. Since April I have spent one half of my time in the church of Fairfield. This church has from small, and apparently most unpropitious beginnings, grown most encouragingly, both in numbers and influence. We have received to the communion of this church, within the last five months, nearly *thirty* members—a considerable number of them on examination; a number of others also expect to unite with us soon. There has not been what would be termed a revival of religion amongst us, yet there has been a steady and increased attention to the means of grace and the

duties of religion, and our church stands now in the community a united, and influential body, with every prospect of continued enlargement. We have now a comfortable house of worship, erected by myself, at a time when our prospects were dark. This, however, the Lord has made a source of encouragement to us, and having blessed us in various ways, the church evince a disposition to put forth their whole strength in the work. The remaining portion of my time has been devoted to the supplying of vacancies, and in looking after the families and members spread over our territory, and as yet unconnected with organized churches. By this means the way is now prepared, and the time appointed for organizing a church, in the county seat of Washington county.

State of the churches generally.

As to our churches in general, those that have pastors, or stated supplies, are more or less advancing in numbers and influence, and all the brethren in communion from the Board within our bounds, have been actively labouring in their respective spheres; still, there are several of our churches unsupplied, and we greatly need additional laborers; indeed

for want of them, some of our churches are exposed to great danger. We have several important vacancies that might be most advantageously cultivated, if we had but the men. Is it not possible for the Board to send us out this fall at least two good men?

The future extension of the Presbyterian Church.

With regard to the future extension of the Presbyterian Church in this region, very special efforts will certainly be needed. Considerable districts of the older portion of the Territory, are as yet a blank, as it regards any organization, or supply on our part. And as to the new region, immediately west of me,—Gov. Chamber's purchase,—the settlement of which commenced on the first of May last, the emigration has been wonderful—not less than *twenty thousand* since my last, and this is but the beginning; year after year will carry its thousands and tens of thousands to this new region. Must we wait until they call for the means of grace!—until they set a proper value on the blessings of religion? My dear brother, they are in the main irreligious, they care not for the Gospel, for they know not its value, and with their present views and feelings, little or nothing in the way of support can for the present be expected from them, and they must either be left to hopeless destitution, as it regards our own Church, or some means must be provided, that will reach them. Your Board has sent its healthful influence over this great nation, and the results of the last year must be most cheering to every pious mind. It has wholly sustained many feeble churches, for which they will not cease to give thanks to the sovereign Lord of all. But the population of which I now speak, not only needs help, as do our feeble churches, they need that everything be done for them, at least in the first efforts to send the Gospel among them. The ministry thus sent must be sustained, while the church-

es in such a population, and while society itself are in a forming state. No missionary can go into such a region on the ordinary allowance given to feeble churches. He must be sustained, or he cannot venture, unless he has means of his own, which very few of our ministers have. And are there not encouragements, the most precious and animating encouragements, for sending and sustaining the ministry in this important field! What has already been accomplished by the little effort made here, your reports show; and with God's blessing on greatly enlarged efforts, now so imperatively demanded, what might we not hope for? I will not be charged, I trust, with a want of modesty, if in this connexion, and as an illustration of what God may accomplish in such a field, by the feeblest instrumentality, I advert for a moment to my own labours. Your missionary has been engaged in such a field for seven years; has organized, and helped to sustain *thirteen churches* spread over an area of country *sixty miles by one hundred*, and at this time there are six brethren labouring as pastors, or stated supplies in the churches he has formed. I will not say that none of these churches would have been formed during this period had not his instrumentality been used; but well persuaded I am, had not he or some other brother taken the course which has been taken, we should have had but a slight foothold in this region; and if our Church is to be enlarged and extended in this Territory, in any degree in proportion to the wants of this new and rising country, it must be, I am persuaded, by the most prompt and vigorous efforts. Not a moment should be lost; and for the sake of the incalculable *future good*, the Church should not hesitate a moment in making any *present sacrifice*, that may be demanded. May He who presides over, and provides for his people, direct you in your arduous and responsible duties.

MISSION ROOMS, PHILADELPHIA.

TO THE FRIENDS OF DOMESTIC MISSIONS IN THE PRESBYTERIAN CHURCH.

DEAR BRETHREN.

The Board of Missions of the General Assembly, in the discharge of their responsible trust, feel themselves called upon, to address a few words to the friends of the cause committed to them; and they venture respectfully to ask an attentive hearing. The Board is engaged in a great and good work, involving in its successful prosecution interests of unspeakable—of eternal moment. In this work they act not for themselves, nor by any authority of their own; they act solely for the benefit of others, and as the appointed agent for the churches. To the churches they are bound to make a faithful report of all their doings, and of the results; and as their agent they are equally bound to let the churches know the work that is to be done, and the means that are absolutely necessary for doing it, and they are bound to do this *seasonably*, to prevent, as far as possible, any embarrassment in their operations, or injury to the cause. In making their appeal to the friends of this cause at the present time, they beg leave to state a few *facts* as the basis of this appeal, and to which they call the special attention of the churches.

1. *The engagements and consequent liabilities of the Board are at this moment very large.*

These engagements have all been made in obedience to the direct and positive commands of the Church, and on the Church's pledged faith. These engagements must be met, these pledges redeemed, and they must be redeemed *punctually*, or consequences painful in themselves and disastrous to the cause must ensue. We need not state the painful consequences that must necessarily attend a failure in the Board to meet promptly their engagements, they will readily occur to every reflecting mind.

A 2d fact. *The demands made upon the Board to increase their engagements and liabilities are very great, and very pressing.*

These demands come from almost all portions of the land over which our Church is spread, but especially from our new States

and Territories. They come from new and feeble churches, which must sink if not aided, and, in very many instances, they come from fields, as yet unoccupied by the Church, but full of promise to the active, devoted Missionary. The cry for help from many sections of this vast, and most interesting field is *loud* and *pressing*. The appeals to your Board from destitute thousands and hundreds of thousands in our land, are sufficient to melt every patriotic and Christian heart. *Shall these appeals be met?* We put the question with deep feeling. *The churches must answer.*

A 3d fact. While the engagements of the Board are thus enlarged, and the demands upon them increased and constantly increasing, and while the order of the General Assembly, and of the churches is, that the Board go forward and meet all proper demands, until all the dark places of our land be blessed with Gospel light; and while the Presbyteries on all sides are calling upon their Board to increase their liabilities, and feeble churches, and destitute settlements, are calling for aid, *the contributions of the churches to this great cause, have been few and small.* It is a fact of which we believe the churches should be reminded, that the contributions to this object from the churches, since the meeting of the last General Assembly, have been *few in number*, and *small in amount*. More than four months of the year have now passed, and comparatively little has as yet been contributed for this noble cause. We state the *fact*, with the hope that it may arrest the attention of the friends of the cause.

A 4th fact. *The board are in imminent danger of serious embarrassment, and the cause of suffering great loss.* This must be sufficiently obvious from what has been stated. While the Board have been able to meet punctually and promptly their engagements, the cause has uniformly prospered; if they fail in this, the consequences to the cause must be disastrous. Relying on the pledged faith of the Church, they have ventured, up to the present hour, to make up-

pointments, in all cases of regular applications, where there was a reasonable prospect of doing good. They wish still to meet all demands made upon them by the Presbyteries. How far they will be able to do this *must depend on the churches*. The Board are prepared to make every personal effort in their power, and all reasonable sacrifices; and they will venture much on the pledged faith of the Presbyterian Church; they have great confidence in Presbyterian faith. But wisdom and discretion, not less than zeal are required of them, both as men and as Christians, and there is a point beyond which they may not go.

A 5th fact. *There has probably never been a time in the history of our Church, when the inducements and motives to liberal and energetic action in this noble cause, were so numerous and pressing, as at the present moment.* We make this remark under a deep conviction of both its *truth and importance*. The Lord has, in a signal manner, blessed the labours of their missionaries. Numbers are now enjoying his blessing. The cause has eminently prospered, and is now prospering. The providence of God has been marked, in preparing the way for extensive and most efficient action on the part of your Board. "A great door and effectual" is opened to them in all portions of our country; and *now is emphatically the propitious moment for extensive and vigorous action*. What is given *now* to this object, by putting it into the power of your Board to go forward and occupy at once these fields of promise, will be valuable to the cause, beyond all computation. We mention one fact more.

A 6th fact. Your Board, or rather the cause committed to them, *greatly needs immediate aid*. This must be sufficiently apparent from the facts we have stated. To meet their large engagements, and carry forward their important operations without serious embarrassment and injury to the cause, they must have *immediate and efficient aid*. Delay will not answer, unless we are willing the cause should suffer. Without funds, and large funds, it will not be in the power of the Board to do, what the Church has directed them to do, and what the Presbyteries are constantly calling upon them to do. And these funds must be had *soon*, or the *cause must suffer serious loss*. We might

mention other facts, deeply interesting in themselves, and bearing directly on this great subject, but we forbear. We have expressed ourselves *strongly*, because we *feel much*, and are deeply anxious for the result. God in his providence has placed us in circumstances, which seem to require plain speaking, and which demand *prompt and energetic action*.

We wish here to be understood, as not feeling nor expressing any alarm in this statement of facts. We have no such feeling. We have confidence in God, whose cause we plead, that while we do our duty, he will not fail to help. And we have confidence too in our churches, and in the friends of this cause, and feel assured, it is only necessary to let them know, that the cause they love, requires their *immediate and decided aid*, to bring them out in all their strength to the work. Nor would we be understood as intimating, that we believe there is the slightest danger the Board will not be able ultimately to meet all their engagements. We do not believe there is the slightest ground for such apprehension. It is our firm conviction, the cause is in a most healthful and prosperous state, and certain we are, with the necessary means at their command, never before have your Board had opened to them, such a prospect of extensive usefulness. What we wish to be understood as saying is this: *To maintain their present healthful and vigorous state, to meet drafts now due, and to enable the Board to prosecute their work with energy, will require an immediate and liberal supply of funds*.

With this frank statement of facts the Board would now respectfully make their appeal to the churches, and to all the friends of this cause in the Presbyterian Church, and ask of them to consider this subject carefully and prayerfully in all its magnitude and importance, in its direct bearings on the destinies of our own beloved country, and in its more remote bearings on the destinies of a world "lying in wickedness;" and having pondered the subject carefully and prayerfully, we beg them to *act promptly and efficiently*.

In behalf of the Board of Missions,

WILLIAM A. McDOWELL,

Cor. Sec.

TO OUR FRIENDS.

We ask the attention of our readers, and especially of the *pastors* in our churches, to the appeal in behalf of Domestic Missions, published in the present number of the *Chronicle*. The season of the year has arrived, when business is again active; and at this season of the year, after the meetings of the Presbyteries, the applications for missionary appointments are very numerous, and the drafts on the treasury of the Board are heavy. There are certainly *many* very *strong* and *cogent* reasons, why the cause of missions in our own country should be vigorously sustained; many important reasons, why the appeal in behalf of that cause should meet with a *prompt* and *liberal* response *at the present time*. The *cause itself* is one, which we think must be dear to every patriot and every Christian. It is the cause of Christ, and of souls, but it is also the cause of *our country*. It is to send the Gospel to the destitute thousands of *our own citizens*, to *our friends*, *our relatives*, perhaps *our own children*, we ask for aid.

The Church is *amply able* to do what is asked. Without the slightest sacrifice or self-denial, our churches, if *all united* in this work, could furnish the means for sending a healthful Gospel influence through *all sections of our land*. And the ability to do this, unquestionably is a strong reason, why it should be done.

Your Board, by the kind providence of God, and the liberality of the churches, has been sustained and carried through a season of unparalleled pressure, and during this whole season of trial, the cause has *steadily advanced*. And can we doubt, after what God has done in the midst of such pressure, that the cause will be sustained and carried forward with vigour? The times are improving, business is reviving, God is blessing our land with an abundance. May we not confidently hope, with returning prosperity, every good cause will be prosecuted with new and increased vigour? And when we remember what God has done for our

churches during the past year, on how many His Spirit has been poured out, and how large have been the accessions to the visible kingdom of Christ; surely we may confidently anticipate large additions to the resources of the Church, for spreading the Gospel through our land, and through the world. Is there a church in our connexion, which has enjoyed a season of refreshing from the presence of the Lord, and which will fail in doing its part in sending the Gospel to others? We hope not. Is there an individual, who has tasted the sweetness of pardoning mercy and sanctifying grace, and who will not esteem it a privilege to send to others that Gospel, which he has found so precious to his own soul? It cannot be. For these and other reasons, which might be offered, we cannot but indulge the hope, that this appeal in behalf of the destitute in our land, will meet with a *prompt* and *liberal* response from the friends of this cause, in all sections of our Church.

We would then in conclusion venture to suggest, that in every church, where a collection for this object has not already been made, the *pastor* at once lay this matter before his session, that *they fix definitely the time* for presenting this subject to the people, that they adopt a *plan*, which in their view will be most likely to interest the people, and secure the cordial co-operation of *all*; and let this plan be wisely and efficiently *carried into effect*. Let no single church, however small be overlooked in this matter, and suffer no friend to this cause, however poor or humble, to be denied the sweet privilege of doing something for the spread of the Gospel through our land. And individuals, who love this cause, and who have both the ability and the disposition to aid it, need not wait until the church acts, but may at once send their contributions, and especially would we ask of the friends of this cause to be earnest in prayer to God for his blessing on the churches, and on all their efforts, for the spread of a pure Gospel.

Receipts in the Treasury at Philadelphia, in September, 1843.

SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		<i>Pby. of Huntingdon.</i>	
Miss Elizabeth Roit, of Connecticut Farms, N. J. per Dr. Magie, 100; Union Fem. Miss. Soc. of 1st and 2nd chs. Elizabethtown, N. J., per ditto, 17	117 00	Mrs. Anna Harris, of Bellefonte, Pa. 25, and coll. in Bellefonte ch. 25; the Rev. James Linn, East Kishocoquillus ch. Pa. (in part of coll. of 47) 40; per Rev. Joshua Moore	100 00
<i>Pby. of New-Brunswick.</i>		<i>Pby. of Northumberland.</i>	
Middletown-Point ch. N. J., per Rev. C. Webster	24 50	Berwick ch. Pa., per Rev. A. H. Hand	3 14
<i>Pby. of Newton.</i>		SYNOD OF PITTSBURG. <i>Pby. of Erie.</i>	
Treasurer of Pby. (paid to a Miss'y.)	100 00	Meadville ch. Pa., per John Reynolds, Esq.	25 00
<i>Pby. of Susquehanna.</i>		SYNOD OF INDIANA. <i>Pby. of Lake.</i>	
Kingston ch. Pa. 10, and Wilkesbarre ch. Pa. 38, total 48; per Rev. John Dorrance	48 00	Leonidas ch. Mich., per Rev. Samuel G. Weeks	1 21
SYNOD OF PHILADELPHIA. <i>Pby. of Philadelphia.</i>		MISCELLANEOUS.	
Jos. Patterson, Esq. of Walnut-st. ch. 100; Central ch. add'l. for 1843, viz. S. Colwell, Esq. sub. 10; Mrs. S. Colwell, 10; Mrs. S. Richards, 5; Miss E. A. Richards 5	130 00	A friend to the miss. cause, the first of his earnings, 1; legacy in part of Thomas Spratt, dec. per Dr. Wm. Harris, exec. 375; M. Newkirk, trea. of the Gen. Ass. 128 43	504 43
<i>Pby. of Carlisle.</i>		Total,	\$1,053 26
Mr. McGinnis, of Shippensburg, Pa.	5 00	THOMAS HOGGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG, IN SEPTEMBER, 1843.

SYNOD OF PHILADELPHIA. <i>Pby. of Northumberland.</i>		<i>Pby. of Clarion.</i>	
Male juv. soc. of Lycoming ch.	1 00	Clarion con. 10 30; Rehoboth con. male juv. soc. 2 10	12 40
SYNOD OF PITTSBURG. <i>Pby. of Redstone.</i>		SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Sewickley, per Mr. M'Kee, 2; Rehoboth, per Rev. Mr. Marshall, 20; Brownsville ch. per do. 7 11; Ladies, soc. of Brownsville ch. 9 06	38 17	Florence ch. per Rev. J. Stoneroad, 30 75; Clayville ch. Pa., per Rev. Mr. Wright 18 12	48 87
<i>Pby. of Erie.</i>		MISCELLANEOUS.	
Fairfield con. Pa. 1; Georgetown con. 1 30	2 30	A bequest of Wm. Lard, dec.	200 00
<i>Pby. of Beaver.</i>		Total,	\$354 95
New-Castle con.	10 19	BAILEY & CO., Treasurers.	
<i>Pby. of Blairsville.</i>			
Congruity con. per Rev. S. McFarren, 24 82; Armagh con. per Rev. Mr. Johnson, 4 30; Ebenezer cong. 5; Ligonier cong. 8	42 12		

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN SEPT., 1843.

SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		<i>Pby. of Logansport.</i>	
Avails of missionary box	30 00	J. Callean & Son	2 94
SYNOD OF CINCINNATI.		SYNOD OF ILLINOIS. <i>Pby. of Peoria.</i>	
Synodical coll. at Hamilton	34 10	Lewistown, Ill.	21 00
<i>Pby. of Chilicothe.</i>		SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Rev. A. Aten, 20; Presbytery, 45	65 00	Mulberry, bal. 1 50; missionary box, value 70	71 50
<i>Pby. of Miami.</i>		<i>Pby. of Transylvania.</i>	
Salem, per Rev. W. C. H. 16; Newton 9	25 00	Lebanon, Ky.	8 00
<i>Pby. of Oxford.</i>		<i>Pby. of Ebenezer.</i>	
Hamilton and Rossville, 7 81; Harrison, in part, 14 50	22 31	Union ch.. 10; Flemingsburg ch. 50	60 00
SYNOD OF INDIANA. <i>Pby. of Indianapolis.</i>		Total,	\$391 85
Indianapolis	42 00	WM. GARVIN, Treasurer.	

THE

FOREIGN MISSIONARY CHRONICLE.

DECEMBER, 1843.

FOREIGN MISSIONS.

EXTRACTS FROM THE PRINCETON REVIEW, JULY, 1843.

Want of real interest in Foreign Missions.

It is plain that the great mass of Christians in America take no real interest in Foreign Missions. The charge is proved true, even of our own church, by figures which cannot lie, in the annual returns to the General Assembly. The sums actually contributed, and from which the entire support of our missionary establishments is derived, are in a great measure from a narrow strip of country, from not many congregations, and indeed, as it regards a very considerable portion, from a few individuals. The monthly seasons for united prayer in behalf of missions are not marked with that frequency of attendance, which betokens a lively wide-spread zeal. The purchase of missionary periodicals and other publications is not made with any such increased avidity as denotes a predominant interest. No great retrenchments for the sake of this cause have come to our knowledge. Wealth and fashion display themselves in the church, as out of it, in houses, furniture, table and equipage; and the external superfluities of decoration, in churches and Christian houses, are certainly not less than they were twenty years ago, when there was less complaint of hard times, and when the claims of missions were less regarded. And all this, when, as a church, we are pledged to this work, as one to which we are solemnly called of God.

It is not to be denied that there has been a great increase of effort, in the aggregate: our lamentation is, that it is not

diffused. Here and there, in every part of our territory, there are individuals and clusters of pious people, from whose zeal we might all be willing to light our torch. But the rank and file of our army have by no means come up to the point of even looking in the direction to which they are summoned to go. The work of Foreign Missions, whenever mentioned, is treated as a good work, but too much as a work of supererogation. There is a feeling that we can do without it; whereas a truly scriptural view of the subject would show us that it is of all others the prime and essential work of the church, to which it is bound by the command of Jesus Christ, and in neglect of which it can scarcely continue to be a church at all. For, when the gracious Redeemer left us, he commanded us not to grow great, or rich, or strong, or learned, but to disciple all nations, to preach the glad tidings to every creature. And although it may be made a question how far the message must penetrate in any country before the preachers should be justified in leaving it for another, there can be no question whatever as to those amazing tracts of infidelity and heathenism, in which millions have never heard of Christ.

It should seem as if the Master had made it at the very beginning the grand characteristic tendency of his religion to swell, and spread, and propagate; intimating this by the figures of light and heaven; a tendency which strikingly manifested itself in the first age, when every minister was a missionary, and when every church was like the seed-vessel of

an autumnal plant, bursting with reproductive power, and scattering the germs far and wide ; a tendency promotive in the highest degree of piety and happiness in the subjects of it, and marking, when strong, the healthiest ecclesiastical condition, but at the same time so opposed by circumjacent pressure of bad influences, as in every age and country to spend itself and die away, as in perpetual need of immediate quickening from on high. Such quickening touches the church has felt again and again, with an electric shock of influence, as if from the finger of God extended from heaven, and then the graces of believers have been mightily strengthened and the church has pushed forward its conquests. It was thus that every country in Europe, and many in Asia, first received the gospel, and this missionary operation was spread through a longer series of years than is generally considered. And then, when all was dead again, the Lord looked out from the pillar of cloud, and gave the word of reformation, and great was the company of them that published it. And in later revivals, such as those of the Calvinists of Britain, the Pietists in Germany, the early Methodists, the United Brethren, and the founders of our American churches, God has been pleased to renew his direct approach, and teach us in the most gracious manner, that his are the power and glory, and that ours is the work of diffusing the gospel. It is the great business of the church, for which it was founded, and of which nothing can lawfully take precedence. Pp. 349—351.

Ministerial Responsibility.

Is there not a secret scepticism among thousands of professing Christians, as to the real danger of the heathen ? Can they believe them to be in a perishing condition, and yet care nothing about sending them the gospel ? It is not to argue this point, that we now bring it to view, but to direct to it the notice of pastors and other preachers and instructors. A latent but prevailing error here, is enough to account for wide-spread apathy, and must paralyze and at length kill, the whole enterprise.

We may preach with the eloquence of Paul on the claims of hundreds of millions of immortal souls ; but if we leave the hearer with the comfortable presumption that, after all, these poor creatures will deserve a lenient treatment at the hand of God, and are in no danger of everlasting perdition, we disconnect his heart from the only motive which will be powerfully affecting. Every cause will prosper in proportion as its grand principles, rather than subsidiary ones, are pressed. It is when the Christian heart yearns with unutterable anguish over souls in peril of everlasting ruin, that it breaks forth with the true missionary spirit. The collateral advantages, of light, civilization and comfort, which Christianity proffers to the heathen, are trifles compared with this. It is salvation, in all the awful import of that sacred term, which we are asking for them. Inasmuch as scarcely any man, and certainly no good man, can be found, who on being besought to pity the heathen would say, let them eternally perish ; there is great reason to think that multitudes who, when thus besought, refuse their aid, pillow their inaction upon the falsehood that the heathen are in no danger. And if ministers shrink from the painful subject, and dread to harrow up their sensibilities by prospects so tormenting, error must grow upon error, and the church must spend other ages in neglect. But if the true state of the case be presented ; if it be shown, that precisely this motive brought the incarnate Son of God to the cross ; that precisely this view of the heathen condition winged the zeal of apostles and early Christians when they hastened over land and sea to publish Christ ; if the tremendous, soul-moving danger of thousands of thousands on the brink of perdition be fairly presented, and made to command belief, it is inconceivable that even avarice, so far as existing in renewed hearts, should not give way.

From what has been said, it may be easily gathered, what are our views with regard to ministerial responsibility. We have no belief that the zeal of the church will outstrip the zeal of her ministers.

Those whose very function it is to be constantly intimate with the subject in all its bearings, and whose situation gives them most complete information of the acts and wants of missionary bodies, may naturally be expected soonest to catch and most readily to propagate any good influences which may be abroad in society. So we have generally observed the fact to be. Notwithstanding some striking exceptions, the pastor has usually been the agent in bringing up his people to the work.

Those churches which have done nothing have usually been those in which the pastor has cared nothing; and those which have largely bestowed (we of course mean in proportion to means) have been those in which the pastor has been a very missionary himself, all alive, and talking in every house on the all-absorbing topic. If pastors, from any obscure regard to policy, for fear of losing, or for fear of offending, keep this subject from their flocks, resist all awakening approaches from without, and make common cause with the avarice of their people instead of assaulting it with the sword of the Spirit; not to speak of the reaction upon their own temporal discomfort, by the results of selfishness thus engendered, the consequences will undoubtedly be the congealing of the mass in unproductive, hopeless parsimony, and the eventual decay of vital religion. As ministers of Christ, we must act out our principles. We must proceed on the belief, that he that watereth shall be watered, and that such giving is lending unto the Lord, and that we and our people shall be abundantly richer and happier for all that we bestow on the perishing heathen. And we have the testimony of some who have the best right to speak on such a subject, that they and theirs have never so prospered as since they began to act on these principles. It is our pastors—we must repeat it, and earnestly and most respectfully ask attention to the remark—it is our pastors, with whom the work of missions must rise or fall. Under God, it is they, who must bid it live or die. Let a thousand ministers arise to their feet, and join shoulder to shoulder in this work, and no

man doubts, that the whole land would be moved, and more than our brightest dreams realized. No man doubts, that in the hand of Divine Providence and grace, the ministry is the lever which moves the whole church to every great combination of effort. And what we have already seen of renewed endeavour in the last generation, has been owing chiefly to the animating words and example of a few men. Even a hundred, having the mind of Carey or of Mills, would be like the host of Gideon. The cause of Foreign Missions claims such animation of our ministry. It is too late in the day to regard the work as suitably done by a small deputation, sent abroad to distant lands. It is the whole church, and eminently the whole ministry, who are bound for the evangelizing of mankind. Considering the proportion of unevangelized millions, the *prima facie* call on every minister is to go himself. The question is not, Why should I go, but Why should I stay? And many of us, when casting about for excuses for parsimony, or sloth, or indisposition to vex our people with so unwelcome a topic, ought rather to be bewailing, before God, our sin in leaving other brethren to go and bear the burden and heat of the day, while we have stood all the day idle. In a word, if Christianity is what it purports to be, if the danger of blinded heathenism is such as the New Testament declares, and if Christ's dying command has such a latitude and force as has been affirmed, then is it the plain, imperative, immediate duty of all among us who bear the ministerial name, to lay ourselves out in carrying forward this very work of Foreign Missions. Pp. 351—354.

Encouragements.

There are difficulties, and also encouragements. At the outset there seemed nothing but difficulties. If delicacy towards individual modesty did not forbid, we could tell how heavy were the rebuffs which drove back the zealous advances of those who were foremost in a scheme then considered a chimera. Those difficulties have been removed, and our success has been such as we could not have

dared to hope. Nor do we see why we may not expect, in a holy emulation, to outstrip the noble society, which gave us our example and impulse. If the great Presbyterian bodies were united in visibility as they are in doctrine, and government, and worship, what a front would they present, in this as in every good work! Against the so-called Catholic churches, they now show scattered detachments, instead of an army. The opposing ranks are solid and compact. The prelatical squadrons are every day consolidating, and exchanging signals with the half-dead churches of the East, some of whom they have for ages been denouncing as schismatics or heretics; a phenomenon due to the progress of missions in Asia. It is time that Presbyterian forces were more concentrated, at least in action; time to give over our lesser controversies among ourselves, and to unite to push the conquests of truth into the heart of an unconverted world; time to take up the work of reformation, where the plough was left in the furrow of the sixteenth century; and especially time to press onward together in the enterprise of missions.

Taking as a basis the Reports made to the General Assembly of 1842, these being the latest to which we have access, it must be acknowledged that we find too firm a ground for our opening remarks. Foreexample: although our communicants, numbering 140,433 contributed \$46,541, yet of this the sum of \$20,355 was contributed by seven presbyteries out of ninety-eight; and, omitting thirteen presbyteries who gave nothing, there are eleven, including more than six thousand communicants, of whose donations the sum is \$319. There are more than eight hundred congregations, to no one of which a single cent is credited in the column. Yet we are more encouraged by the grand result, than disheartened by these particular failures; and the increased liberality of a few churches serves to show what has been done in certain places, and what might be expected if the zeal of these should, as we hope, extend itself through the whole body. Our meaning will ap-

pear when it is considered, that five churches gave the sum of \$13,529, being more than one third of the whole amount from one thousand nine hundred and four churches. By the renewed and indefatigable labours of the ministry, and by no other means so certainly, we may hope to see the sacred flame of missionary benevolence catching and diffusing itself over our whole territory. For as in another and more obvious sense, the salvation of mankind is entrusted to ministers of the gospel, so it is to them beyond all the rest of the church that the conversion of the heathen world is consigned; for it is by their personal exertions that the public interest must be maintained, and the enthusiasm of our pastors will always be a just exponent of the missionary spirit of the body at large. Pp. 354—356.

*Importance of Missionary Information—
Systematic Liberality—Increase of Interest.*

It is worthy of consideration, that even where something is done in behalf of Foreign Missions, there is a tendency to regard it as an extraordinary effort, lying beyond the sphere of ordinary, daily duty. Till this error be corrected, we cannot expect the stream of contribution to be full and regular; it must be subject to fitful ebbs and floods, and to the reaction and collapses which inevitably follow sudden excitements and over-strained exertions. To prevent this, our congregations must be put upon a system of missionary education, which shall bring them gradually but surely to the point of acknowledging that the duty of sending the gospel is a never-ceasing obligation, on every member of Christ's church, and to be held constantly before the mind as much as the duty of prayer or of supporting the means of grace at home. The proper place for beginning this revolution of feeling, is with the rising race, who will thus grow up free from the misconceptions under which the present generation have lain supine, and for this work we have an invaluable aid in the excellent little paper issued by the committee, under the title of "The Foreign Missionary." In addition

to this, some of the most successful friends of the enterprise have seen cause to recommend systematic collections, such as to bring out the whole strength of the people, at stated times, and at very short intervals, application being made to every church member. Some churches have regularly organized themselves as missionary societies, and have framed lists of all who should contribute, with the weekly sum appended to the name of each individual. This has the advantage of conforming exactly to the apostolic suggestion: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There is perhaps no one who will not be agreeably surprised, at the result of this simple method, finding how the burden is lightened by minute division, and how much larger the annual gift becomes, when made up of frequent small sums, instead of what one is too ready to consider a single large one. Let it not be thought an insignificant matter, when we observe, that if every communicant were to lay aside three cents each Lord's day, the resulting sum would be more than \$200,000 annually.

Next to the faithful presentation of the duty of Christians to send the gospel to the perishing heathen, must be placed the diffusion of missionary intelligence, as a means of awakening and supporting public sympathy in the cause. For this the monthly meetings for prayer may be profitably employed, and the invention and diligence of pastors should be tasked to render their communications animating and instructive, by the most valuable tidings from abroad, with the aid of maps and other illustrations. We have never joined in the fear of some, that the communication of intelligence at the Monthly Concert would forestall the sale of the Missionary periodicals: on the contrary, the little which may be made public once a month cannot but whet the appetite of the people for the fuller details of the journal. The circulation, among all our families, of the Missionary Chronicle, we need scarcely add, is what no church-session can at this juncture neglect, without loss.

In the midst of all our lamentations, we think we see cause to believe, that a silent and gradual, but perceptible increase is manifest in the interest of our people in these great Christian operations abroad. It is carried forward by the renewed zeal of many ministers, in every part of the land, who are giving more time to the exposition of our common duty in this regard; preaching, not merely on special occasions, but often in their weekly ministrations, on the spread of the gospel; it is furthered by the increased circulation of missionary books and papers; by the obvious signs among the nations, of God's purpose to break down the barriers which for ages have hindered the access of Christianity; by the voice of entreaty which comes to us from our brethren in foreign parts; and by the frequent departure from our own family-circles or neighbourhoods, of beloved brethren consecrated to this work. In consequence of this, it is encouraging to observe that the missionary character is treated with more signal respect. Perhaps the public designation of an evangelist, or the sailing of a missionary ship, may not quicken the feverish pulses of public enthusiasm quite so much as twenty years ago; the departure of a Christian family for the East may not seem so much like a sacrifice, a burying alive, or an eternal expatriation. These events have come to be ranked among the more stated, if not the ordinary fruits of religion, and so it should be. But at the same time there is a higher value set upon the labours of the missionary. If the day ever was, when it was thought fit to lay aside inferior gifts and talents for the foreign service, that day is past. On this subject, there has been a great advance in our theological institutions, from which some of the brightest ornaments have yielded themselves to the work of missions.

We speak from knowledge, when we add, that among the missionaries of our Board, are not a few, certainly a fair proportion of men, who for genius, learning, finished education, aptness to teach, and acceptable gifts, would shine in any station in the home-service. This is suffi-

ciently proved by the communications received from them, and by the course of their enterprising action in trying circumstances. As the number of these increases, as their repeated communications thicken upon us, as new neighbourhoods are successively brought into tender connexion with foreign stations through the

sons and daughters whom they have sent thither, and as the greatness of rising churches and presbyteries, in lands only lately known to us shall be revealed, the intelligent zeal of our community will render this the prominent and attractive object, and the theme of daily conversation and daily prayer. Pp. 356—358.

BOARD OF FOREIGN MISSIONS.

COMMUNICATIONS FROM MISSIONARIES.

ALLAHABAD MISSION.

JOURNAL OF THE REV. J. OWEN.

Continued from page 342.

Oct. 21st.—Came this morning to Akbarabad. Rode in brother Janvier's buggy with sister Janvier, and came directly to the tents, leaving brothers S. and J. to stop at the villages by the way. After breakfast, read with brother S. a portion of the New Testament in Urdu and Hindi, comparing the translations with the Greek. In the evening, brother S. being unwell, brother J. accompanied me into the village, where we found a noisy crowd. I preached, but was obliged to exert myself beyond my natural strength to be heard. Afterwards felt disheartened and sad at the indifference of those to whom I had spoken. It is, indeed, hard work to preach in the midst of a multitude of those whose thoughts and hearts are intent on any thing but what is nearest the speaker's heart.

Oct. 22d.—Arrived at Aligarh this morning, having travelled, according to the best estimate we can make, one hundred and seventeen miles since we left Futtehgurh. Our tents are in an open plain adjoining a handsome parade ground. This evening brother S. and I took a drive around the station, and through Koel, the native city. We were delighted with the beauty of the station. We rode out as far as the old fort, rendered memorable in the annals of Anglo-Indian warfare by being a strong depot of Scindia's force

under the command of Perrera during the Mahratta war, who made a vigorous resistance against the troops of General Lake. The garrison, however, was taken by Lake after a short struggle, and hence he proceeded directly to Delhi, the imperial capital, where he who still enjoyed the title and rank of the great Moghal was residing. The fort is now a desolate heap of ruins, at least it appeared so at the distance of a few rods, for we did not go through it. The roads are all in a fine condition through the station and through the city. One in particular we admired, and thought it one of the most beautiful we had seen in India. It extends about two miles from the station, leading to the old fort, and is well shaded with trees. The scenery around is very pleasant, and we judged from all we could observe, that the place must be healthy. The city is large, the bazar extensive, and filled with a busy throng. I wonder that no missionary has been stationed here.

Oct. 23d.—Sabbath.—Have not done so much to-day as we anticipated, as neither of us has been very well. We went this morning into the bazaar, and had an opportunity of preaching quietly to several natives. The audience was quite different from those we have been meeting with in the villages during the past week. The people are far more intelligent, and the Urdu language is here used. We were obliged to change our style of preaching, and speak more as to discerning men who could judge what we said. A few

people came to our tents for books after breakfast, to whom we read and explained some passages in the gospels. None came to us during the heat of the day, and neither of us was well enough to go out. In the afternoon I preached to our servants and hackery drivers. Before I had finished several passers by had stopped to listen. After finishing these exercises we commenced preaching to them more directly, and many remained until night. The impressions that I received last evening, in regard to the eligibility of this as a missionary station, have only been strengthened to-day. Two missionaries well acquainted with the native dialect, would find here a large field for preaching, and might also have a school under their superintendence. While making as much personal exertion as possible in the work of preaching, every missionary should most sedulously pursue the important business of training up a native ministry. The whole of India cannot, for various reasons, be supplied with preachers from America and Europe. The great body of those through whose more direct instrumentality this country will be converted, must be from among the natives themselves. They know their own languages, their own countrymen, and can endure this withering climate better than we. While, therefore, we are, for the present, doing all we can in preaching, writing, and translating, we should be unceasing in efforts to prepare a learned and pious native ministry to do more than we can.

Oct. 24.—Left Algarh this morning before day-light. Stopped at a small village before sunrise, but could not find more than five or six men. With one, the most intelligent of them, we had a conversation on the way of salvation, to which the others listened. We stopped at a few villages after sunrise, but saw scarcely any body, except a few women and children, as all the men able to work were in the fields preparing the ground for the seed of the later crops. We attempted to give some instruction to those whom we saw, but found them very inattentive. Spent rather an unpleasant day in our tents, as

they were in an open plain, and the wind blew for several hours, covering us with dust. This evening we went out to preach, brother S. and J. to a small village near the tents, and I to Sumna, about three quarters of a mile distant. On my way the *Zamindar*, (or landholder) riding in a native carriage, drawn by a pair of large bullocks, overtook me, and seeing me on foot, and conversing with some natives who were walking with me, began to speak to me in rather a disrespectful style. I gently reminded him that his impropriety was noticed. His demeanour at once changed, and after a few minutes he began to load me with compliments, such as, "you English are the masters of the country, you have all power, and all knowledge." I simply replied, that I was not a servant of the Company, but of Jesus Christ. The natives who were walking with me had many questions to ask, whence I had come, where I was going, &c. which to one not in some degree acquainted with native curiosity on such subjects, might seem rather impertinent. But in this instance, as I do in general, I answered them freely, and this seemed to gain their confidence. It also gave me an excellent opportunity for introducing my errand, for while answering them, I was preaching to them Jesus. The *Zamindar* invited me to his house, and promised to call his people together. One remarked, "you are a Padri; there, also, is a Padri," pointing to a brahman. The Hindu Padri then showed me his string, such as all the brahmans wear, and wished to know if I wore one like it. The *Zamindar* fulfilled his promise, and sent out men to call the villagers together in a large open place before his house. He also furnished me with a chair on a slightly elevated platform of mud, in what was considered the most honourable place. The people gazed as if they thought me some strange apparition. I commenced my discourse by stating that I had come from a very far country to tell them some news that it was very important they should know; that in my own country I had found the doctrines I was about to announce to them very precious and com-

forting to my own heart; that I had with great sorrow learned that the people of Hindustan were not acquainted with them, and had therefore determined to come and spend my life in teaching them to all the people who would hear me. I also requested them to listen quietly to what I was to say, as the time I had to spend with them was very short, too short to be frittered away by any debate. I made this remark from an apprehension that the *Zamindar* and his friends were preparing to defeat my object in this way. This appeal to their politeness was not in vain, for after I had been speaking a little while one of the gentleman's friends did attempt to interrupt me, but the others reminded him that it was his duty to remain silent. After about half an hour the Rajah, who lives in a small fort at this place, rode up on horseback, and, alighting, took a seat near me. He listened with apparent attention for a little while, and then began to ask such questions as these: "Whether after the soul leaves the body it will inhabit any other body?" "What shall take place after the resurrection?" "Whether after that event other worlds or other spirits shall be created?" &c. I reminded him that these were questions that had no relation to the great concern of salvation of which I had just been speaking, but replied that God had not revealed to us what will be after the resurrection, any further than that the righteous shall be forever happy in the presence of God, and the wicked for ever miserable in hell; that God could, without doubt, create other worlds and other spirits, and that he had probably done so among the hosts of stars that were over our heads; but as to when and where he may choose to do so hereafter we are entirely ignorant. Here he allowed me again to proceed, ordered a man to stand by me with a lamp, with the aid of which I read a part of the third chapter of the gospel of John, and commenced speaking of the nature and necessity of the new birth. In the midst of the subject, when all around were attentive, and I thought he was so too, he suddenly interrupted me by asking whether I had just come from Cawnpore! I paused,

looked at him a few moments, and then proceeded. It was long after dark before I had done, and when I arose to take my leave he pressed me to stay longer, having just had some milk brought for me to drink. But I excused myself by saying that my friends in the tent would probably be expecting me at tea. He sent a *sipahi* [soldier] to guard me on my way to the tent. I did not leave without exhorting him and all who heard me to inquire into what I had said, and endeavoring to ascertain the truth. "The king's heart is in the hand of the lord." This man is nominally the rajah of one hundred and fifty villages, but in reality has no power of jurisdiction. Still he has influence among the people, and can to a certain extent lead them either to good or to evil. May the Lord have mercy on him, and prepare him to receive the crown of life!

Oct. 25.—Came this morning to a large town called Khurja. Preached at two villages on our way, but had only a few hearers at each place, as most of the villagers were in the fields. Khurja is a large dirty town, full of old decaying buildings, relics of Moghal prosperity. We preached this evening to a crowd who gave pretty good attention, at least externally. But though scores listen, and smoothly declare that what we say is true, none seem to *feel* the power of the truth.

Oct. 26.—Made two marches in one, and reached Sicandra, seventeen miles from Khurja. Brother S. being unwell, rode with Sister J. directly to the tents, and brother J. and I stopped to preach. At our first village we had a pleasant audience. After I had preached, brother J. said a few words very appropriately. He is learning the language rapidly, and will, I trust, soon be able to preach with fluency and clearness. May the Lord spare him, and bless him abundantly in this great work! The country through which we passed was mostly jungle, and we saw few villages, indeed only two to which we could get access. Went this evening into Sicandra, and found it a large town, in some respects similar to Khurja. Brother S. and I preached to

a large and attentive audience. But we can only say that they heard the word. We see no signs of its present effects. The fact that they heard the word, in connection with the promise that God's word shall not return to him void, is our ground of belief, that what we are now doing shall not be in vain. The seeds that we are now sowing may spring up and yield fruit in ways not thought of by us long after our bodies have been laid in the dust.

Oct. 28th.—*Delhi*.—Made two marches yesterday, one in the morning, the other in the evening, and a third this morning, which brought us into Delhi. Yesterday morning Brother S. and I preached as usual, but met with no incident worthy of remark, except that in one village, from the people's peculiar mode of pronunciation, I found it difficult to make them understand me. We spent the day at a village called Dadri, and preached there in the afternoon. This was formerly the seat of a rajah of considerable importance. His successor now resides here, and tries to keep up some show; but what is called his palace, with every thing about it, is miserably dilapidated. The poor man has a number of servants and dependants around him, who, for the sake of their bread and salt, are glad to show him every appearance of loyalty. His grandfather, or great-grandfather, was rajah of some 200 villages, and had under him 10,000 soldiers, but yielded all to the British, who in return gave his family 500 rupees a month. We had an interview with him and his son, in the presence of a large number of spectators. We sat with them in a large open court, half or three-quarters of an hour, and conversed with them on Christianity. They made no attempt to oppose any doctrine that we advanced, but it was evident from their countenances, that their hearts had no love for gospel truth. Zion's King reigns, and is able to make his arrows sharp in the hearts of his enemies, and cause kings to bow down before him. While we were taking down our tents, and preparing to march, a servant came

from the rajah, for some of our books, which of course we let him have.

This morning, or rather at one o'clock to-day, we drove into Delhi, after a most tedious, fatiguing march. On the first part of our march we crossed the Hindan, now a small creek that is easily forded; but during the rains it rises sometimes to a fearful height. Last season it rose so high as to carry away a large and strong bridge of mason work that had been built by the Company at great expense, and tore away the banks to a wide extent. Our road through the bed of this inundation was exceedingly heavy and unpleasant. The fact is, however, that almost any road that is merely tolerable, appears bad, after travelling so long, and so far as we have, on a first-rate one. Just before entering Delhi, we had also a mile and a half of heavy travelling through the dry bed of the Jumna. With these two exceptions, our road all the way from Be-war, near Futttehgarh, has been excellent, and the same road continues to Allahabad and Calcutta. We had a glimpse of Delhi, or rather of the dome of the great Juma [Friday] Masjid, when nine or ten miles distant from the city. As we approached, one object after another appeared, and became more and more distinct, and the combination of walls, forts, palaces, domes and minarets, and clusters of green trees, was truly beautiful. But the oppressive heat, and the clouds of dust that filled the air, lessened in no small degree our enjoyment of the scene. Brother S. and I spent the evening pleasantly with the Rev. Mr. Thompson, a Baptist missionary, who has been labouring here more than twenty-four years. Of course he is able to impart much valuable information on many points connected with the missionary work.

Nov. 4th.—Since reaching Delhi, correspondence, intercourse with friends, sight-seeing, &c., have occupied so large a portion of my time, as to allow no leisure for making a daily record of passing events. To-day we left it, and this evening I have a little time for looking back, and making a note of what is chiefly worth remem-

bering. I did not see so much of Delhi as I wished. Indeed it is so large, that one could not take a thorough survey of it in a very short time. The accounts of its population vary; probably 100,000, is near the truth. Of these, the proportion of Hindus to Mohammedans is not given definitely. Mr. Thompson thinks it, as two of the former to one of the latter. But the latter are in this place by far the more influential, and are withal very haughty. In many respects it is highly desirable that this city should be furnished with a strong missionary force. But it would be a difficult and unpleasant field, and would require qualifications of a high order. An extensive acquaintance with Arabic and Persian literature, and much skill in the Mohammedan controversy would be important, and also a respectable acquaintance with the Hindi.

The Hindus here, and throughout the country, seem far more open to gospel truth than the Mohammedans.

Appearance of the City—Moghul Palace.

Delhi, as seen at a distance, or viewed from an eminence, is very beautiful. It is laid out with no small degree of regularity, the streets are in general wide, and the intermingling of palaces and gardens, domes, minarets, and trees, renders the scene quite picturesque. But the enchantment which distance lends to the view, rapidly vanishes when one steps into the streets. The dust is horrible, and the flies rush in swarms to make experiments upon your cuticular and nasal sensibilities. The incongruities and deficiencies in architectural taste are striking, as well as the promiscuous mingling of palaces and huts. The great red granite fort, or palace, of Shah Jahan, is the most prominent object in New Delhi, or, as it is called by the natives, Shah-Jahan-abad. New Delhi, with this palace, was built by him, and was his favourite residence. The walls of the palace enclose a very large area, sufficient to afford dwellings to several thousands of the king's servants and dependents, besides the members of the royal family, and also a considerable space for open squares and gardens. A

military gentleman, captain of the Palace Guards, to whom we had a letter of introduction, kindly took us through the palace. I can scarcely conceive any thing more gorgeous than the Great Moghul's Hall of Audience and *Diwan Khass*, when in the days of their glory. But *Ichabod* is written upon them, and upon all the royal dwellings attached to them. The great throne of Aurengzebe, most richly inlaid with precious stones, representing fruits, flowers, plants, birds, and animals in large variety, is now a great pigeon-house. In every spot from which one can succeed in removing the defilement, the most rich and elegant mosaic work is disclosed. The *Diwan Khass*, where once stood the famous peacock throne, though shorn of its former splendour, is gaudy and magnificent even still. The peacock throne has been taken away, but a slight elevation remains, to indicate where it once stood. Here sat Shah Jahan, and his son Aurengzebe, names that were once feared throughout India. But the name of Moghul is now scarcely regarded beyond the walls of the palace. This edifice stands directly on the west bank of the Jumna, and commands an extensive and pleasant view of the river for some distance above and below. On one of the walls is inscribed in flaming Persian characters—“*Agar firdans baru i zamin ast—hamin ast, hamin ast, hamin ast!*” “If there be a paradise on the face of the earth, it is this, it is this, it is this!” To this there is undoubtedly an allusion in those lines in Lalla Rookh:—

“Oh! If there be an Elysium on earth,
It is this,—it is this.”

When passing through the suite of bath rooms and other private apartments, all beautifully lined with mosaic, I questioned whether Nebuchadnezzar looked on any thing more splendid, when he exclaimed: “Is not this great Babylon, that I have built!” But his great Babylon has come down, and sits in the dust—she has no throne, she sits silent, and has gone into darkness, and is no more called the lady of kingdoms. These beautiful apartments of Shah Jahan, are now used as lumber-rooms, and the fine mosaic that

adorned them, is covered with rubbish. The present king, a descendant of Timur, and successor of the Great Moghul, is a mere puppet as to any authority he can exercise beyond the circle of those who are immediately connected with him in the palace, and even here, his power is subject to British control—and yet a great show of homage is allowed him. An English gentleman of the highest rank never sits in his presence,—and when the old king passes through the streets of the city on his elephant or otherwise, natives must do obeisance to him, and Europeans take off their hats. The old man is most tenacious in clinging to all these customs of former times. He is a miserable miser, aged 73, receiving his *lakh*, (\$50,000) of rupees a month from the Company, and hoarding as much of this as he can, nobody knows for what. The gardens within the palace are yet preserved with a good degree of taste. A variety of large noble trees form one almost unbroken shade, and the walks and plots are ornamented with artificial brooks and cascades. The ground where the great royal gardens formerly were, without the walls of the palace, is now occupied by a fine road made by the Company.

While in Delhi, I have enjoyed the society of two excellent brethren, Rogers and Jamieson. The former is on his way to America, and the latter accompanied him as far as this place. Yesterday, we with sorrow parted with brother and sister Janvier, who proceeded on their way to Lodiana. This morning, brother Rogers left Delhi for Futehgurh, whence he is to proceed by water to Calcutta.

Ruins of Old Delhi.

Brother Scott, Jamieson, and I, left New Delhi at the same time, went out by the Ajmere Gate, and passed the morning among the ruins of Old Delhi. A gentleman well acquainted with them accompanied us, and directed our attention to the principal objects worth noticing. As soon as daylight came, a most gloomy picture presented itself. Crumbling walls, broken tombs, ruined masjids and temples, heaps of brick and mortar—in short, ruins on ruins ex-

tended in every direction as far as the eye could reach. In this dismal waste we travelled until midday, surveying the ruins of a city, that was once one of the most extensive and wealthy in the world. A little before sun-rise, we came to the ruins of the great Observatory, which when perfect, was far more extended and grand than the one at Benares, but constructed on the same principle. The dial was a huge thing; most of it still remains. Two or three miles from this, is Firuz Shah's Sath, or Staff, a singular monument, bearing very old inscriptions, some of which have never yet been decyphered. Some are in the Nagari character and Sanscrit language, and have been read and translated. The others are in an unknown character, and perhaps in an unknown language. The staff is, I judge, from thirty to forty feet high, and was once higher, but a piece from the top was knocked off by a cannon ball, when the English were driving the Mahrattas from Delhi. Leaving this, we rode to the tomb of Humaiun, the son and successor of Bahar. On our way, we passed the old fort, or palace, of the Patan kings. Its walls are nearly perfect yet, and standing as it does quite exposed to view from a long distance, and entirely surrounded by an awful scene of desolation—it appears forlorn and melancholy. Humaiun's tomb is a noble edifice, square, having an entrance on each side, surmounted by Gothic arches—and the whole building is surmounted by a dome. It stands in what was once a rich and extensive garden, finely ornamented with terraces and fountains which have gone to decay. The windows of the building are of net work, carved from solid stone. In the centre, directly beneath the dome, is the tomb of the prince, indicated by a raised slab of richly carved marble. Surrounding this, are smaller apartments, where other members of the family are interred. From this, we travelled a tedious mile through a hot sun, and deep sand and dreary desolation, to the tomb of Nizam-uddin, a celebrated Mohammedan saint, surrounded by a massive pile of stone buildings. Among these ruins is a tank of great

depth, the water of which appeared to be very impure. As soon as we had come within two or three rods of its margin, a crowd of idle creatures were clamorous in offering to jump from the top into the water for our amusement, all for one rupee. One stood ready to spring from the dome of a masjid, that must have been at least seventy feet above the water. We gave him no encouragement to make his leap, and tried to make those near us understand that we highly disapproved their manner of spending precious time. Thence we proceeded to the Qutb (Cuttub, as it is commonly spelled) Minar, still passing through broken tombs, masjids, temples, and scores of decaying monuments of Patan magnificence. All was silent, and no sound reached us but the distant moaning of the turtle-dove, cloistered perhaps in some broken tomb, or, "treading alone some banquet hall deserted." Oh, what an illustration is all this around us, of those words of the Preacher, "Vanity of vanities!"

CHINA MISSION.

LETTER FROM THE REV. WALTER M. LOWRIE: MACAO, JUNE 19, 1843.

The Morrison sailed from this port on the 5th inst. Mr. and Mrs. M'Bryde and their little daughter were on board of her, and if she has not arrived before you receive this, she probably will soon after. I wrote pretty fully by her to the Committee.

On the *ninth* inst., Dr. and Mrs. Hepburn arrived from Singapore, after a passage of twenty-four days. It was a great disappointment to them not to be able to see the M'Bryde's, with whom they had been so pleasantly associated in Singapore. They are both pretty well, and we hope that a few months residence in this place will restore the health and strength that have been so much impaired at Singapore.

The departure of Mr. M'Bryde appears more and more to have been a matter of imperative necessity. His health being such as it was, usefulness here was out of the question, and there was no prospect of its being restored. It was, however, a great trial to him, and to the rest of us,

and, as you may suppose, embarrasses us a good deal in reference to our future movements.

After a good deal of consideration, I am disposed to think the following the best course for us to pursue for the present, in which Dr. Hepburn agrees with me. The house we now occupy in Macao is taken until the 17th of October. At the end of that time we propose to rent it, or some other one here, for another year. (Houses are not rented in Macao for less than a year.) I propose, in the course of next month, to go up to Amoy and Chusan, and obtain such local knowledge of those places, as may facilitate the establishment of a station at one or both of them. It is my expectation to return here about the end of September. Dr. Hepburn will remain here in the meantime, and will also probably remain here the greater part of the next year. If Mr. Cole should come out during that time, he can also immediately occupy the same house. If other missionaries come out, we must decide what they had better do after they come. For myself, I shall also remain here during the whole, or part of the next year, unless I find things so settled up North, as to make it desirable that a station there be commenced very soon. In that case, I propose to go, as soon as possible, wherever we may deem it best to commence such a station, and get things in readiness for others to follow. . . I see nothing to detain me here, if a more promising station offers at any other port. It is more *comfortable* living here, but I would rather be more *among* the people than we can be here, and I want to make a beginning, as soon as possible, of something that shall be permanent. We wait with a good deal of anxiety, for letters in answer to those sent in November and December of last year, to know what and how many missionaries are coming here, and how soon we may expect them. Amoy, and the country in the neighbourhood of Chusan, are still as promising as ever, and if we had the men, we should delight to enter these fields immediately.

The treaty is not yet ratified. *Keying*, (successor to Ilipu or Elepoo,) is in Can-

ton, and the rumour is that the ratifications will be exchanged in *ten* days. When the *details* of the treaty will be settled, or when the ports will be officially opened, is not known. It may be some time yet. As we are not permanently settled yet in any place, it is not likely that any schools will be established within the next year. Should I go to Chusan next winter, a small one *may* be commenced some time before October, 1844. I wish we had more cheering news to send you, or accounts of direct missionary efforts. But the temple at Jerusalem was not finished as soon as begun; nor did those who laid the foundations rejoice in seeing the top-stone brought forth; nor did those who rejoiced in the completion of the temple, live to enjoy the security of Jerusalem, when her walls were all rebuilt, and her gates again secured.

There is nothing of very special interest occurring here at present. Rumours of disturbances occasionally reach us, but excepting the long, and, as many think, very unnecessary delay in ratifying the treaty and arranging its details, there is nothing that wears a very unpromising aspect.

[News has since been received of the ratification of the treaty, and the establishment of a favourable tariff of duties between the Chinese and the British trading with them; the same commercial privileges are to be extended to the Americans.]

LONDON SOCIETY MISSION IN CHINA.

JOURNAL OF THE REV. W. MILNE,
SENT TO HIS BROTHER IN ENGLAND,
THE REV. E. G. MILNE.

[The extracts below will be read with much interest,—because written by a son of the late excellent Rev. Dr. Milne, who was one of the first Missionaries to China, and the associate of the Rev. Dr. Morrison; because written also from one of the northern cities opened under the Treaty between the British and the Chinese—a city hardly yet known to foreigners; and especially because showing the reception which the Chinese in that part of the empire are giving to the first protestant missionary that has visited them. It has often been said that the Chinese at Canton and vicinity, are more averse to having intercourse with foreigners than the

people of the northern provinces; and Mr. Milne's journal, thus far, certainly encourages the expectation that the field of labour at the north will be unembarrassed by the contemptuous and bitter spirit which, perhaps for causes too well founded, has controlled the conduct of those Chinese with whom foreigners have heretofore had dealings.]

Ningpo, Dec. 18, 1842.—From a crowd of business I have put off writing to you for nearly two months. When I last wrote, I was at Tinghae, where things go on very well. I have been moving about a great deal among the people, and, although I have been able to teach but little, have gained much knowledge of their manners and language. I have, however, been induced to leave Tinghae for a short period, in hopes of securing, at least, a portion of the winter for undisturbed study and labour. The visits of my kind European friends occupied not a little of my time; but my chief interruptions arose from the numerous and almost daily applications of the Chinese, for my intercession or advocacy at the magistrate's office, which in many instances I did with success, when I felt bound for the sake of humanity and friendship to interfere. These acts have gained me much favour with the people, and I am welcome wherever I go. Latterly their grievances have become to them severe, and their applications more frequent, and I felt anxious to remove for a short time, lest the idea should get abroad that I am in some way connected with the office. These have been some of the causes of my removing *here for a while*. Of the future I cannot now speak. I have taken this step on my own responsibility, with the assurance that circumstances justified it, and that the Christian friends at home will approve of my objects; which are—

1st. To gain increased knowledge of the language of this province especially, by being thrown entirely among the people.

2d. To get a closer insight into their manners, customs, &c., and to see as much of their country as possible.

3rd. To prove how far a Britain may live among the people unmolested, and to convey to those I meet with the mes-

sage of salvation. It would be imprudent, and perhaps rash, promiscuously to disperse tracts among the population, hence I came over with a very scanty supply of books. A large bag would only hamper me, and, after all, there are but a few that are *readable* and *adapted*. By-and-bye I may say more about Bible and tract distribution. I wish also to see how far a *teacher* of Christ's true doctrine, removed from British protection, may move about without annoyance.

4th. To refute the charge brought against Protestant missionaries, that they are afraid to go *into* the country, and remain there, and they are too fond of comforts to leave them. 'I wish to see, too, if we can rebut the charge, and hurl back on the Romish missionaries their cowardice in remaining in *secret*, and concealing themselves from public observation.—These are plain, common sense objects, yet I do not expect to realize all for several reasons. As to my inability to carry them out, I acknowledge it; but what a flood of strength flows from the encouragement Dr. Reed gave me at my ordination, in the words of our Lord, "Lo, I am with you always."

Do not be anxious about me, my brother; I am the least troubled about myself; my greatest anxiety is, lest I should be hindered, for "a great door" and effectual is opened, but there are many adversaries; lest my soul shall become rusty; and lest I should be wanting in a sober mind, a wise head and a harmless heart. God be merciful unto me!

I left Tinghae on the 9th ult., in a common Chinese boat, and reached Ningpo late in the evening, and went direct to the house of my worthy friend the apothecary, whom I have mentioned before. He lives in the city, and received me with every welcome. Having reached late, my appearance in the heart of the city before the authorities had been apprized, created a good deal of excitement and inquiry, and they sent from every public office to know my *name*, business, and rank, as it was the intention of the officers to pay their respects to me, on the supposition that I was an officer of rank. I re-

plied, I was one of the common people, and a teacher. The chief magistrate of the department, to whom I had, on my previous visit, sent a tract and my card, and who had again and again sent me his card in return, honoured me this evening with his card a third time.

On the 8th, I called on his Excellency. He was very kind, and we had a little conversation on Christianity. He asked how it was that there were two religions called by Christ's name? (alluding to the Protestant and Popish.) There was an under officer present. Their manner was very respectful.

On the 9th, the officer, who was present on the previous evening, returned the call, and brought another with him. I have been much pleased with these two.

10th. To my great regret, while I happened to be out, his worship returned my visit.

11th. Several gentlemen, having come over from Chusan to visit Ningpo, and on their arrival attended at his office to make their respects to him, the chief magistrate sent for me to act as interpreter.

12th. The commander-in-chief of the naval and military forces in the province of Chiking, sent one of his captains with his card, to inquire about a telescope.

13th. Went to a large temple, in which there are at present fully sixty priests among whom I hope I have made some friends.

On the 15th, I visited the Mohammedan mosque, returning the call which one of the priests paid me a day or two before. We talked of the Saviour; and I tried to speak the gospel to the company. There are two priests; the elder revisited me next morning.

16th. I moved from the apothecary's house, and took up my quarters in this Bhuddistic temple, one of the upper rooms of which I occupy. In this room where I now write, there are no less than three large idols, besides other smaller ones. Since my arrival, I have spoken against these idols; and, in their presence, declared that there is but one God, and one mediator between God and man, the man Christ Jesus.

Sabbath. I had some excellent opportunities. Had many visitors, and I sought to lead their minds to the only hope set before us in the gospel. May the word be blessed by the Spirit of God!

Think of me with prayer. I am at present *alone*, (i. e. without an European with me in a city of seven hundred thousand inhabitants,) but I *never feel lonely*. I have always plenty to do, and I hope I shall never feel lonesome through idleness. I wish to be in the country, away from all English society, for three years, and so desirous am I of being entirely absorbed by, or of absorbing all the Chinese colloquial and character, that I almost grudge writing to you.

The only English books I have with me are my Bible, (that presented by my Bible-class,) and "The Hymn Book," sent me by Dr. Reed; besides, I have only my desk, a small trunk of clothing, another of Chinese tracts, and my winter bedding; my teacher and boy accompany me. I eat Chinese food, and use the *chop-sticks*. I brought neither knife, fork, nor spoon, as I do not require them, and might have them stolen. I have not been able to write to you all that I have seen, heard, and felt, during the last ten days. I have said a good deal of the attention of the officers, solely that you may see how God has changed the hearts of the princes towards foreigners, (not towards the gospel yet,) and has given me favour in their eyes. Let us magnify his name! They are glad to see me in no way connected with the weapons of warfare, the noise and clamour of which they have for a long time been hearing.

Dec. 23d. To-day I have moved into the city, for convenience, as that is the place for learning the language and customs, and for imparting to the people that influence a good God may give me. And you will be surprised to learn, that I have taken up my lodging in a Bhuddistic nunnery! My Tinghae landlord recommended me to come to this place, and I find it is the best after all that I can hit upon at present. I sent my teacher this morning to look at the place, and he was mightily pleased with the rooms; and, relying on

his prudence, which I have proved so as to make him my factotum, and my companion, I have moved at once. Having made all the arrangements, and the lady abbess being apparently satisfied, I despatched him with my little luggage to set my rooms in order; but on his arrival, the lady abbess started an objection, and expressed a wish to learn from the head priest at the temple I had just occupied, how I had behaved. This, she said, arose from her not having seen me, and from her knowledge of the improprieties of English soldiers, who had previously visited Ningpo. Fortunately, I heard of this just as I was dining with the said priest, who at once offered to escort me to the nunnery, and support me. He did so; and I had not been here five minutes before the matron came out bringing a present of tea-cakes, &c. &c. She received me with every mark of respect and kindness, and having partaken a little of the refreshments herself, departed. While drinking tea, she introduced a juvenile nun, about ten years old, very much like an English girl of that age. She is to be pitied! The feet of the Bhuddistic nuns are of the natural size, and they have their heads shaven. Their habit is much like that of the priests. On seeing a little of me, the worthy matron has expressed herself pleased, and says, "The teacher *Mei* is good." *Mei* is my name here. There are but seven or eight nuns in this place. Their apartments are at some distance, but their sacred hall is close to me, and I can hear their prayers, and songs, and recitals; teaching a lesson, that Christians, possessing the *only* heavenly volume, should serve God day and night. *Women* here are the *devotees*, and to their number we must look for the future 'disciples of the doctrine which is in Christ Jesus. The lady has this minute entered, bringing with her some more tea, and four or five nuns, all of whom were highly pleased with the letter which I received from you in my recent lodgings. I am well and happy; but am an "unprofitable servant." May God in his mercy lift upon me the light of his countenance! What would

I give for a Sabbath in England—for one visit to a place where it is meet for brethren to dwell in unity! In two days Christmas will be here. I must spend it alone, and in a heathen country, and in a heathen convent; but it will be well with me I doubt not.

Jan. 25th. Since I last penned anything for you, I have again changed my quarters. I found it so impossible to remain at the nunnery with peace, on account of the uneasiness of the lady abbess, who saw that she could not get from me all that she expected, that I determined to seek a better resting-place. By the aid of some influential friends, I got into these pleasant and quiet rooms, on the 11th of this month. I spent my Christmas in bed, owing to a sharp attack of influenza, accompanied with head-ache. I was very kindly attended upon by my teacher, who, worthy man, spent a sleepless night thinking of me, as "a lonely Englishman, without a sister, brother, relative, or countryman near me: and being so many thousand miles removed from all I loved." I cannot tell you what a comfort it was to hear such a spontaneous breathing from

a native. My worthy friend, the surgeon, whom I have already mentioned, has also felt so much about my being a lonely Englishman, and has apprehended that I needed more society, that the good man has invited me to make his family circle my resort as often as I pleased. It was exceedingly kind of the old gentleman. You must not, however, think I am unhappy; not so, by any means; no, I am always busy, and am conscious of being in the path of duty. At the same time it would be a source of *very, very* great comfort to have some profitable society to look in upon at times. This privilege I did enjoy during the early part of this month, in the pleasant and profitable society of Mr. Lay, of whom I cannot speak too highly. To me he has acted the part of a friend and a brother, in a manner most considerate and kind. Among the people at Tinchae, to whom he has been of essential service, and among the officers and citizens of Ningpo, he has a high reputation. They like him; they esteem him; they trust him.—[*London Missionary Magazine.*]

MISSION ROOMS, NEW-YORK.

ADDRESS OF THE EXECUTIVE COMMITTEE TO THE CHURCHES.

In the August number of the Chronicle, the Executive Committee made a statement of the wants and prospects of the Foreign Missionary cause of the Presbyterian church. The solicitude then expressed in regard to the necessary funds has not been lessened, but increased, in view of the receipts of the last four months. The Committee trust that the churches will bear with them while they again refer to the subject. They have no wish to weary their friends, by too frequently calling their attention to it, or by appearing to give undue prominence to the collection of funds. This is but one part of the missionary work, and to be acceptable to the Great Head of the Church, it must be done voluntarily by his people,—the fruit of love to God, and good will to men. Still means are wanted for the missionary work, and to provide these, with fervent prayer, is

the only part of the work which many thousands of the Saviour's followers can perform, in sending the bread of life to those who are perishing. Most Christians are able to do something, and the most obscure and humble can pray. Every one who loves the Saviour needs, and is entitled to receive, all necessary information of the progress, and the wants and prospects of the cause. Especially is this needed in a work sustained by associated efforts, and supported by tens of thousands, many of them separated hundreds of miles from each other.

The receipts from ordinary sources, for six months, have not exceeded those of the corresponding period of former years; and already has the treasury been greatly embarrassed to meet current engagements. Many of the contemplated enlargements also have been delayed, and must be de-

layed still further, until the means are afforded. Our object in this paper, is to refer briefly to the present condition of the different Missions. We take great encouragement from the knowledge of the fact, that in all parts of the Church, are ministers, elders, deacons and private Christians, whose hearts love the missionary cause as warmly, and who take as deep an interest in its prosperity, and who are prepared to make as many sacrifices to carry it forward, as are the members of the Committee, the officers of the Board, or the missionaries themselves. By such in all parts of the Church, *information* is what is wanted.

1. Beginning with the Mission to Texas: In this country are many Presbyterian families, but from their scattered positions, the recent settlement of the country, and other causes, it will be some time before they are able to support a stated ministry. In many places the people are willing to do all in their power to sustain the means of grace. The germ of a great and numerous people has taken root there, and it is a matter of the utmost moment to them that they have an open Bible, and that their institutions, and their coming generations, be brought under the blessed influences of the Gospel. Nor is it a light matter to ourselves, whether a great and independent community, on our very borders, be either a nation of infidels, or slaves to the man of sin, or freemen whom the truth makes free, and in the enjoyment of that civil and religious liberty, which can only exist where the influence of the Gospel is felt and known. In this entire field, but a single Presbyterian minister is supported by the Board, and others cannot be sent or employed till the necessary means are received.

2. The Mission to the Creek Indians, is but commencing. More than 20,000 of our nearest heathen neighbours are dependant for religious instruction on this single mission. Buildings are greatly needed, as the mission families are living in small cabins, of the rudest construction, and we have not been able to authorize them to provide others.

3. There is an encouraging state of feeling among the Iowa Indians. At the council of the tribe in August last they appropriated \$2,000 of their back annuities, "to be laid out in building a house and other improvements for a manual labour

boarding-school, at the Mission establishment on our land." They are prepared also to make provision for the annual support of the school when it is commenced. At the same meeting of the council they entered on their minutes—"Many of us feel inclined to change our way of living, and are anxious to see our children raised up to business, and habits of virtue." To complete the buildings for the boarding-school, about \$1,000 will be wanted from the funds of the Board, but as yet we have been unable to afford it.

While on the subject of Indian Missions, we may here state that the Mission to the Chippewas and Ottawas continues to be one of much interest. The church embraces twelve native Indian members, and eight more at the last accounts were expected to be added soon. This Mission has also a school of fifty-three scholars, and a large Bible-class. The Mission is principally supported by funds assigned for Missions and schools, by the late treaty with their tribes.

4. The brethren in the African mission among the Kroos, were, at the last advices, prepared to occupy an additional station, at an important point called Nanny Kroo. But our limited receipts have hitherto put it beyond the power of the Committee to send to them the indispensable supplies. The station in the Colony at Monrovia presents much that is encouraging. A free school of sixty children of the Colonists, and three of the natives is daily taught in the Presbyterian church. The school is open to all who are willing to conduct themselves with propriety. There the Bible is not excluded, but is made the groundwork of the religious training of the children. Besides the oversight of the school, the missionary performs the stated ministerial labours of a pastor. A small amount of additional support would give this station a greatly increased efficiency. Another station in the Colony has probably before this been established at Sinoe, and some additional supplies must be forwarded to give it a proper commencement.

5. The missionaries of the Church employed in India are still going forward with the Master's work. We cannot here speak of the details of their labours, but they present much that is encouraging, and much for which the Church should be thankful.

Thus far the Missions have been sus-

tained as they existed last year. Various improvements are needed to enable the brethren to labour to the best advantage. These, though objects of great necessity and importance, have all been delayed. The quarterly remittance must be sent off in December, and it is far from being certain that the proper amount will be on hand. Should there be a failure to furnish them with the estimates agreed upon, and which are their guide for the year, the effect must be disastrous, and the hearts and the hands of the brethren will be greatly discouraged. From these Missions two brethren have been forced to return for want of health; and one brother has been sent out, who by this time is on or near his field of labour.

6. The Mission to Siam was established three years ago. Since that time one missionary and his wife have been the only labourers there from our branch of the Church. It is not desirable to continue a Mission with but a single missionary, and hence it was considered expedient either to withdraw the Mission altogether, or strengthen it. For various considerations this field is one of great interest and importance. In it the religion of *Buddhism*, which is the most extensive system of atheism and idolatry on the face of the earth, is the established religion of the empire, and the king of Siam is its head and supporter. The same delusion of Satan binds in chains the half of the population of China, the whole of *Burmah* and *Thibet*, and large portions of *Nepal* and *Ceylon*. In Siam it has the countenance and support of the government, and here Satan has reigned for centuries with undisputed sway. It becomes the Church therefore to grapple with this delusion here. The triumph of the Gospel in Siam, would shake to its centre the religion of *Buddhism* throughout the whole Eastern world. It would be no light matter therefore to withdraw the missionaries of the Presbyterian church from a share in the conflict, and a share in the victory which shall most certainly follow the faithful preaching of the Gospel. Christians should pray specially for the conversion of the king of Siam: were he to become a nursing father to the Church, how soon might this glorious result take place. In the present state of this field, it is ground of encouragement that another qualified missionary, who is also a physician, and his wife have just sailed to strengthen

en the Mission there. From China one brother and his wife have been obliged to return for want of health; but owing to the liberal donation for this field, the Committee have been enabled thus far to go forward with the enlargement of that important Mission. A physician and a printer have already been sent out. They took with them a printing press, a type foundry, the Chinese matrices, and a quantity of Chinese type cast from them, a font of English type, and a bindery. It is matter of great encouragement that the printing press for China, with facilities for furnishing any quantity of Chinese metal type, is on the way to this great missionary field. Five other brethren, one of whom is also a physician, have been received as missionaries of the Board for China. They are now making their preparation, and will be ready to leave as soon as they finish their theological studies, in the spring. There are means enough still left from the special donation for China, to meet the expense of outfit, and part of the passage of these five missionaries. It will be for the churches to provide the additional means wanted, or even this most important Mission will be impeded and embarrassed. A result so discouraging it would be wrong to anticipate. When the barriers to China, in answer to the prayers of God's people, have been removed,—when means to so large an amount have already been furnished,—when the qualified men are ready to go, we cannot doubt but that thousands of God's people are prepared to do their part. It is not the proper place for our beloved Zion to bring up the rear of the missionary force about to enter China. Whether we consider the learning and qualifications of her ministers at home, or her missionaries abroad,—the stability and order of her institutions,—the intelligence of her people, and their ability to sustain this important Mission, a place amongst the first ranks would seem most clearly to belong to her. Who does not rejoice at the prospect of five approved men, going together to join their fellow-labourers in making known the Saviour's love and mercy, to what is truly a separate world of human beings, who have never heard of his blessed name! Oh, how much do these perishing millions need the glorious Gospel of the Son of God! And who does not rejoice in the anticipated, the certain tri-

trumps of redeeming love in the ancient land of Sinim ?

In view of this exposition, embracing the various Missions of our beloved Church, how easy would it be to adduce reasons and arguments for liberal support, and even self-denial to meet the wants and exigencies here stated. But the object of the Committee is simply to draw aside the curtain which distance and want of information interpose between the churches and their Missions, and the brethren labouring in these various dark places of the earth. This must lead, we hope, to more earnest prayer in behalf of this great work ; and we trust it will lead also to a support sufficiently enlarged to meet the wants thus brought to view. Could this simple picture of our Foreign Missionary operations be brought to the notice of all the members of our communion, there is not a doubt but the means in rich abundance would be furnished. Now such is the organization of the Presbyterian church, that it is in the power of our respected brethren in the ministry, in less than a single month to make it known to all our people. The Committee would most earnestly entreat their brethren to engage at once in this labour of love. Oh, how much are the dying heathen interested in their doing cordially, what in the providence of God, it is now in their power to do ! Dear brethren, whilst we appeal to you, in behalf of the poor Indian, perishing almost in sight of the cross—of bleeding and long-oppressed Africa—of the millions in India and Siam—of that world of immortal souls in China, now in the providence of God for the first time brought into direct contact with his Church, let us not plead in vain.—There is yet ample time to carry out the entire system of measures approved and recommended by the supreme judicatory of the Church. But there is no time to be lost. The sum received from ordinary sources, for six months up to the 1st of November, is \$22,257. To this is to be added \$10,000 a special donation for China, and \$5,000 estimated to be received from the Bible and Tract Societies for printing in India, making together \$37,257, and leaving to be provided to make up the \$80,000 wanted before the 1st of May, \$42,743. Just in proportion as this sum is diminished will some of the vital interests herein men-

tioned suffer. How solemn is the thought, that each one of these interests affects the eternal welfare of never-dying souls !

The Committee add but a single remark more. Would to God their own hearts could duly feel its importance. Whatever necessity there is for enlarged means, there is far greater necessity for prayer—humble, earnest, believing prayer. How great is the work the Church is called to perform ! How poor and how imperfect are all human agents—and how vain is all human agency without God's blessing ! But great as is the work, and feeble and imperfect though his servants be, by his blessing on their labours, it shall be accomplished, and his great purposes of mercy completed, for the mouth of the Lord hath spoken it. But that blessing is only promised in answer to prayer, and hence the first and highest duty of the Church is prayer.

W. W. PHILLIPS, *Chairman.*

WALTER LOWRIE, }
Cor. Secretary. }

THE RETURN OF MISSIONARIES.

A few remarks on the return of missionaries from their fields of labour, seem to be called for at the present time. They are suggested chiefly by the return to this country of three beloved brethren from the India and China missions during the last few months. In these cases, and we believe in the case of all the missionaries of our Board that have returned heretofore, the full and cordial assent of the Executive Committee had been previously given ; so that the Committee shares in the full responsibility of their return. Each case had its own peculiar circumstances, which it is not our object to explain ; but the following general views may be deemed worthy of attention.

If the missionary be either an unworthy or a discontented man, then, of course, the sooner he comes back the better. He will render no good service to the cause of Christ among the heathen, and the expense of his support will be a clear loss to the funds of the Church. His having been sent out at all was the mistake, and the sooner that mistake is corrected the better it will be for all parties concerned. We are happy to state that no case of this kind has ever occurred amongst the returned missionaries of the Board.

There are, however, cases of a far different kind, and much more embarrassing. Of these, the most common arise from the failure of health. All possible care is employed to guard against

sending out persons as missionaries, whose constitution or health would not stand the hot climate and new mode of life which must be encountered in most of the missionary fields; and nowhere else is there greater need of intelligent experience than in deciding on questions of this nature. Few medical men, we suppose, are possessed of a tithe of the information which accumulates in the course of years at one of our foreign missionary 'Rooms' on this subject. But no experience is sufficient to guard against all difficulties from this quarter. Even the long professional experience and skill of the highest order, employed by the British East India Company in the rigid test of those who go out as soldiers in their India service, have not prevented the sending out of many whose health soon failed in that trying climate. Actual residence in a new and hot country seems to be the only means of determining the strength of some persons, or their ability, in common phrase, "to stand the climate."

Many missionaries have gone to foreign stations with high hopes of long life and usefulness, only to learn that their hopes must be disappointed. Nor can anything be conceived more trying to the best feelings of a faithful minister of Christ, than to be obliged to withdraw from a sphere of duty in which he has long desired to be employed; which he has already made the greatest sacrifices to occupy; and which now offers the most extensive and pressing claims on his compassion, and the greatest hope of usefulness. No wonder that he should deeply lament the necessity of leaving fields white unto the harvest. This trial, as all our brethren have declared, is far harder to bear with patience than the first great trial,—that of leaving home and kindred and Christian privileges for life.

Our remarks might, therefore, be summed up in a few words: a good missionary will not come home if he can help it; and the sooner an unworthy missionary comes back the better.

But some persons have objected to the return of missionaries on the score of expense. To this it is sufficient to answer—that the missionary and his family must be supported, whether he is well or ill, whether he is able to serve the mission or not; and in a short time the outlay for his support would be greater than the expense of his return to this country. On his arrival here, he soon finds himself in the midst of relations and friends, who are glad to minister to his necessities until his health is restored. The funds of the Church are thus relieved of charge, and may be applied to the support of those whose health permits them to fulfil the active duties of missionary life. It is therefore a matter of economy for the missionary to return home.

This is true of the India and China stations, and generally of all foreign missionary fields.

Others have thought that missionaries, whose health has failed, should continue among the heathen—in order to exemplify Christian meekness and patience, and to show at last how a Christian can die. But these important objects can be and are accomplished at any rate. Many a case of severe and long-continued sickness occurs amongst the missionary families, and many a sad death. The poor heathen must be blind indeed, if they do not often see that the Christian religion administers support and consolation to its followers in the time of affliction. But it is unreasonable to ask a missionary, suffering under chronic illness and unable to perform any active labour for the heathen, but having a good prospect of restored health and years of active service in his Master's work in another field,—for it is only such a case that we are now presenting—it is surely unreasonable to ask him thus to linger on year after year at his post, hopeless of recovery, a burden to his brethren, and as we have already seen, an expense to the Church. The good thus gained would be achieved at the expense of mercy, if not of justice. We cannot believe that, in ordinary circumstances, the missionary cause or the Church requires such sacrifices as these at the hands of our missionary brethren. We should doubt the probability of much good being accomplished in this way. And we are sure it would be a very expensive method of doing good.

It will have been perceived that the whole drift of these remarks relates to the case of missionaries returning home for good cause—for such a failure of health, for example, as prevents useful labour abroad, and yet does not prevent the reasonable hope of recovery and useful labour at home. Other cases might be supposed—which we need not consider; the missionaries of the Board, who have returned, have done so for substantially the reasons above mentioned. And we sincerely sympathize with them in the trying afflictions of themselves or their families, and especially in their disappointed hopes of serving our Redeemer in pagan lands. We trust, however, that their influence is far from being lost to the cause of missions. The information which they will have many opportunities of spreading among the churches, and their intercourse with their clerical brethren and with Christian people, will be of great service, we doubt not, in awakening and confirming a true interest in behalf of the dying heathen. We commend them to the confidence and the sympathy of the churches; and we trust that God, who appoints his servants to

different posts of duty, will abundantly bless all their endeavours to promote that kingdom, for whose advancement they have already sacrificed and suffered so many things.

After all, it is the wise and good hand of Divine Providence that orders these events. And though this must not lead us to neglect due forethought and the use of proper means; yet, having made use of these in humble reliance on God's blessing, we may then calmly submit ourselves and our interests to his gracious disposal. If he requires our help, he will then use our poor services; if not, he will, as in the instance of David, accept our desire to serve him. Few passages in Milton's writings are better worthy of his fame than his Sonnet on his Blindness, the last lines of which we quote because finely expressive of submission to the Divine will, by one who was denied the privilege of active service in his Lord's work:

..... God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.

MISSIONARIES TO SIAM.

The Rev. R. Q. Way and wife left this city on the 13th ult. to embark at Boston for Batavia, on their route to Siam.

Mr. and Mrs. Way are both from the state of Georgia, Mrs. W. being a daughter of the Rev. Mr. Quarterman, an excellent clergyman of the Presbytery of Georgia. Religious services of deep interest were held in the church of Midway, Geo., previous to their departure—an account of which was published in the Charleston Observer. This notice we republish here, for various reasons, but chiefly to show the kind of influence which the departure of missionaries commonly exerts on the piety of their brethren at home.

RICEBOROUGH, LIBERTY CO., GA. }
August 29, 1843. }

Rev. B. Guildersleeve.

Rev. and Dear Sir:—It was my privilege to attend, upon the last Sabbath, (the 27th,) one of those meetings with which Almighty God is favouring his churches in different parts of our country, as well for their own, as for the welfare of the perishing heathen. It was the meeting of the Midway Church and Congregation on the departure of two of their members as missionaries. I cannot forego the satisfaction of forwarding you an account of that meeting, although

I am sure I cannot convey to your mind an adequate conception of it.

The day was happily chosen—it was the regular communion Sabbath. At an early hour the roads leading to the old church, so hallowed in the religious associations of the people of the county, were filled with carriages, and gigs, and crowds of negroes, on foot and on horseback, all converging with haste to the sanctuary of God. At 10 o'clock, A. M., the bell struck, and we were engaged in a Prayer Meeting, conducted by the members of the Church, until 11, when the bell struck again, and the congregation assembled for public worship. A dense mass of negro communicants occupied the galleries, while the lower floor was occupied by the whites, collected from different parts of the county, and from the different denominations of Christians.

The Rev. C. C. Jones preached on the assurance of faith, from 2 Tim. i. 10, 11. At the close of the sermon, the junior pastor of the church, Rev. I. S. K. Axson, admitted and baptized four negroes. The communion service was then administered by Mr. Jones and himself, both making brief addresses to the communicants. The morning exercises were concluded by a prayer for the baptized children of the church, and with the doxology.

After a brief intermission the bell rang, and we again assembled in the house of God. This was the farewell meeting. Mr. Richard Way was in the pulpit, and took his text from Acts xx. 24. Stillness pervaded the house, and from those noble, decided, and touching words of Paul, he delivered an address characterized by simplicity, earnestness, and piety, and which conveyed to his brethren and friends the convictions of his own mind, and the impressions of his own heart, in respect to that great work to which he believed himself called of God. His closing remarks, and his request for the sympathy and constant prayers of the church, and his final farewell, were followed by intense feeling, which found vent in tears over the whole congregation. The choir sang an appropriate hymn. Mr. Way came down, and took his seat in the left pew from the face of the pulpit. Mr. Axson rose and delivered an address, in which he took a brief sketch of the Apostle Paul—the nobleness of the missionary work—and the trial of the missionary—the honour which God had put upon the church, in choosing two of its members to go far hence to the Gentiles, and the great duty of the church to cherish more and more the missionary spirit—and then, in behalf of the church and congregation, he expressed their sympathy, confidence, and affection, towards Mr. and Mrs. Way, and their desire ever

to remember them at a throne of grace, and their hope that God, who had called them to this work, would be with and sustain them, even unto death, and crown their lives with usefulness. The last act was now to be performed. Said he, "My brother, in the name of this church and congregation, and by their request and direction, I now extend to you my hand and say farewell!" The negroes in the gallery, who had risen up as the interest of the service increased, bent forward, and the tears rolled down their cheeks—the congregation all below bowed with emotion, the weeping became audible. We remained in this state for above a minute, when Mr. Jones closed by prayer, in which the missionaries were solemnly and earnestly commended to God.

On being dismissed, I observed the ministers and members of the church, indeed all present, as long as I remained in the house, go up and shake hands with them, the most of them in tears; no words were spoken, and we separated in silence.

It was a day long to be remembered in this Church; although God has raised up many ministers from its own bosom, yet these are the first missionaries to the heathen. The wife of Mr. Way is the daughter of the senior pastor of the church, Rev. Robert Quarterman, who, from the state of his feelings, was unable to take any part in the services of the day. Herself and Mr. Way were both baptized in infancy, at the very foot of that pulpit, where afterwards they entered into covenant with God for themselves, where they had often sat at the table of the Lord; and where now they stood and gave themselves to God's service in a far distant land, and said, trusting in the promise of the Saviour, "Lo! I am with you always, even unto the end of the world," farewell to home and kindred forever! They were known to every body—by many, from infancy. Is there nothing in these associations? What chord was struck in the meeting? mere natural sympathy? no, something far above it; it was the chord of *Christian sympathy*. We felt a love for our young brother and sister—we felt a love for Christ, whom they served; we felt a love for the perishing heathen, for the cause they had by the grace of God taken in hand; we wept to say farewell—we sorrowed that we should see their faces no more—but we bid them God-speed—we rejoiced over them—we gave them up to God, as his chosen messengers, to carry that Gospel from which we derive all our comfort and all our joy, to those of our fellow-men, who are sitting in the region and shadow of death.

We may unite in the prayer, and say, O that God would grant such meetings often to this

church, and to every church in our Southern Zion? Why sleeps the spirit of missions among us? Why are we not consecrating our sons and our daughters to this holy work of God? Have we nothing to do in evangelizing the world? Let it be proclaimed with the voice of a trumpet, that churches which live for themselves shall die to themselves—nay, let the word be altered—they shall die within themselves! It is the spirit of missions, the very spirit of the Lord Jesus, which will breathe into them life, liberality, and energy.

It is not to be questioned that this meeting will be blessed to the Midway Church and congregation, indeed, to the whole country.

On Monday morning, at 6 o'clock, a Prayer Meeting was held with Mr. and Mrs. Way, by their relatives and friends, at Jonesville, one of the summer retreats of the county, which was their last interview with them.

Arrival of Mr. McBryde and Family.

The Rev. T. L. McBryde and his family, of the China Mission, arrived safely at this port in the ship *Morrison*, on the 20th of October. Mr. McB's health is far from being restored by the voyage, though we are glad to find that it has been somewhat benefited; he hopes that his native climate will prove the means of his complete recovery.

The owners of the *Morrison*, Messrs. Talbot, Olyphant & Co., have brought the friends of the Missionary cause under new obligations, by giving a free passage to Mr. McBryde and family from Macao. We feel deeply indebted for this kind and liberal service.

Recent Intelligence.

Our advices from Siam come down to June 22d, from India to July 25th, and from China to July 31st—giving good accounts of the health of the missionaries, and their continued engagement in their respective duties, but containing nothing of special interest, excepting the general news from China. The treaty was formally ratified on the 26th of June, the tariff was arranged soon after, and on the 27th July, the Hong monopoly ceased. It was expected that all the ports [referred to in the treaty] would be opened in September, and British consuls appointed at each. These events seem to be the closing scenes of the dispensation by

which China has been made to open her doors, as we trust, for the reception of the Gospel.

Notice of an Orphan Convert.

The following extract from a letter of the Rev. J. Wilson, of the Allahabad Mission, was inserted in The Foreign Missionary of October last. It will be read with interest by some of the younger readers of the Chronicle, who do not see that newspaper.

"We had the sacrament of the Lord's Supper administered last evening, at which time two persons were received to the communion on profession of their faith. One of them is a young man now in the printing-office. He was brought up in the mission orphan school at Chunar. He has been with us now more than three years. The other, Dharmu by name, is the "first fruits" of our own orphan boys' school. He is about twelve or thirteen years old. His past history has had in it a few things of some interest to us. He belonged to a little group of villagers who were starved out in the famine of 1838, and came to Allahabad in a state of great destitution. His father and several other members of his family died of famine. He loitered about for some time, depending on us for something to eat. We at that time kept three or four goats for the sake of their milk for our children, and it was necessary to have some boy to look after them; we gave this poor lad a small pittance to look after them. After a short time we wanted

a boy to help in the kitchen, and as he seemed an amiable little fellow, and was entirely dependent on us, we gave him the employment. He tried to do well, but was awkward, and broke things with an unfortunate frequency, and did not succeed to our satisfaction at all. As he showed a desire to learn to read, and was entirely at the control of the mission, without any *caste* or any drawback of that kind, he was put into the boy's boarding school. Since that time, he has been a very diligent student, and a very well conducted boy, and has made better progress than any other boy in the school. Some eight or ten months ago, before he professed himself a candidate for baptism, he gave to a young native in the mission an account of the steps, or "*promotions*," as he called them, by which he had been advanced to his present position. He told him that he was a 'poor, helpless boy; had nothing to eat, nothing to wear, and we had *promoted* him to the charge of the goats; afterwards we had *promoted* him to a place in the kitchen, but he was very ignorant, and broke more things than his labours were worth; when we saw that, we *promoted* him to the school; that since his third promotion he had learned to read the Bible and know a little about that blessed book; since that he has prayed for blessings on us every day.' There is nothing bright or indicative of superior talent about him at all. We have no high ideas or expectations from him; but he shows an amiable, affectionate, Nathaniel-like spirit, which it is pleasant to behold; and it is pleasant to be permitted to introduce him into the church."

DONATIONS TO THE BOARD OF FOREIGN MISSIONS IN OCTOBER.

SYNOD OF ALBANY. *Phy. of Albany.*

Albany 1st. ch. young la. for. miss. soc. for sch. at Allahabad, 300; do. don. from four children who love their pastor, 5; Ballston Spa ch. 50 355 00

SYNOD OF NEW-YORK. *Phy. of N. River.*

Matteawan ch. to con. W. R. GLENN and R. G. RANKIN l. m. 73.30; Marlboro' ch. indiv. and mo. con. 15; do. 3.39; fem. cent soc. W. Neighbourhood, 1, (in all, 19.39) 92 00

Phy. of Bedford.

S. Salem ch. 'a lady,' 1; Yorktown ch. 'two friends,' 1.50; Mt. Pleasant ch. mo. con. 17.87; Bedford ch. sub. 1.50, mo. con. 7.78; Newcastle miss. soc. 13 42 65

Phy. of New-York.

N. York 1st ch. mo. con., Oct., 102; Brooklyn 1st ch. Sab. sch. to ed. as before, 10 112 00

Second Phy. of New-York.

Scotch ch. N. Y., Robert Jaffray, 63 30

SYNOD OF NEW-JERSEY. *Phy. of Elizabethtown.*

Liberty Corner ch. 12; Basking Ridge ch. 'a friend,' 1 13 00

Phy. of New-Brunswick.

New-Brunswick ch. for. and dom. miss. soc. sup. Rev. Edmund McKinney, of the Creek Mission, 100; Village ch. Freehold, mo. con. Oct., 14; Queenstown Sab. sch. 6.50 120 00

Phy. of Susquehanna.

Wyalusing ch. 2.78; Troy ch. 2.94; Towanda ch. 9 14 12

Phy. of Raritan.

Pleasant Grove ch. 7 00

Phy. of Wyoming.

Warsaw ch. 15 00

<i>Phy. of West Jersey.</i>	
Deerfield ch. 11.50; Cedarville fem. for. miss. soc. ed. <i>Theophilus Parvis</i> , 15; Blackwoodtown ch. 6.75	22 25
<i>SYNOD OF PHILADELPHIA. Phy. of Philadelphia.</i>	
Penn Square ch. mo. con. 30; James Agnew, to con. his son — l. m. 25; Central ch. M. Newkirk, 30; Tenth ch. mo. con. June to Oct. incl., 174.88; James Leslie, 5	244 68
<i>2nd Phy. of Philadelphia.</i>	
Neshaminy ch. 10; Germantown 1st ch. 41.25; Juv. miss. soc. 5	50 25
<i>Phy. of New-Castle.</i>	
Brandywine Manor ch. con. ROBERT RALSTON and JOHN TEMPLETON, l. m. 54; Brandywine fem. miss. soc. 14; New-London ch. benev. fund, 70; Doe Run and Coatesville ch. 30; Upper Octorara ch. mo. con. 22.63	190 63
<i>Phy. of Baltimore.</i>	
Bridge-st. ch. Georgetown, 18; Bethel ch. 3	21 00
<i>Phy. of Carlisle.</i>	
Gettysburg fem. miss. soc. sup. sch. under care of Rev. H. R. Wilson, 25; Hanover ch. 30; Bedford ch. 13	68 00
<i>Phy. of Huntingdon.</i>	
Frankstown ch. 32; E. Kishacoquillas ch. add'l Mrs. J. 2; Little Valley ch. in part of wh. 30, to con. Rev. DAN'L L. HUGHES l. m. 40; W. Kishacoquillas ch. add'l, 50 cts.; Luck Run ch 6	80 50
<i>Phy. of Northumberland.</i>	
Pine Creek ch. 6; Chillesquaque ch. fem. miss. soc. 11.43; Bloomsburg ch add'l, 3.50; do. fem. miss. soc. in part, 18.75	39 68
<i>Phy. of Donegal.</i>	
Donegal ch. in part, 37; Marietta ch. in part, 30.50; Churchville ch. 25; York ch. mo. con. coll. for one year, 21.46; Columbia ch. mo. con. 3.25	97 31
<i>SYNOD OF PITTSBURG. Phy. of Ohio.</i>	
Sewickley ch. 6.50; Hopewell ch. in part to con Rev. R. Lewis l. m. 18.61; Concord ch. 11; Mingo ch. 7.17	43 28
<i>Phy. of Erie.</i>	
Fairview ch.	8 00
<i>SYNOD OF WHEELING. Phy. of Washington.</i>	
Wheeling ch. mo. con. Jan. to Oct.	87 66
<i>Phy. of Steubenville.</i>	
Steubenville 1st ch.	100 00
<i>SYNOD OF OHIO.</i>	
From chs. not specified	83 00
<i>Phy. of Columbus.</i>	
Mt. Pleasant ch. to con. Rev. TIMOTHY STEARNS, l. m. 63; Truro ch. ladies' benev. soc. to con. Mrs. LOUISA C. SMITH, l. m. 63	126 00
<i>Phy. of Zanesville.</i>	
Zanesville ch.	76 32
<i>Phy. of Richland.</i>	
Fredericktown ch.	29 00
<i>SYNOD OF CINCINNATI. Phy. of Chillicothe.</i>	
Union ch. Mrs. Morris, 1; West Union ch. 3.06	4 06
<i>Phy. of Miami.</i>	
Lebanon ch.	6 00
<i>Phy. of Oxford.</i>	
Hamilton and Rossville chs. mo. con. 5; Sab. sch. 2.68	7 88
<i>Phy. of Sidney.</i>	
Rev. R. M. Badeau	1 00
<i>SYNOD OF INDIANA. Phy. of Madison.</i>	
Poplar Ridge ch. 'stranger's don.' from Hindsville	1 00
<i>Phy. of Crawfordsville.</i>	
Rockville ch. 9; Jefferson ch. bal. 57 cts.; Frankfort ch. 2.63	12 22
<i>SYNOD OF ILLINOIS. Phy. of Peoria.</i>	
Lewistown 1st ch.	40 00
<i>SYNOD OF KENTUCKY.</i>	
Synodical coll.	42 20
<i>Phy. of Louisville.</i>	
Louisville 1st ch. mo. con. 11.65; do. for Oct. 13.13; Mulberry ch. Ky. three mo. cons. 17.42	42 20
<i>Phy. of Transylvania.</i>	
Richmond Sab. sch. bal. to con. — l. m.	11 00
<i>Phy. of W. Lexington.</i>	
Bethel ch. bal. 2.25; Lexington McChord ch. mo. con. 25.21; Versailles ch. 20.20; Woodford ch. in part, 17.75; Frankfort ch. three mo. colls. 14.37	66 78
<i>SYNOD OF S. C. AND GA. Phy. of Hopewell.</i>	
Macon ch., Thos. King, 10; Milledgeville ch., Otis Childs, 10	20 00
<i>Phy. of Florida.</i>	
St. Augustine ch.	10 00
<i>SYNOD OF MISSISSIPPI. Phy. of Louisiana.</i>	
N. Orleans, 'a friend,'	100 00
<i>COLLEGES AND SEMINARIES.</i>	
Princeton, N. J., theol. seminary miss. bib. and tract soc.	80 00
<i>CENTRAL BOARD OF FOR. MISS.</i>	
Cash from S. Winfree, treas, 1,150, of which 72.50 for Chronicle	1077 50
<i>SOUTHERN BOARD OF FOR. MISS.</i>	
Cash per Jas. Adger, treas.	1639 31
<i>LEGACIES.</i>	
Caledonia, N. Y., Mrs. Ann McDonald, dec'd	37 50
<i>MISCELLANEOUS.</i>	
Portsmouth, N. H., Mr. C. H. Dimmick, 2.50; New-Rochelle, N. Y., Miss Rogers, bal. to con. W. J. P. MORRISON, l. m. 10; 'a friend,' 3; do. 50 cts.; Moulton, Ala. W. K. Moore, 2; Bennington, Vt. Geo. Lyman, to con. Rev. Thomas Wright of Wolcott, Wayne co., N. Y., l. m. 30; N. Bedford, Mass., Thos. Nickerson, 5; 'a friend,' through Dr. Potts, for telescope for Furrukhsad school, 10; 'a young lady,' 10 cts.; Phila., E. J. Backus, 100	163 10
Total,	\$3,594 47
<i>Note.</i> —The 100 dolls. from Dr. EDWARD HALE, St. Louis, Mo., prev. ackn., con. him l. d.	
<i>DONATIONS IN CLOTHING, &c.</i>	
Franklin, Ia., fem. for. miss. soc., 1 box clothing; Milton, Pa., ladies, 1 box clothing for Dr. J. C. Hepburn.	

Semi-Annual Report of Receipts

BY THE BOARD OF FOREIGN MISSIONS.

Total received by the Board of Foreign Missions during the Six Months ending November 1st, 1843, \$22,257 93, from the following sources: exclusive of \$10,000 for the China Mission. [Note. For particulars see monthly acknowledgments.]

SYNOD OF ALBANY.		SYNOD OF NEW-JERSEY.		SYNOD OF PHILA.		Birmingham	
<i>Pty. of Troy.</i>		<i>Pty. of Elizabethtown.</i>		<i>Pty. of Philadelphia.</i>		<i>Pty. of Northumberland.</i>	
Lansburgh 1st	62 70	Chester and Mt. Olive	33 00	G't Valley & Charleston	69 48	New Columbia	6 00
<i>Pty. of Albany.</i>		Elizabethtown 1st	30 00	Phila. Central	150 36	New Berlin	94 00
Northampton	14 00	Railway	100 00	" Penn Square	73 18	Mooreburg	9 15
Balston Centre	25 00	Woodbridge 2d	23 00	" 10th	1318 00	Chillicothe	15 00
Amsterdam	30 00	Plainfield	5 00	" 4th	75 00	Northumberland	14 00
Albany 1st	208 00	Berkshire	1 00	" 9th	6 94	Sauary	5 00
Balston Spa	59 00	Liberty Corner	18 00	Individuals	86 00	Washingtonville	9 00
	694 00		204 00		1747 15	Buffalo	94 00
<i>Pty. of Columbia.</i>		<i>Pty. of New-Brunswick.</i>		<i>2d Pty. of Phila.</i>		Danville	47 25
Livingston	21 80	New-Brunswick	180 00	Neshaminy	32 00	Bethel	11 10
SYNOD OF NEW-YORK.		Middletown Point	28 38	Head of Christians	3 60	Washington	30 00
<i>Pty. of Hudson.</i>		Board Brook	45 00	Wilmington, Del., 1st	65 00	Milton	35 00
Florida	13 00	Freehold village	37 81	Germantown	46 25	Pine Creek	6 00
Casterville	4 23	1st	47 39	<i>Pty. of New Castle</i>		Bloomburg	28 00
Liberty	17 00	Kington	48 00	Faggs' Manor	3 60	SYNOD OF PITTSBURG.	
Deerpark	15 35	Princeton	17 00	Head of Christians	8 00	<i>Pty. of Eastons.</i>	
Goshen	25 00	Lawrenceville	30 00	Wilmington, Del., 1st	65 00	Dunk's creek	9 00
Individuals	13 00		485 00	Lower W. Nottingham	60 00	Raboth	25 00
<i>Pty. of North River.</i>		<i>Pty. of Newton.</i>		Rock	5 00	New Providence and Jef-	20 00
Newburgh 1st	138 94	Harmony	50 00	Oxford	18 00	Amos	20 00
Middletown	121 38	Stillwater	18 00	Brandywine Manor	68 00	Morgantown	15 00
Cold Spring	38 00	Greenwich	30 39	New London	70 00	Uniontown	20 00
Smithfield	19 50	Berlides	178 00	Upper Octorara	28 63	Greensburg	19 00
Marbleboro'	43 56	Lower Mt. Bethel	70 00		330 12		121 10
	266 27	Oxford	25 00	<i>Pty. of Donegal.</i>		<i>Pty. of Ohio.</i>	
<i>Pty. of Bedford.</i>		March Chunk	5 00	Leacock & M. Octorara	29 00	Lawrenceville	15 00
White Plains	11 00	Musconcong Valley	10 00	Pequa	68 00	Alleghany City 1st	6 00
South Salem	110 25	Easton	50 00	Chambersford	15 15	Canonsburg	25 12
Rye	77 00		486 38	Columbia	55 73	Pittsburg 2d	37 20
Mt. Pleasant	46 06	<i>Pty. of Raritan.</i>		Marietta	30 50	Bethel	10 00
South East	25 00	Lambertville	30 00	Churchville	25 00	Miller's Run	20 00
Bedford	189 24	Amwell 1st & 2d United	25 00	York	31 46	Highlands	13 00
South Greensburg	11 28	Pleasant Grove	7 00	Donegal	37 00	Berthany	47 21
Greensburg	4 08		62 00		261 84	Monongahela City	15 00
Peasbriek	24 18	<i>Pty. of Susquehanna.</i>		<i>Pty. of Baltimore.</i>		Bewickley	6 00
Yorktown	1 80	Wilkesbarre	36 00	Baltimore 1st	605 53	Hopewell	10 00
	809 05	Wyalusing	2 78	" 2d	151 58	Concord	11 00
<i>Pty. of Long Island.</i>		Troy	2 34	Washington City, F st.	30 00	Mingo	7 17
Sweet Hollow	9 30	Towanda	9 00	Alexandria, D. C.	25 00	Individuals	5 00
Bag Harbor	104 00		41 12	Georgetown	18 00		205 20
Middletown	20 00	<i>Pty. of West Jersey.</i>		Bethel	3 00	<i>Pty. of Erie.</i>	
Northampton	25 00	Greenwich	10 00		1174 41	Salem	10 45
South Haven	15 81	Woodbury	6 00			Franklin	16 20
Huntington	30 13	Barlinton	11 20			Mill Creek	8 00
	573 14	Deerfield	11 60			Fairview	25 00
<i>Pty. of New-York.</i>		Cedarville	15 00			Wendville	25 00
New-York 1st	401 19	Blackwoodstown	6 75			Mercer	25 22
Duane-street	208 02		50 45			Nashanket	21 01
Bright	115 00	SYNOD OF BUFFALO.				Fairfield	3 75
Wallach-it	5 54	<i>Pty. of Steuben.</i>				Georgetown	10 75
Jamaica	70 35	Vienna	54 36				146 07
Brooklyn 1st	60 00	Bath	50 00			<i>Pty. of Beaver.</i>	
Rutgers-street	50 55	Lindley	2 00			Newcastle	1 00
New-York 2d	25 00		106 96			Falls of Beaver	10 00
Newtown	45 00					Mount Carmel	7 20
	1022 53					Slippery Rock	13 00
<i>2d Pty. of New-York.</i>		<i>Pty. of Wyoming.</i>					80 26
Scotch	419 02	Warsaw	15 00				
West Farms	20 00	<i>Pty. of Buffalo.</i>					
Canal-street	57 45	Buffalo 1st	37 25				
Peebleskill	22 00						
	509 13						

SEMI-ANNUAL REPORT OF RECEIPTS.

Phy. of Allegheny.		Phy. of Columbus.		Phy. of Indianapolis.		Phy. of W. Lexington.	
Scruggs	1 80	London	1 75	Shelbyville	2 80	Lexington 2d	25 75
Union	12 72	Mt. Pleasant	65 00	Franklin	16 67	Frankfort	24 62
State Link	4 40	Irro	65 00			McChord	125 21
Marionville	6 00		128 75		90 17	Bethel	3 25
Concord	3 00			Phy. of Michigan.		Vermilion	20 50
Bethel	62 81	Phy. of Lancaster.		Flymouth	15 00	Woodford	17 75
Middleport	11 00	Newark	17 00	Lyon	3 00		224 65
Ball Creek	3 16	Madison	15 00		18 00	SYNOD OF W. TENNESSEE.	
Cross Roads	6 00	Individuals	2 42	Phy. of Lake.		Phy. of Holman.	
	101 00		38 42	Valparaiso	5 00	N. Providence	10 00
Phy. of Blairsville.		Phy. of Zanesville.		SYNOD OF ILLINOIS.		Rogersville	34 00
Blairsville	25 35	Zanesville	75 52	Phy. of Kaskaskia.		Mt. Bethel	35 00
Garry's Run	6 00	Phy. of Marion.		Pugh	15 00	Knoxville	79 40
Johnstown	8 00	Milford Centre	6 05	Gilead	2 55		146 40
Elmore	60 00	Phy. of Richmond.		Shawneetown	32 02	Phy. of W. Tennessee.	
Sakburg	16 05	Frederickstown	99 00	Chester	28 00		101 55
Gilgal	7 52	SYNOD OF CINCINNATI.		Greensville	11 05	Phy. of Nashville.	
Salem	34 50	Phy. of Chillicothe.		Millboro'	18 20	Hermitage	12 35
Fairfield	5 00	Union	64 99	Phy. of Sangamon.		Phy. of N. Alabama.	
Warrensville	3 33	Chillicothe	20 00	Springfield	97 10	Tusculum	45 00
Youngstown	25 00	Hillsborough	11 00	Jacksonville	14 75	Somerville	15 00
		Bloomington	23 41		104 85		64 00
Phy. of Clerion.		West Union	8 05	Phy. of Schuyler.		Phy. of Western District.	
Bethesda	15 85		131 35	Pope's River	14 02	La Grange	10 30
Bethesda, Concord, and	4 00	Phy. of Miami.		Edwards	4 00	Mt. Carmel	5 51
Callensburg	4 05	Springfield	30 00	Churches not named	6 70	Jackson	7 00
New Rehoboth	3 94	Dayton	119 00	McComb	50		22 51
Licking	2 50	Franklin	15 00	Monmouth	50	SYNOD OF ALABAMA.	
Leatherwood	45 50	New Jersey	5 95		25 35	Phy. of S. Alabama.	
Chloris	12 10	Lebanon	6 00	Phy. of Peoria.		Selma	34 00
Richland	84 25		108 95	Rochester & Princeton	6 00	Lebanon	9 00
SYNOD OF WHEELING.		Phy. of Cincinnati.		Lewistown	40 00	Valley creek	144 00
Phy. of Shenandoah.		Cincinnati 1st	240 85		45 00	Pineah	7 02
Shenandoah 1st	184 00	Pleasant Ridge	9 70	Phy. of Palestine.		Greensboro'	42 50
Centre	11 00	Koppersville	5 02	Wabash	6 00	Marion	15 00
Wellsville	16 00	Mt. Creek	10 00	Paris	15 00		243 12
New Hagerstown	12 10	Springfield	18 00		21 00	Phy. of Tusculum.	
Union	5 00		285 50	Phy. of Iowa.		Frederick	30 75
Two Ridges	17 50	Phy. of Oxford.		Round Prairie	1 05	Bethel, Gainesville, and	45 25
Shenandoah 2d	04 00	Mt. Carmel	11 50	Burlington	4 80	Mesopotamia	45 00
Inland Creek	12 00	Rising Sun	8 00		5 55		95 00
Cortish	17 87	Roseville	18 88	SYNOD OF MISSOURI.		Phy. of E. Alabama.	
	330 47	Richmond	6 00	Concord	30 00	Sandy Ridge	15 00
Phy. of Washington.		Bethel	21 85	Phy. of Missouri.		Uches Valley	15 25
Forks of Wheeling	20 12	Oxford	31 94		101 90	Mt. Harmony	30 00
W. Liberty	30 00		98 17	Phy. of St. Louis.		Good Hope	22 50
Upper Buffalo	20 00	Phy. of Sidney.		Bonhomme	13 25	Albion	27 15
Fairview	5 00	West Liberty	10 00	St. Charles 1st	20 00	Chillicothe	25 00
Upper Ten Mile	11 00	Buck creek	1 00	St. Louis 2d	29 30	Talladega	21 00
Wheeling	27 56	Troy	23 75	North Apple Cr.	15 00	Montgomery	10 00
Washington	22 50	Piqua	2 32		100 00		
Mount Prospect	18 00	Sidney	5 00	SYNOD OF KY.		Phy. of Mississippi.	
	283 88	Individuals	1 00	Louisville 1st	55 05	Natches	200 30
Phy. of New Lisbon.			50 57	St. Louis 2d	20 00	Phy. of Louisiana.	
Liberty	2 50	Phy. of Mumme.		Bruseau	5 00	New Orleans	126 24
Coltsville	9 06	Finley	12 50	Individuals	108 38	Phy. of Illinois.	
Brookfield	5 00	SYNOD OF INDIANA.		Phy. of Louisville.		Canton	22 06
Hubbard	9 00	Phy. of Salem.		Louisville 1st	55 05	Phy. of Tennessee.	
Clarkson	4 25	New Albany	73 37	Shelbyville	20 00	Starkville	2 00
Middle Sandy	3 44	Corydon	7 85	Cloverport	1 00	Columbus	20 00
Wentworthfield	10 75		81 22	Louisville 2d	14 00		32 00
Poland	53 55	Phy. of Vincennes.		Mulberry	17 42	Phy. of Chickasaw.	
New Lisbon	53 50	Princeton	3 30		108 38	Hudsonville	18 00
Bethel	6 38	Phy. of Madison.		Phy. of Muhlenburg.		Holly Springs	40 00
Deerfield	11 09	Madison	26 30	Henderson	30 00		68 00
Candfield	9 25	South Hanover	5 31	Bethany	10 00	Central Bd. and chs.	
	117 47	Poplar Ridge	1 00		45 00	within its Bds.	2202 16
Phy. of St. Clairsville.			43 61	Phy. of Transylvania.		Southern Bd. and chs.	
Nottingham	6 25	Phy. of Cranfordville.		Richmond	11 00	within its Bds.	1700 43
Woodfield	6 25	Rockville	9 00	Phy. of Ebenezer.		Reed and Lewis assn.	220 00
Marville	5 31	Jefferson	57		5 00	Mercer co. Miss. soc.	197 00
Gadisa	53 00	Frankfort	5 4			Syd. of Ref. Franch. ch.	294 00
Beach Spring	57 00		12 22			" Ass. Refd. "	400 00
	97 81					Legacies	468 65
SYNOD OF OHIO.						Princeton Theol. Sem.	76 57
Synod of Ohio	333 90					Miscellaneous	1255 25

DOMESTIC MISSIONARY CHRONICLE.

DECEMBER, 1843.

BOARD OF MISSIONS.

ACTION OF THE SYNOD OF VIRGINIA.

[In the Watchman of the South of Nov. 2d. is published the report of a Committee on Domestic Missions, submitted to the Synod of Virginia, and adopted by them at their recent meeting. This Committee was appointed by the Synod at their meeting in the Fall of 1842. During the year, they corresponded extensively, and obtained much valuable information on the subject committed to them; the result is given in this able report. We publish a portion of this valuable document, which we think will be read with more than ordinary interest.]

*** If we compare our denomination with the population of the State of Virginia, we have but *one minister* to 10,780 of the inhabitants. Now, whatever allowance we make for other denominations, there will still fall to us as a church a much *larger* number of souls than are now under our care. There is certainly "much land yet to be possessed," and it will require the *combined* and *persevering* efforts of *all* the denominations in our State, to keep even Virginia supplied, as she ought to be, with the Gospel of Christ.

What then are we to do? Our *Pastoral* system accomplishes but a limited part of this great work. The object of the *pastor* is to "feed the flock of God over which he is made bishop." But before the "flock of God" can be fed, they must be *collected*. A Missionary system must necessarily *precede* a pastoral one. Christ was a Missionary—"he went about doing good." The Apostles were Missionaries sent forth into all the world to "preach the Gospel to every creature." Paul and Barnabas, and their various associates, were all Missionaries, gathering under different shepherds the scattered sheep of Christ. The system by which

the Gospel was planted in Europe, in America, and by which we are now attempting to re-plant it in Asia and the world, is the *Missionary system*. To supply our destitutions therefore we must rely upon *Missionary* efforts. We may lack some few pastors, but we want *many more Missionaries*.

It is also evident, that the *present plan* pursued by our Board of Missions does not, in *all respects*, meet the exigence of the case. The *chief object* of that Board is to supply feeble churches already organized with the preaching of the word. The number of such churches aided by that Board during the last year, was 750. It is true, that the Board are extending their operations farther, and are beginning to prosecute the work also of *evangelization*. Last year they had in their employment "more than twenty" ministers who were "strictly itinerants." To accomplish this object, however, perfectly, the Board will need the vigorous concurrence of the several Presbyteries. Probably your Committee cannot express their views better on this subject than in the identical language of the letter received by them from the Professors of Princeton, and written by Dr. Miller. In that letter the three following suggestions are made:

1. "While our Board of Domestic Missions acts wisely in directing its principal efforts to the formation and aid of organized churches, it evidently will not do by any means to abandon the plan of employing itinerants and evangelists. There are many destitute neighbourhoods, in which churches cannot be immediately or even speedily formed, and which of course can be supplied with the Gospel only by itinerant preachers.

2. "While a plan of *constant itinerancy*

is pursued, it will probably be found best to make that itinerancy *systematic*—that is, to form *regular circuits* in which the preachers shall come round at appointed times. The more frequently particular localities are visited, and the more regular the appointments, the more likely will the people be to become interested in the men employed, and in their labours, and in the end to prepare the way for building up organized churches. In arranging circuits it will of course occur, that most time should be spent, and most labour bestowed, upon districts embracing the fullest population, and most likely to furnish results in the organization of churches.

3. "Yet our beloved Board of Domestic Missions of the General Assembly ought to be recognised and honoured in the whole of this matter. That is, the Missionaries employed ought to be commissioned in the usual way by that Board, the funds collected for their support ought to be reported in some way to the Treasury in Philadelphia, and the whole business so done as to come on the minutes of the Executive Committee, and make a part of their report to the General Assembly. This appears to be due to the Parent Board, and adapted to make the best impression, and do the most good throughout the whole church."

On this latter point the Secretary of the Board of Domestic Missions uses the following language:—"The work of Home Missions in such a country as ours is a very great work, and viewed in all its bearings, it is the *most important work* to which the American church is called at this moment to devote its energies. And in order to meet the responsibilities of the church, and to accomplish the great work committed to her in this matter, there must be a *union*, a *concentration* of its strength. The work can never be accomplished by labouring in *detachments*—the *whole* must be united, or we work to great disadvantage."

Your Committee would also remind Synod, that in conducting the work of Missions separately from the Board of Missions, we violate not only the *fundamental* principle of our church organization, but the usual practice of that church for many years. The General Assembly, which is itself constituted of a representation from all the Presbyteries, is the Supreme Legislative body in our church. The Board is but the *creature* and

agent of the Assembly. In concurring therefore with the Board, we but concur with the Assembly—that is, with the collective or associated church. Our church organization therefore requires, where the constitution of the church is not violated, a concurrence between the lower and the higher courts. And so much value did our fathers attach to this matter, that in 1809 we find a resolution of the Assembly in these words:

"Resolved, That it be again solemnly enjoined upon all Presbyteries and Synods, within the bounds of the General Assembly, on no account to interfere with the instructions given by the Committee of Missions to Missionaries." (*Digest*, 208.)

What we need then is a well arranged and systematic itinerancy to pervade districts of country where churches are not as yet organized, and such itinerancy acting strictly under the inspection of the several Presbyteries, still holding through such Presbyteries a regular connexion with the Assembly's Board of Domestic Missions.

This plan of meeting the exigency of the case is not altogether new. Something approaching to it was passed by the General Assembly many years ago. In 1818 the following resolution was adopted by that body:

"Resolved, That the General Assembly recommend to the Presbyteries to send out their members either by pairs, or individually, to act as Missionaries in the country contiguous to their residence, for one or two weeks in the course of the year."

These extracts will show that it has long been an object of great importance in the view of our General Assembly, that the vast destitutions around us be supplied with the Gospel of Christ. The only apparent impediment in this work is to be found in the belief that we are trespassing upon the territory of other denominations. This, however, is all an *illusion*. In this country where there are no *governmental parishes*, there is really no denominational territory. Territory in this country does not consist of *land*, but of *persons*—and all who are willing to embrace a certain creed or join a certain church, constitute the *territory* of that church. And what is still more remarkable is, that even the strongest family ties constitute no barrier to connexion with dif-

ferent churches. Husbands and wives, parents and children, masters and servants, brothers and sisters, are very frequently *separated* in matters of religion. And often, even the most thorough Christian education is made to yield to the after circumstances in which one is placed. The children of Presbyterian parents often become Methodists, or Baptists, or Episcopalians; and those of other denominations again, are often found in the Presbyterian ranks. As a general thing then, it may be assumed as a *truth*, that *the religious field in this country is theirs who will occupy it!* Whatever denomination provides the *ministers and churches*, will have the *PEOPLE*. And this is true of every class of persons in our country. It is true of the whites and of colored persons—it is true of *all*.

There is not a country in the world where *religious principle* is so shifting and unsteady as in *ours*. Hence, it often happens, that an *ardent popular* preacher, even if his doctrines be *radically wrong*, will still be followed by vast multitudes of disciples, especially if he hold prominently to view some idolized *tenet* or *form* of those to whom he ministers. The Presbyterian Church, therefore, should adopt as its *motto* in reference to Domestic Missions, *The country is the field*. Even where the Gospel is preached it is often poorly understood, and often miserably perverted. Our responsibilities therefore to God, to our age, to the unsettled *population* of this great republic, require that we regard the whole U. States as much our field as that of any others.

We should not in this work *interfere* with others. There should be no *Proselytism*—no unkindness. But the Presbyterian Church should desire to stand *abreast* on the moral battle-field with her brethren of other churches. The work is *one*, the cause is *one*, and a hearty co-operation of the different Protestant and Evangelical sects will tend more than any thing else to evangelize our entire country, and to save our entire population from great and soul-destroying delusions of Satan.

In view then of the present condition of our country and of our church, and of the desolations around us, your Committee would recommend to Synod the adoption of the following resolutions:

1. *Resolved*, That the cause of Domestic

Missions as connected with the welfare of our country, and as the *basis* of Foreign Missions, yields in importance to no other cause advocated and sustained by our church.

2. *Resolved*, That in conducting the work of Domestic Missions, it be recommended to our Presbyteries to act in union with the Assembly's Board of Domestic Missions.

3. *Resolved*, That it be *enjoined* upon the Presbyteries to see that all their churches take up annual collections for this cause, and that churches found delinquent at the Spring Sessions of Presbytery be written to by the stated clerks, or committees appointed on the subject.

4. *Resolved*, That the instruction of the coloured people, so large a proportion of whom, though owned by Presbyterian masters, are instructed only by other denominations, be committed in a special manner to our several *Church Sessions*, and that the ministers and elders be earnestly requested to see that provision is made for their instruction.

5. *Resolved*, That a committee be appointed, either to obtain a supply of Jones' Catechism, or of some other suited to the purpose, so that persons duly authorized may be enabled to enter at once upon the work of instructing the coloured people.

6. *Resolved*, That it be recommended to the several Presbyteries to employ as early as practicable two or more itinerant Missionaries or Evangelists, whose duty it shall be, under the direction of Presbytery, to preach the Gospel in places where Presbyterian churches have not been organized, and to report their labours at each meeting of Presbytery, with their results.

7. *Resolved*, That where it shall be found difficult immediately to procure such itinerant Missionaries, the Presbyteries be requested to assign different portions of their unoccupied territory to pastors and stated supplies, and that such pastors and stated supplies be requested to visit them at least once a year, and report the results of their visits to the Presbyteries.

8. *Resolved*, That where itinerant Missionaries are employed by the Presbyteries, it be recommended to the several pastors and stated supplies, to afford them from time to time such aid as may comport with their other duties and engagements.

COMMUNICATIONS FROM MISSIONARIES.

IOWA.

FROM A MISSIONARY IN VAN BUREN CO.

Encouragements to Labour—Anxiety of the people to have the Gospel—Call for active, self-denying Ministers.

In reviewing the labours of the year, I have much cause for thankfulness to "the Giver of all good," that he has not withheld his blessing from us. Although we have not had the satisfaction of witnessing what would be properly termed a revival of religion, yet our prospects have brightened almost daily. When I came here, and commenced labour, we were but a handful as regards numbers; and of these, some were wavering, and those who were firm were not a little discouraged, as to the success of Presbyterianism here; now, it is my privilege to state, things wear a different aspect. The people of God have been established, their hopes of success have greatly brightened, whilst our accessions from the world have been in the highest degree encouraging. During the year we have received into the church *seven* on examination, and *eleven* on certificate. The church here now numbers about *thirty-six* members. The church at S***, of which I took charge last spring, has *fourteen* members; and from the attention and interest manifested among that people, we have an encouraging prospect of increase. Our people are generally poor, and have to contend with all the obstacles incident to the settlement of a new country; many of our members are *widows*, made such after coming to this new land. My compensation, as a matter of course, has been very small, and of this small sum very little is paid in money. They only, who have had some experience in this matter, can fully understand and appreciate the difficulties of a new country, and an infant state of the churches. There is little or no money here; and while the people would be willing to contribute to the support of the Gospel, during the past year especially, they have not had the means. We hope in this respect, there is some

prospect of a change for the better; and we see a very decided increase in the attention given, and the interest felt, in the great concern of the soul. We greatly need an increase of ministers; our churches are exceedingly anxious to have the stated ministrations of the Gospel, and would welcome with their whole hearts brethren whose errand was, their spiritual good. The great difficulty in this country is, the want of support. Ministers who come here will, for a time, have to do as we do, *live on a very small income*, and as well as they can, *help themselves*. Will you do us the favour to lay the case of our churches before our brethren who are seeking a location? We are needy here, and can only say to them in the name of the Lord, "Bread shall be given you, your water shall be sure." In a few years, I think these difficulties will be over, and the churches here will be able to sustain their ministry.

FROM AN ITINERANT MISSIONARY.

A few Facts.

Since the 1st of May I have been entirely engaged as an itinerant, and have visited nearly the whole territory where there are churches and destitute settlements. In Jones county, one hundred and twenty miles north of this, is a settlement of Scotch Highlanders, who emigrated in a three months' journey through the wild prairies around Lake Winnipeg, and the head of the Mississippi, from Selkirk settlement, on Red River, Hudson's Bay. These people, to the number of fifteen or sixteen, had been organized into a church more than a year since, by Brother H****, and had not been visited by any of our body since that time. They had thought of going to some other body, unless we could promise them more supplies. I could do no more than say, we would do the best we could. They concluded to receive the ordinances at my hand, and seemed well pleased. I ad-

ministered the Lord's Supper to them, which they had not received for the last five years, and received three additional communicants. The Lord willing, I expect to visit them again soon. In Cedar county there is also a church of about twenty members, chiefly from the south of Scotland, who are supplied occasionally by Brother S****. There are also two churches in Linn county, supplied occasionally in the same manner. In May I organized a church at B****, in Van Buren county, of fourteen members. I have been twice to the north, spending four weeks on each tour. During the last quarter I have travelled about twelve hundred miles, have preached fifty-four times, besides attending prayer meetings; have organized one church, administered the Lord's Supper four times, and received to the Communion twenty persons. I am greatly straitened for means to support my family, having received from the churches in all about *ten dollars*. The amount promised by the Board is greatly needed.

OHIO.

FROM A MISSIONARY IN PUTNAM COUNTY.

Encouraging Progress.

***** In reviewing the past year we are constrained to acknowledge the favour shown us by the Head of the Church; although there has been no remarkable manifestation of the divine presence, yet there have been added to our Communion about *forty-five* members. During the year, but a single member has been removed by death. A church has recently been organized at G——. Although my health has been feeble, I have been able to prosecute my work without interruption. Peace and harmony have prevailed among us, and I humbly trust the Lord has still more abundant blessings in store for us. Comparing the present state of things in this whole field, with its condition a year since, there is a very decided improvement; the attendance is better, the seriousness greater, the desire to hear the Gospel is much increased, and the state of morals greatly improved.

MISSION ROOMS, PHILADELPHIA.

TO OUR READERS.

We venture to ask of our readers a careful perusal of the important document from the Synod of Virginia, published in our present number. It contains many valuable suggestions, important to the whole Church, and which, if *acted out* prayerfully and energetically, must unquestionably result in extensive and permanent good. There is a subject alluded to in this report, on which we beg leave to submit a few remarks,—we refer to the matter of *Itinerant Missions*. On this subject the report says—

“It is evident that the present plan pursued by the Board of Missions does not in all respects meet the exigencies of the case; the chief object of the Board is to supply feeble churches, already organized, with the preaching of the word; the number of such churches aided by the Board during the last year was 750. It is true that the

Board are extending their operations farther and are beginning to prosecute the work also of *evangelization*. Last year they had in their employment more than twenty ministers who were strictly Itinerants. To accomplish this object perfectly will require the vigorous concurrence of the several Presbyteries.”

This statement, while strictly correct, as far as it goes, does not, we believe, exhibit fully all that the Board have done, and are now doing in the work of Itinerant Missions. In the report of the last year, immediately following the passage quoted by the Committee of Synod, is the following remark—“And a very large proportion of the whole number of Missionaries, have performed the work of Itinerants, having supplied large districts, in many instances including one or more counties.” And *Missionary Districts* are included with churches in the 750

fields reported. But our main object in calling attention to this subject is, to place more fully before the churches than we have yet done, the plan pursued by their Board, and what they deem essential to carry into full effect the object of their appointment. To aid in sustaining feeble churches already organized, and to supply them with the preaching of the Word, and the ordinances of the Gospel, the Board understand to be *one object*, and an *important object* of their appointment; and they are persuaded this object cannot be overlooked, or neglected, without the sacrifice of many, very many of our churches. There are hundreds of feeble Presbyterian churches which only need some present aid, in order to grow and become strong; but which, in their present weakness, without such aid, must inevitably sink. To cherish and strengthen such churches is therefore deemed an important part of the work committed to the Board. But the Board do not by any means consider this *the whole of their work*, nor perhaps, *the most important part*. To extend the boundaries of the Church, to occupy new ground, to plant churches in new and destitute settlements, and supply with Gospel privileges the thousands and hundreds of thousands in our land, who have now no churches, no ministers, no Sabbath, and no Christian ordinances; this is an object in their view of equal—yea, perhaps we may say of even greater importance—and if the resources of the Board have hitherto been principally employed in sustaining the churches already formed, it has been because these resources have been too limited to admit of their embarking, to any great extent, in the equally important work of taking possession of new and unoccupied ground. The Board are anxious the Church should not lose the ground she already possesses, hence they feel that it is important to aid the feeble. But they are equally anxious to see the Church greatly enlarged, and to have the precious privileges of the Gospel extended to our whole destitute population. And they do most earnestly desire to have it in their power to prosecute with energy this most important part of their great work. For years the Board have been convinced that the exigencies of this great and growing country have de-

manded a much more extended and efficient system of itinerancy; that in very many large sections of our country, this is the only system which will at all meet the wants of the people; this conviction they have again and again expressed, and have repeatedly made their appeal to the churches for the means necessary to enable them to prosecute with energy this most important part of the work committed to them. To sustain Itinerant Missions, and carry them forward with energy, requires much larger appropriations than are usually required for aiding churches already organized. And the churches should know, that the want of sufficient funds has been the great, the principal, and we may say, almost the only reason, why their Board has not sent Missionaries and planted churches in all the destitute portions of our land. The way is fully open for their doing so. They have not to seek openings—God in his providence has opened before them an effectual door. The people are besieging them, and as for their life, are crying for the Gospel; and there are ministers ready to go—yes, there are good ministers ready to go, and carry the Gospel to the destitute, had we the means of sending them, and for a season sustaining them in the field—and by fully employing the ministry we now have, what an incalculable amount of good might be accomplished! To accomplish this object perfectly, or completely, in the language of the Virginia Synod, The Board will need the vigorous concurrence of all the Presbyteries, and we may add, of all the churches, and this is all that is needed. The resources of the Church are ample, and it is only necessary that pastors and people, in all our churches, should feel their obligation, and act in this matter to secure all the necessary means. May the sweet hope be indulged, that the time has come when this holy and blessed concurrence in this noble work shall be witnessed! May we hope for a perfect union, a concentration of the strength of the whole Church in this great enterprize! It is only by such union, we firmly believe, we can reasonably hope to do our full share of this work. Let the churches be united, and in earnest, and with God's blessing, preachers of the Gospel will be sent out, and our wide extended "wilderness and the solitary places

shall be glad for them, and our deserts shall rejoice and blossom as the rose."

TO THE MISSIONARIES OF THE BOARD.

In reply to the affecting letters from our missionaries stating their wants, and asking for remittances, we can only say, the delay in remittances is caused solely by the want of funds. As soon, and as fast as money is received, it is immediately paid to the missionaries. The Board are entirely dependent on the contributions of the churches for their resources, when these are withheld or delayed, their means for paying the missionaries fail, and we are compelled, however painful it may be, to delay payment. We feel deeply for our devoted and suffering missionaries, and gladly would we send relief were it in our power. And we do hope, the friends of this cause will soon put it in the power of their Board to fulfil the engagements they have made in obedience to the Church's order, and send relief to their suffering brethren, and we assure the missionaries there shall be no delay—the moment we have the means remittances shall be sent.

TO PASTORS AND CHURCHES.

DEAR BRETHREN:—Your Board of Missions greatly need funds at the present moment to meet the *pressing wants of your missionaries*; a number of these brethren, particularly in the far West, are actually in a state of suffering for want of what is promised them by the Board, and which the

Board have not at present the means of paying. The winter is now commencing, and many of our missionaries have to depend almost entirely on the small amount promised them by the Board to make some provision for this inclement season. If they fail to receive this, they and their families must be exposed to the severest sufferings. They are also in great danger of suffering sorely in their reputation by failing to meet their engagements, which have been made on the pledged faith of the Board and of the Church—and with them the cause we love must suffer deeply. On this deeply affecting subject, we feel constrained to quote a few sentences from a letter we have just received from our indefatigable agent in the West. He writes—"I feel an excessive anxiety about our suffering brethren here; while their distresses continue, the cause must be deeply injured in spite of all explanation. All means are exhausted here. Will not the friends of Christ and his cause in the East, come to our relief? We repeat the question, Will not the friends of Christ and his cause, in the more favoured portions of the Church, come to the relief of their suffering brethren who are labouring in the wilderness? We trust they will, *promptly and efficiently.*"

And we do now most earnestly beg of pastors and churches, with as little delay as possible to make collections for this object. And to every friend of the cause we would say, whatever you can give for this object will be most thankfully received, and shall be promptly and faithfully appropriated to those who need.

Receipts in the Treasury at Philadelphia, in October, 1843.

SYNOD OF ALBANY. <i>Pby. of Ogdensburg.</i>		
Hammond ch. N. Y. per Rev. J. M. McGregor,	5 00	
<i>Pby. of Troy.</i>		
Second ch. Troy, through Rev. Reuben Smith,	110 00	
<i>Pby. of Columbia.</i>		
Second ch. Windham, N. Y. per Rev. H. Gardner,	20 00	
SYNOD OF NEW-YORK. <i>Pby. of New-York 2d.</i>		
Canal st. ch. N. Y. per Rev. D. Wells, 29.44;		
don. of Thos. H. Falle, Esq. of Scotch Presb. ch. N. Y. per Rev. Dr. McElroy, 100,	129 44	
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		
Chester and Mt. Olivet chs. N. J. through Rev. D. Wells, 16.50; 1st ch. Elizabeth-		
town, N. J. coll. in part, per Dr. Murray, 10; Woodbridge ch. N. J. per Rev. Wm. B. Barton, 60,		186 50
<i>Pby. of New-Brunswick.</i>		
Don. Rev. J. J. Janeway, D.D. 100; J. K. of "N. B." N. J. 10		110 00
<i>Pby. of Newton.</i>		
Treasurer of Pby. drawn for 81.25; ditto, 31.25; ditto, 25,		137 50
<i>Pby. of Raritan.</i>		
Clinton ch. N. J. through Rev. J. M. Olmstead,		15 00
<i>Pby. of Susquehanna.</i>		
Towanda ch. Pa. per Rev. S. Beach Jones,		9 00
<i>Pby. of Luzerne.</i>		
Sundry chs. in the Pby. per Rev. J. Dorrance, 30; Kingston ch. Pa. per Rev. E. H. Snowden, 5.40,		26 40

SYNOD OF PHILADELPHIA. Pby. of Philadelphia.

"A friend," through Rev. H. A. Boardman, 25 00

Pby. of West Jersey

Deerfield ch. N. J. per Rev. J. W. E. Kar, 5;
Blackwood Town, N. J. per Rev. Mr. Burt, 6,75, 11 75

Pby. of Newcastle.

Upper Octorara ch. per Mr. Thos. Stewart, 22,63, 22 63

Pby. of Donagel.

Marietta ch. Pa. per Mr. James Wilson, 30 00

Pby. of Baltimore

1st ch. Baltimore, addl. per Rev. J. C. Backus, 90; "Friend of Missions, for a missionary in trying circumstances," Georgetown, D. C. 5; 1st ch. Alexandria, D. C. per Rev. Elias Harrison, 50, 145 00

Pby. of Huntington.

Franktown ch. Pa. per Rev. D. McKinney, 21 00

Pby. of Northumberland.

New Berlin ch. Pa. per Rev. George W. Thompson, 42 11

(This amount was reported by Mr. T. in April last, in his Special Report, but was not charged to him at that time; hence the acknowledgment did not then appear.)

SYNOD OF PITTSBURG. Pby. of Redstone.

Don. of Rev. W. W. McLain, Smithfield, Pa. 10 00

MISCELLANEOUS.

S. B. Stocking, addl. to con. his son, Thos. B. Stocking, an hon. mem. through Rev. D. Wells, 6; Mr. L. A. Ward, Rochester, N. Y. per ditto, 5, 13 00

Total, \$1,079 31

THOMAS HOGE, Treasurer.

RECEIPTS IN THE TREASURY AT PITTSBURG, IN OCTOBER, 1843.**SYNOD OF PITTSBURG. Pby. of Redstone.**

Ladies sew. soc. of Uniontown, Presb. ch. Pa. to con. Rev. Mr. Ferrier, hon. mem. 30 00

Pby. of Ohio.

Sharon cong. per Rev. S. C. Jennings, 4,50; 2d ch. Pittsburgh, per R. G. Thompson, 10; M. Allen, Esq. 1st ch. Pittsburgh, 100, 114 50

Pby. of Erie.

Deerfield cong. per Rev. Mr. Annan, 16 00

SYNOD OF WHEELING. Pby. of Steubenville.

1st ch. Steubenville, per H. H. Leavitt, 100 00

Pby. of Washington.

Cross Creek cong. per Mr. Dunlop, 5; ditto, per Rev. G. Marshall, 66,56, 71 56

SYNOD OF OHIO. Pby. of Lancaster.

Newton cong. per Rev. Mr. Annan, 4,80; Hanover and Bethesda, per ditto, 23, 27 20

MISCELLANEOUS.

Mr. Hill, 73 cts.; Mr. and Mrs. Yates, per Rev. Mr. Annan, 6; Rev. Mr. Graham, 10,25, 17 00

Total, \$376 26

BAILEY & CO., Treasurers.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN OCT., 1843.**SYNOD OF CINCINNATI. Pby. of Chillicothe.**

Rev. R. G. Wilson, D.D. in full, to con. him an hon. mem. 25 00

SYNOD OF INDIANA.

Synodical collection at Indianapolis, 26 80

Pby. of Salem.

Livonia, Inda. per T. A. B. 5; Rev. S. Scovel, dona. 300, 305 00

Pby. of Vincennes.

W. Le River, per Rev. R. S. 7,34; Clairborne and Iloperwell, 2,44; Brucerville, per Rev. J. M. McC. 9,45; Rev. R. Simpson, 2,37, 21 60

Pby. of Madison.

Carrollton, Ky. per T. A. B. 9 00

Pby. of Crawfordville.

Waveland, per Rev. R. A. 10; Bethany, 3; Crawfordville, 4; Union, per T. M. C. 7; Frankfort 11,50; Jefferson, 67 cts.; Prairieville, 50 cts. 26 67

Pby. of Indianapolis.

Greensburgh and Sand Creek, in part, 11,50; Rev. J. B. Adams, 5; Franklin, bal. 50 cts.; Rushville, in part per J. C. K. 10; Shelbyville, Inda. per J. C. K. 14,50; St. Omar, 5,50; Siltion, 4,88; Bethany, 4,82; Hopewell, 5,70; Indianapolis, 27; Knightstown, per J. C. K. 3,40; Shelbyville, addl. per ditto, 1; Providence, per do. 2,25; Washington, per do. 7,50; Bethesda, per do. 2, 107 55

SYNOD OF NORTHERN INDIANA.

Synodical and Congregational collection at Fort Wayne, 60 90

Pby. of Logansport.

Logansport, bal. in part, 4 50

Pby. of Lake.

La Porte, per J. C. K. 25; Valparaiso, 5, 30 00

SYNOD OF ILLINOIS. Pby. of Peoria.

Lewistown, per Rev. J. Y. McGinnis, 26 62

SYNOD OF MISSOURI. Pby. of Missouri.

James Aull, per A. C. H. 1,95; a lady, 45 cts.; John McCoy, 3; Church at Marion College, 2,75 7 13

Pby. of St. Louis.

Messrs. Carr, Eagle Fork, per Mr. B. 1 60

SYNOD OF KENTUCKY. Pby. of Louisville.

Louisville, per Rev. W. L. Breckinridge, D.D. 159 00

Pby. of Transylvania.

Hustonville, per Rev. C. A. W. 10 70

Pby. of Ebenezer.

Springfield, per T. A. B. 14 50

MISCELLANEOUS.

A stranger, Hindsville, Inda. 1; Exchange, 7,12; Avals of Missionary Box, 22,50, 30 62

Total, \$679 21

WM. GARVIN, Treasurer.

